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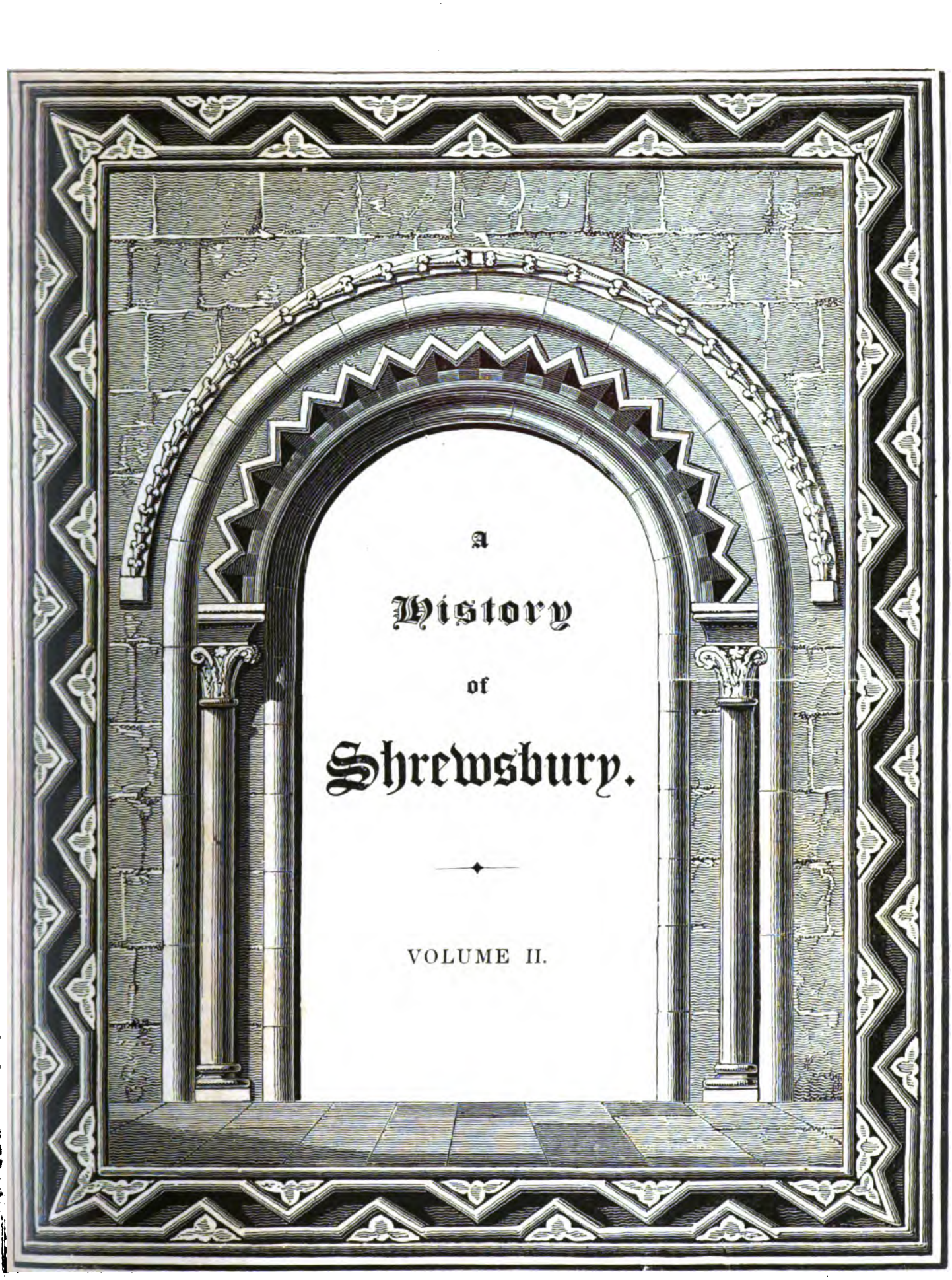
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THE REMAINS OF THE MONASTERY OF ST PETER & ST PAUL,

From the East.



A History of Shrewsbury.

VOLUME II.

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PRINTED BY S. AND R. BENTLEY, DORSET-STREET.

A

HISTORY

OF

SHREWSBURY.

VOL. II.

ADMIR'D SALOPIA! THAT, WITH VENIAL PRIDE,
EYES HER BRIGHT FORM IN SEVERN'S AMBIENT WAVE:
FAM'D FOR HER LOYAL CARES IN PERILS TRIED;
HER DAUGHTERS LOVELY, AND HER STRIPLINGS BRAVE.

SHENSTONE'S "*School-Mistress.*"

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"IN ITS COURSE, THE RIVER SEVERN WASHES THE SPLENDID AND POPULOUS TOWN OF SHREWSBURY, SUPERIOR TO SOME CITIES."

Political Survey of Britain by JOHN CAMPBELL, LL.D. MDCCLXXIV. vol. i. p. 146.

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CHAPTER I.

OF THE ABBEY OF ST. PETER AND ST. PAUL.

THE words of Domesday may seem, at first sight, to imply that there was a monastery in the Saxon times on or near the spot whereupon the abbey, whose remains we still see, was founded after the Conquest. "In Sciropesberie civitate facit Rogerius comes abbatiam; & eidem dedit *monasterium Sancti Petri.*" "Earl Roger maketh an abbey in the city of Shrewsbury, and hath given to the same the *Monastery of St. Peter.*"

That record also proves that this Saxon foundation possessed two manors before the Norman conquest; Burtune (Bourton near Condover) which it held in the time of the Confessor, and continued to hold when Domesday was compiled: and Lau (The Low near Farlow). This last it no longer enjoyed at the latter period; as Ralph de Mortemer was then its owner; but it is expressly said thereof, "ecclesia S. Petri *tenuit.*" Opetune

also, or Obtune, is mentioned as a third of its possessions during the Saxon era; but this receives no confirmation from Domesday; though the advowson of Upton Magna *cum capella de Widintona* (Withington) was a subsequent possession of the Abbey.

The Saxons, it is very well known, had monasteries: though of a very rude and irregular description. Colleges they were, or convents of secular clergy, married or unmarried; whither persons of rank, and even of a military profession, retired for the sake of a sequestered life, to be employed in manual labour, study, and devotion. Along with whom, others of both sexes, professing the stricter discipline of a single life, were equally admitted under the name of monks or nuns; but still retained the privilege of marrying if they pleased[1]. There is no reason to believe, however, that any such monastick establishment existed at Shrewsbury before the entrance of the Normans; and there can be scarcely a doubt that the word *monastery*, in the passage quoted above, is merely used in Domesday to denote a *church*[2], which was then, as it has been ever since, parochial. "Eidem dedit," says Domesday, in the passage quoted above, "monasterium Sancti Petri, *ubi erat parochia civitatis*, where was *a parish of the city:*" and we are further certain that it was a very small building. For our townsman Ordericus informs us, that one Siward, a kinsman of Roger de Montgomery, had "in ancient times" erected a *chapel* on this spot in honour of St. Peter. That there was a Saxon gentleman of this name resident in Shropshire in the Confessor's days is certain from Domesday: how he could be related to a Norman earl we have no information, and if he was the founder of this little church, as Ordericus relates, and as we shall find further ground hereafter to believe, it could be of no great antiquity. So that we shall, perhaps, approach most nearly to the sense of the historian, by rendering his "antiquis temporibus" *the olden time*, meaning, thereby, the period antecedent to the arrival of the Normans.

Lastly, it was of wood, and very small. The first of these particulars we learn from the history of the foundation in the Monasticon, and the last from an anecdote related by William of Malmesbury respecting the pious Wolstan, who was bishop of Worcester from 1062 to 1095. Though this oratory, as Malmesbury stiles it, was the least of the city, and eclipsed by the splendour of some of the other churches of Shrewsbury, yet that prelate, whenever he rested in our town, on his journies to Chester, always selected it as the place in which to perform his devotions. Its seclusion

[1] See Clarke's Connex. of Coins, p. 421, ubi plura. Also Carte, i. 326, and Whitaker H. of Whalley, p. 46.

[2] See Du Cange in v. Thus in the Cottonian MS. Life of St. Wenefrede, of which more hereafter, she is represented to have outrun Karadoc, "quousque ad *monasterii* ostium pervenerat:" and we are sure *that* was no monastery in the modern acceptation of the word, but a mere church, and that a very small one. "Ecclesiam *parvulam* struxit Bennonus," says the Life.

from the noise of the town, (from which it was removed by a river then much broader than we now see it,) and its sequestered situation, led him, we may suppose, to this choice: and when the citizens inquired from him the motive for a preference which appeared to them so preposterous, he would reply, "However inconsiderable this spot may now appear, a time will arrive when it shall be the most glorious place of religion in all Scrobesberia, and the joy of the whole county; a place to which ye will be attached in life, and where ye shall seek for a sepulture in death."[1]

The reader must not be surprised to hear of *wooden* churches. When the face of the country was, with few exceptions, one thick forest, timber was a material for building close at hand, and of little cost: and two useful ends were answered by using it: ground was cleared for cultivation, while structures were raised for worship. Thus Bede informs us, that Finan bishop of Lindisfarn (652—661) built a church there, worthy the dignity of an episcopal see; which, however, *as the manner of the Scots is*, he erected of *hewn oak*, and thatched with reeds[2]. Henry of Huntingdon writes, that Edwin king of Northumberland was baptised by Paulinus at York, in the church of St. Peter, which he had erected *of wood* as a seat for that bishop[3]. One of these wooden churches was standing at Greenford in Essex to a very late period[4], and the ancient hall of Gatacre in this county was of the same material; viz. trunks of trees coarsely hewn, and set upside down, their roots forming the roof or coping[5]. So general was this practice, that when bishop Ninian, who had been educated in Rome, erected a stone church at

[1] "Gloriosissimus locus totius Scrobesberie, & gaudium omnis provincie; eumque & diligetis vivi, & ibi jacebitis mortui." Malmesb. in Vita S. Wulstani, pars ii. cap. 3. *Locus* was the technical phrase for a religious house in that age: and is accordingly so rendered in the text. See Du Cange in v. Thus in the inquisitions taken in Shropshire 12 and 13 John. "Ecclesia de Wenlocke & *locus* de Wenlocke sunt de donatione regis." So, again, Bernard count de Certaigne, 1114, grants the monastery of St. Martin of Canigo, with all its appurtenances, to God and St. Mary of Cras, "Ideo autem hoc facio, quod suprascriptus *locus* S. Martini hactenus a secularibus monachis valde dissipatus est, qui tanquam nullam religionis regulam observantes male tractaverunt." Ap. Montfaucon Diar. Ital. p. 7. The instances of this application in England are numerous: Rewley, de regali *loco*, Lettlegh (*locus* S. Edwardi) Locus Benedictus de Whalley, Newsted, Novus Locus, &c.

[2] Hist. Eccl. l. iii. c. 25.

[3] Scriptores post Bedam, p. 328. He soon after built it of stone: wær he ar het getimbrian cyrican of treowe: where he erst hight (commanded) to be timbered church of tree. Chron. Sax. sub ann. 626.

[4] Engraved in the Vetusta Monumenta, vol. ii. plate 7. The body of the church is there described to be "entirely composed of the trunks of large oaks, split, and roughly hewed on both sides. They are set upright and close to each other; being let into a sill at the bottom, and a plate at the top, where they are fastened with wooden pins. It is twenty-nine feet nine inches long, fourteen feet wide, and five feet six inches high on the sides." Our original Salopian *monastery* was a church, it is probable, of not larger dimensions. More on the subject of wooden churches may be seen in Staveley, chap. 10.

[5] Observations on a tour in South Wales and Shropshire, Archæologia, vol. iii. 112. The author, Owen Salusbury Brereton, esq. married a sister of sir Thomas Whitmore, K. B., whence his connexion with this county. Wendelin, in his Salic Glossary, (as quoted by Chifflet in his account of the discovery of the sepulchre, which he calls the Anastasis of King Childeric, p. 80) says that this mode of building continued in Germany

Whitherne in Galloway *insolito Britonibus more*, "after a fashion unused by the Britons," it was called Candida Casa, the *White* House[1]; just as, some centuries after, the first abbey built in Wales was called Ty-Gwyn[2], which has the same meaning, from the striking contrast presented to the eye between the shining and polished walls of stone, and the ancient erections of wood turned black by age.[3]

Such was the condition of this church in 1070, when, on the forfeiture of the Mercian earl Edwin, and the suppression of the Shropshire rebellion of the preceding year, Roger de Montgomery came over from Normandy to assume this earldom. He proceeded immediately to parcel out among his dependants the estates of the country gentlemen of Shropshire who had partaken of the revolt. Siward is said, as we have seen, to have been related to the new earl; and this, however improbable in itself, is in some degree confirmed by the fact, which we know from Domesday, that he was a remarkable exception to the almost total revolution of property which now supervened. He lost, however, the church of St. Peter, which the earl granted to Odelirius, one of his counsellors; or which, perhaps, Siward himself, who might not set much value upon it, voluntarily relinquished to secure the favour of one who was so much in the earl's favour, and to whom it would be especially dear on account of its sacred character. For Odelirius was a person of very religious temper, in all the ways in which such a temper was then displayed. He had, from the infancy of his eldest son Ordericus (for he was the father of that historian,) destined that child to the monastick profession[4]. In 1082 he undertook a pilgrimage to Rome; and during his sojourn there, excited, we may suppose, by the superb architecture of the former mistress of the world, he vowed that if he should return safe to Shrewsbury, he would erect, in place of the wooden church of St. Peter, a more costly edifice of stone, in honour of the two apostles[5] whose *thresholds*, as Rome was styled, he was now visiting.

till about the close of the tenth century: "lignea fuerunt apud nos ad annum ferme a Christo millesimum, omnia prope monasteria & basilicæ:" and he adduces a passage from Welser in proof that the heathen temples of the ancient Germans were constructed of the same material.

[1] Bede H. E. iii. 4.

[2] Caradoc of Lanearvon, sub ann. 1200.

[3] This is the new and ingenious observation of the learned historian of Whalley, very happily confirmed by a remarkable passage of Harding, subsequently discovered by him, in which it is said that "Kynge Arthure was buried in Avalon in *a chapel faire*, which nowe ys made and fully edified,

But then yt called was *the* BLACK *Chappel.*"

In confirmation hereof, we find that two wooden bridges in Wiltshire mentioned by Leland (Itin. iii. 89) are each called *Black* bridge, and the elegant stone cross about a mile from Hereford on the Hay road is called *White* Cross. This appearance of oak had not escaped Homer, whom nothing escapes. "The swineherd Eumæus fenced his *hall* with cleft stakes of *black* oak." Od. Ξ. 12.

[4] Since the description (i. 71.) of the seal of Vitalis was written, it has occurred that the key there represented, may very probably have been intended as the emblem of St. Peter, the patron of our abbey. This circumstance adds great weight to the conjecture there proposed, and connects almost demonstratively the seal with the historian.

[5] This is asserted without express proof: but it

The earl his master was himself of a similar turn. While but a Norman viscount, he had converted his father's house of canons at Troarne into "an abbey for monks[1]." But his first lady, the countess Mabel, had very little disposition of this sort; and as she brought him a most splendid inheritance, she appears to have expected that conformity to her inclinations, which is said to be sometimes exacted under such circumstances. But after her unhappy end in 1082, and his second marriage with Adelais de Pusay, "that lover of religion and monks[2]," he bestowed, says Ordericus, a few of whose words we must here repeat for the sake of connexion, "large donations upon many abbeys. He also built," continues that writer, "a new convent at the eastern gate of his own city, viz. Scrobury, in honour of St. Peter, on a river which is called Mole[3], and which there falls into Severn. On this spot a wooden chapel had been erected in ancient times by Siward his kinsman[4]. It was, at the time of which we speak, possessed under a grant from the earl, by Odelirius of Orleans, the son of Constantius, a man conspicuous for his talents, his eloquence, and learning. The said Odelirius was a lover of righteousness, a profitable counsellor to the earl:" and while that nobleman was doubtful as to the place or manner of his intended foundation, laid before him his sentiments in a copious harangue, which his son Ordericus has preserved or invented[5]. In this he expatiates largely on the merits of the monastick life, especially the rule of St. Benedict: and then proceeds, "Lo, on the river Mole, is the house which you

is presumed that the reader will deem it highly probable. The exact time when the Apostle Paul was associated with Peter in the patronage of our abbey no where appears; but it was very early: for Ordericus relates of himself, that he offered to God "prima servicia clericatus in basilica S. S. Petri & Pauli apostolorum," lib. xiii. fine: and this must have been very soon after his father came back to Shrewsbury from Rome.

[1] Ordericus, iii. 462.

[2] Ordericus. What follows is taken from that writer chiefly in his own words: and the reader must pardon the repetition of a few circumstances which have been introduced above for the sake of chronology, and are retained here for the purpose of connexion.

[3] This may be a false print for Meole, which, from the ancient diphthong *eo*, appears to be a Saxon word: and probably to denote a *mill;* a name very appropriate for a brook on which there are so many. The dictionaries of that language do not, indeed, contain the word; but *meolowe* is *meal*, the material wrought in *mills*, and the Saxons may very well have had two synonyms for the same engines, one of which is now lost. The river Muhl (pronounced Meel) in Upper Saxony, owes its name to the same etymon, for *muhl* is a mill in German. A word very similar exists in the Celtick dialects: Welsh *melin*. Armor. *meill*. The river of Surrey,

—"sullen Mole, that hides his diving flood,"

is denominated from a very different circumstance.

[4] The connecting links of these pedigrees would be interesting, if they were recoverable: for they must mount up to the times when Rollo left Denmark to conquer Normandy. Roger de Montgomery was surely descended from one of his companions: and, as Siward is a name decidedly Danish, our Salopian might be sprung from one of those who a century later accompanied Sweyn from the same country to conquer England.

[5] That part which relates to himself is certainly invention. Odelirius could not in 1083 say, that he had sent his eldest son to Uticum, as that did not take place before he had reached his eleventh year; three years later. The truth, no doubt, is, that Ordericus was frequently retouching his manuscript, which, we know, lay by him, for many years; and introduced this trait into his father's speech at a time when he had forgotten its inconsistency with chronology.

gave me, near which, according to the vow which I made last year at Rome, I have begun to erect a church of stone: this, with my house, and all its furniture, I offer joyfully to the Most High, as a commencement of your undertaking." He concluded by relating what he had already done through the love of a monastick life, in sending his eldest son Ordericus to the abbey of Uticum, and by declaring his intention of surrendering himself and his son Benedict to the proposed abbey, retaining only the half of his property for his remaining son Ebrard.

Moved by these persuasions, the earl convened Warin the sheriff, Picot de Say, and others his nobles, on Saturday the 3d day of March, 1083, to whom he explained his design. It was warmly applauded: and when the assembly broke up, the earl immediately repaired to St. Peter's church, where he made a vow in the presence of many witnesses, that he would found an abbey, and granted thereunto the whole suburb lying without the eastern gate; which donation he confirmed by laying his gloves upon the altar.

In rude ages, when scribes, capable of reducing an act of donation into a written instrument, were not every where to be found, and when, indeed, a charter, which, even in modern times, has been slightingly spoken of as nothing more than *a piece of parchment with a seal appendant*, did not carry much force with unlettered barbarians, it was very usual to give some well-known utensil or implement, as a memorial of conveyance; just as we find the patriarchs setting up stones for a like purpose, and the Jews, in the days of the Judges, giving a shoe[1]. The famous horn of Ulf at York minster is an apposite proof of this: and the cup which our Henry I. gave his concubine Lettice, and by which the manor of Baginton was holden, is another[2]. Ordericus mentions a person who gave lands to the abbey of Uticum, and confirmed the grant by laying on the altar a silken pall, of which the chanter's cap was made[3]. One of the most singular examples of this sort is that where the earl of Warenne gave seisin of lands to the priory of Lewes, by the hairs of his head, *per capillos capitis sui*[4]. But the most usual memorial delivered with this view was that of *gloves*, adopted by Roger de Montgomery on the present occasion. Du Cange has collected various examples of this, in vv. Chirotheca and Wantus. One or two of these may be transcribed. "Super reliquias nostras cum chirotheca, *sicut mos est liberis Saxonibus*, tradidit curtim ipsam et quatuor mansos." Carta Archiepiscopi Bononiensis, A. D. 1088. "Tradidi per wasonem terre (a

[1] Ruth iv. 7.

[2] Dugdale's Warwickshire in v. See much reading on horns as instruments of conveyance, in Archæologia, vol. iii. 1—24.

[3] "Donationem per unam palam ex serico, unde cappa cantoris facta est." iii. 474.

[4] Madox Hist. Exchcq. pref. xxx. Stillingf. O. B. 20.

turf) atq; per coltellum & *wantone.*" Vetus carta ap. Franciscum Marian. *Wanto* is a *glove,* it is the same with the French *gand,* and is connected with our *hand.* *Gan* is a hand in Provençal[1]. As, however, a *wand* has also been used as a symbol of conveyance, it may be doubted whether the learned glossographer has not sometimes placed passages under the article *Chirotheca,* which ought to have been arranged under that of *Virga.* But the discussion of this point would lead us into a digression too foreign to our present purpose.

It is observable that the *shoe* as a Jewish emblem of conveyance, had before the date of the Targums given place to the *right-hand glove*[2].

No time was lost, after the earl's declaration of his intention, in providing monks to begin the execution of it. These were to be invited from Normandy. On the estate of the countess Mabel was a place named Sees, in Latin Sagium; and here, notwithstanding her general dislike of monks, she and her husband had, before the Conquest, commenced a religious house, as a cell to the abbey of St. Ebrulf at Uticum, from which it was about seven leagues distant. It had not, however, proceeded far. In 1056 it was at a stand, because Roger and his lady were then occupied by attention to many secular affairs, and were attacked by their enemies on every side[3]. Its state in 1083 does not appear, except that it was able, in the course of that year, to spare two of its monks, Rainald and Frodo, to make a beginning in our street called Foregate. These ecclesiasticks were probably selected for their skill in architecture; since the historian relates, that by the aid of Odelirius, Warin, and many others, they began to erect some of the monastick offices, *officinas monachiles.*

The monastick life has seldom been fairly represented, either by its friends or its foes. To the one it is all perfection: to the other all deformity. In truth, it was neither of these: but, like most human institutions, compounded of both. No one who believes that he possesses an immortal soul, will deny the value of seasons of retirement for religious meditation and communion with the Deity: and there may be circumstances to justify a man in devoting the declining years of an active life to the exclusive performance of those duties. But nothing can excuse the practice of binding children by irrevocable vows, or withdrawing from society those who might adorn or improve it. Not that we hold the monks to have been then use-

[1] St. Palaye, Mem. sur l'anc. Chev. t. ii. p. 152.

[2] Patrick on Ruth iv.

[3] Orderic. iii. 475.

less to society. Far from it. Still less were they, as has been often alleged, exclusively devoted to luxurious enjoyment. At no period of their existence has this been true of many of them; in the age before us it was true of none.

The original endowment of earl Roger was inconsiderable. According to William of Malmesbury, the strangers from Sagium met with rather a cold reception in Shropshire. "Mean was their attire, and scanty their provision: but they cheerfully endured those light afflictions, supported by the hope of an everlasting reward[1]." Nor is the account of Ordericus very different: "the earl *moderately* endowed his abbey with lands and rents," is his expression[2]. From Domesday we learn that the building was at that time (1086) going on[3]: that the earl had conferred upon it the monastery of St. Peter, and "as many of his burgesses and mills," (the one were at that time just as transferable as the other) "as brought in an annual rent to the monks of £12." The number of Shrewsbury burgesses given by the earl to the monks was, as we know from another part of Domesday, thirty-nine; and it is justly made a subject of complaint by the other burgesses, that *they* were still compelled to pay the same amount of tax, though these their fellows, as a possession of the abbey, were exempted from contributing to it. The condition of burgesses, at the time when these were given, was little, if at all, superior to that of villeins. The abbey holds also in Domesday four manors: Burtune, which the preceding church had previously held; Aitone (Eyton near Wroxeter), and Eiminstre (Emstrey), which it had of the earl's grant; Dodefort (Tugford) bestowed by Rainald the sheriff for the soul of his antecessor Warin, who must therefore have died in the interval between 1083 and 1086. The church of St. Peter also possessed, at the time of Domesday, seven churches of as many capital manors, which the earl retained in his own hands, viz. Bascherche, with two hides and a half, equal to five carucates of land; Corfan (Corfton), with three carucates; Membrefelde (Morvill) with five hides; Nessham (Great Ness) with a virgate of land; Odenet (Hodnet); Recordine (Wrockwardine) with a hide; and Stotesdone, with two hides and a half. Such were the landed possessions of our abbey at the time of Domesday.

It may be proper to say a word on *hides* and *carucates*, concerning which the opinions have been various. The best conjecture seems to be, that the former denoted the quantity of arable land in each manor during the reign

[1] De gestis pontif. l. iv. He ignorantly places our abbey in the diocese of Hereford. The error of John of York appears still more extraordinary. He makes *Warin*, earl of Salop, construct two monasteries; one in the suburb of Salop in honour of Peter and Paul, another in the town in honour of St. Wilburga: "alterum in villa in honorem, &c." Leland, Coll. ii. 390; but it is a mis-transcription, after *villa* should be inserted de Wenlock, as it is in i. 219.

[2] "Abbatiam terris & redditibus mediocriter locupletavit." v. 581.

[3] *Facit* abbatiam is the expression more than once

of Ethelred, when England was *gelded* (taxed) to subsidize the Danes; and that the latter denoted the quantity of arable when Domesday was taken. If this notion be correct, the difference between the two will mark the progress of cultivation in a manor during the interval between those periods; the carucates always, or almost always, exceeding the hides. Both are specified in Domesday, because the Danegeld was levied according to the hides: just as our modern land-tax is assessed according to an ancient rate. The recent imposts of the Normans were estimated by carucates[1]. Each term denotes the same quantity of land; varying, it appears, in different parts of the kingdom; with us always 100 acres, i. e. 120, for we used the long hundred of six score. On this estimate, the glebe of the churches possessed by our abbey at the time of Domesday contained 1350 acres of arable land, besides clear ground enough for 360 acres more; and besides also the five hides at Morvill, which may be estimated at 1200 acres more[2], and the glebe of Hodnet, which is not specified, but may be taken at 210 acres more[3]: in all 3120 acres.

These are large glebes: but at the time when England was laid out in parishes, the division was very imperfectly and loosely made; and the parishes ran to great extent. The country, too, was most imperfectly cultivated, and the tithes would have gone but a little way to the support of the clergy. The landed proprietors, therefore, made over considerable tracts of ground, which was of little or no value to themselves; but which, under the superintendence of resident ministers of a peaceful and venerated profession, soon came to afford a competent maintenance for several priests, who generally lived together at the rectory in somewhat of a collegiate manner, and went forth to their dependant *feld-kirks* or chapels for the purpose of dispensing the doctrines and consolations of religion among the people committed to their charge. Such was the usual tenour of the early Saxon church.

In what way donations of churches to abbies were originally made available to the benefit of the monks, we are not specifically informed: but, from several independent intimations, all tending to the same conclusion, it may be inferred, that the first step which they took was to diminish the number of the officiating clergy, in order to apply the surplus produce of the glebe to themselves. Thus of Membrefelde (Morvill) we learn from Domesday, "the church of this manor is dedicated to the honour of St. Gregory: in the time of King Edward it held eight hides of land, and

[1] In what is said here, we have chiefly followed Mr. Wyndham on the Wiltshire Domesday.

[2] The account of Morvill in Domesday is so complicated, that we have not been able to extract the number of carucates: but the first twenty entries in the Shropshire Domesday, on which there can be no dispute, contain fifty-one hides and one hundred and one carucates and three quarters: so that the hide may fairly be taken to average two carucates.

[3] This is the average excess of the carucate over the hide in all the churches in the Shropshire Domesday, from which a positive conclusion can be drawn.

eight canons performed divine offices here: the church of St. Peter holds it now of the earl, with five hides of land, and maintains *three* priests. The other three hides are holden by the earl's chaplains." Morvill was a pure Saxon parochial foundation of the collegiate nature just described; of which the portionary churches, such as Burford, Pontesbury, Westbury, still retain traces in this county; and to which class Wroxeter, Stottesden, Condover, and others, are known to have belonged formerly: and this appears to have been the sole advantage arising to the monks of Shrewsbury from their parish churches during the life-time of their founder. The next century introduced the reduction of *several rectors* to a single *vicar*, and the appropriation of the whole rectorial tithes to the uses of the convent.

Nor must we suppose that they received much money for their land. Rent was at that time inconceivably low. We read of fourteen carucates being worth no more than 50*s.*: which is not much more than a farthing an acre: and the first one hundred and six carucates and a half in the Shropshire Domesday, from which a positive conclusion can be drawn, did not let for above 1*d.* per acre; as they give for a sum total of rent no more than £45. 12*s.* 4*d.* All their glebe, therefore, if they had holden it all, which was by no means the case, would have scarcely brought them in £9 a-year. Their mills were a more valuable property. The earl, says the record, gave them "tantum de suis burgensibus & molinis quod £12 reddit monachis:" "as much in burgesses and mills as produced £12 rent." Now their burgesses were, as we have said, thirty-nine in number: and if each of them paid the monks the same rent which the burgesses of St. Alcmond paid to that church, viz. about 5*d.* each[1], this rent of the thirty-nine abbey burgesses, deducted from the sum total of £12, will leave £11. 3*s.* 9*d.* for the annual produce of the mills; a large sum, when we consider that these mills were only three, and that the common rent of a mill in Domesday[2] is seldom more than 10*s.*[3]: but then it must be considered, that the earl had granted to his monks "the *multure* of the whole city:" i. e. he interdicted the burgesses from grinding their corn any where else but at these mills; and this privilege might very well raise their value to the sum mentioned above.

This is all the light which we derive from Domesday on the temporal possessions of the abbey: and it corresponds with what has been said above respecting the mediocrity of the original foundation. It soon, however,

[1] The bishop of Chester's (i. e. of Lichfield's) Shrewsbury burgesses paid him something more, about 9*d.* each: if we struck an average between the two, it would reach to 6*d.* a-head: and would deduct 3*s.* 3*d.* more from the value of the abbey mills: but entire accuracy is unattainable on the subject.

[2] In what is said through the whole of this discussion respecting Domesday, we must be understood to refer only to that part of it which relates to Shropshire. We do not profess to have studied the whole record with attention.

[3] The mill of Ellesmere forms a remarkable exception: it paid a rent of £10 in the time of the Confessor, which was *doubled* when Domesday was made.

received large accessions of property. The earliest account we have of these, if we could trust its authenticity, is a charter of earl Roger, which first appears in an Inspeximus of Edward III., two centuries and more after its professed date. Unfortunately, the monks of the intermediate period had indulged themselves with little scruple in the fabrication of charters[1]; an art easily practised, and not easily detected, in an unlettered age: and the Benedictines are especially taxed with the commission of these pious frauds[2]. Nor is this charter of the earl's entirely free from suspicion; since its statements are sometimes difficult to reconcile with the authentick testimony of Domesday, though at other times they are corroborated by it in a way which seems to preclude the imputation of concert. The original Latin is printed in the Monasticon, and runs to the following effect:

"Roger earl of Salopesberia to his son and heirs, and barons, and men, and all his friends French and English, greeting. Know ye, that I have constructed a monastery in the suburb of the city of Salopesberia, in the church of the holy apostles Peter and Paul, which was anciently founded there[3]: and have granted to the same all that street which is called Biforiete, with three mills[4], and all the rents, and all the land between the Severn and the Meola, and a little land called Aldefelth on the other side of the Meole[5]. And forasmuch as the monks of the monastery of Sagium were of my possession in Normandy, and men of good repute, I took some of them, and appointed them to the building of the said monastery: not granting to them any donation of the said place, but only permitting them to receive and collect the alms of myself and other faithful persons, and, from the benefits conferred upon them, to hasten the construction of the said monastery. Afterwards, however, by the advice of king William, and bishop Robert[6], and my wife Adelaissa, and my sons, I placed one of them there as abbot." Then the earl is made to specify his grant of the manors of Eiton, Eministra, and Burton; the latter of which we have seen the church of St. Peter possessed long before his arrival: and the two former of which it is scarcely possible he could have conferred by the advice of

[1] The well-informed author of the preface to the Monasticon lays it down as a maxim concerning the charters of monks, that the older they pretend to be, the more they are to be suspected; and in this sentiment the learned Jesuit Papebrock concurs. See Stillingfleet Origines Britannicæ, p. 22; also Worsley's Hist. of the Isle of Wight, p. 192, note.

[2] Stillingfleet ut supra, p. 17.

[3] This is suspicious; because we know from Domesday and Ordericus that the church anciently founded was dedicated to St. Peter only. It is, however, possible that the allusion may be the church of Odelirius, in the dedication of which the apostle of the gentiles was associated.

[4] There are still three mills in the Abbey parish on Meole brook: the Burnt Mill, Trill or *Prince's* Mill, and the Abbey Mill: and these, in all probability, are those intended in this charter. They are now not situate on the natural course of the brook, but on an artificial cut or canal, an ancient work, it should seem, of some of the early abbots.

[5] This must be a small portion of the Abbey parish to the west of Meole Brook. *Aldfelth* is *Old Field*, a spot on which the trees had been *felled* from *old* time.

[6] Robert de Limesey, nominated bishop of Chester on Christmas-day 1085, consecrated 1086. He removed the see to Coventry.

bishop Robert, as the abbey holds them in Domesday, and as that prelate was not consecrated till the year when that record was compiled. "The church also of Momerfeld (Morvill) with all the land which the clerks held, I granted in demesne of the monks[1] with other its appendages." This is entirely contradicted by Domesday, from which we know that the earl was so far from granting to his abbey all the land which the canons of Membrefelde held, that of their eight hides he retained three for his own chaplains. The charter then enumerates the earl's gift of the churches of Stotesdona, Dudeleberia, Donitona, Tonga, Eigmendona, Wooltintona, Woregordina, Chonedoura, Archelona, Hodenet, Nessa, and Bassechirche, and his appointment that the monks might retain in demesne such churches and lands as they thought fit, after the death of their clerks. If the earl ever granted to these monks the church of Diddlebury, the parent abbey of Seez claimed it to themselves, and transferred it to the monks of Alcester; for these last conveyed it to the chapter of Hereford, by whom it is still possessed.

"I gave them also one house in the city for gravel to the use of their church[2], and the grinding of the whole city, and of my *court* (curie) when I was resident in the city: and toll of wood carried into the city by the eastern gate[3]. I commanded also, that at the feast of St. Peter in the Calends of August, the people of the whole province should meet in the same place at a fair for three days yearly: and that the monks should have the whole toll and profit of it. I also granted that my barons, burgesses, and soldiers (or *knights*) might grant of their lands and possessions to the same place without licence of me or my heirs, so as neither they who gave nor they who received should do any further service to me for the alms thus given: and I also ordained that the whole land of the monks should be for ever free from *the geld of the knights*[4], and also from *common geld*, unless I myself should give that of my demesne, "et a geldo etiam communi, nisi ego ipse de dominio meo illud darem." The *geld* or *payment* of the *knights* seems to be a tax levied upon the earl's military tenants to his own behoof. It was probably assessed upon them whenever the baronage granted a similar tax to the crown; for royal as were the privileges of earl Roger, we

[1] In dominium Monachorum.

[2] The gift of a house for the purpose of digging gravel is not very intelligible. In the Chartulary, No. 1, it is much better expressed, that the earl gave them a certain small quantity of land *on which there is now a house* to dig gravel for the use of their church; to hold as free and quiet as he that was the lord held it.

[3] To this in the charter of 1227 is added the Southgate, Sudgatam: but we know of no such gate in Shrewsbury, which is hemmed in by the river from the west quite round to the east.

[4] A geldo militum. Though *knight* is a proper English translation of *miles*, and is accordingly employed here, we are not to conceive of these knights as distinguished by titular denomination or superior rank from other gentlemen. In fact, *knight* in its primary sense denoted no more than *a male attendant*, (Selden, T. H. ii. 5. 33) and at the time of which we are now treating, meant only the military part of the nation, all of whom, however slender their means, were regarded as gentlemen; "omnes enim erant nobiles," as the Encomium Emmæ has it.

cannot suppose that he was more despotick than his sovereign, which he would have been if he could have taxed his tenants whenever he chose. *Common geld* is the king's taxes: "gelda regis communia quæ per omnem comitatum currunt[1]:" and the meaning of the clause appears to be, that the monks were to be exempt from those taxes in all cases, except when the earl himself paid them.

The charter goes on. "But Guarin vicecount gave them the vill called Tugefort; the church of Beriton with the tithe of that vill, the tithe of Oppetone, the church of Multa, (Mudla, Middle,) with the tithe of that vill, the church of St. Oswald with the tithe of that vill[2] [Oswestry], and a house in the market place in the city [Shrewsbury] for a lamp at the altar of the Innocents[3]." This is the leading difficulty of the charter. It has been observed above, that the bishop on whose advice, as the charter states it, the earl in part acted in permitting his barons to make grants to the abbey, was not consecrated till 1086. But in that year Domesday was compiled; and when Domesday was compiled, Warin was dead, and had been succeeded in office by Rainald, who is expressly said in that survey to have given them Dodefort (so it writes Tugford) "pro anima Warini antecessoris sui." It is, indeed, barely *possible* that Warin may have granted the manor in an early part of the year, between the bishop's consecration and the formation of the Shropshire Domesday, and his grant, left unfinished by his death, *may* have been completed by his successor. If the charter is genuine, something of this kind must have been the case; and a death-bed was a very usual place for such gifts. So much too of the subsequent statements of the charter is confirmed by Domesday, which the person employed to draw it up, (who, by the way in which he mangles our local appellations, appears to have been a foreigner,) is not likely to have seen, that we are not willing to reject its aid in this account of the early possessions of our abbey.

"Reinald brother of the said Guarin gave them the vill Lega." Rainald the sheriff holds two places so called in Domesday; but in so common a name we are unable distinctly to identify them. They seem, however, to have been Hugh Lee, and Lee Cumbray, in neither of which places had this abbey any property. It had at Lee near Ellesmere, and *that* may have been the place granted by Rainald. Of this it was subsequently deprived by William Peverell; whose nephew Walchelin Maminot, (his sister's son,) "studying to deliver the soul of his uncle, and those of the persons who had given him such evil counsel, restores it to the monks, on the confession

[1] Liber Rames. ap. Du Cange v. Gildum.

[2] In the charter of 1227, the churches of St. Oswald and Mudla are set down as grants of Hugh son of Warin.

[3] The "Fundationis Historia" states that it was the widow of Warin, who, with the concurrence of her sons, gave the house which she had of her dower in the city, to find wax for lighting the church at night.

of the men of Ellesmere before his knights (militibus) of this injurious act of Peverell.

"Oilerius the priest (sacerdos) gave one hide in Cherletone." The manor of Charleton is enumerated among the possessions of the abbey in the Valor of Henry VIII. Oilerius seems to be the same with Odelirius the father of Ordericus. Celibacy was fully established among the *Norman* clergy at the time of the Conquest; so that if this personage was a priest, it must have been towards the decline of his life.

"Gerard de Tornaco (Tournay) gave Bettona." Gerardus holds Baitune in Domesday. It is Betton in Hales near Drayton.

"Goisfrid half a hide in Herlega." This does not agree with Domesday, in which no person of this name appears in connexion with Harlege. But Goisfrid holds Hatlege (Hadley) under Rainald the sheriff; and this incomplete and therefore unintentional agreement with that ancient record serves greatly to substantiate the authenticity of the charter. The change of a letter may easily be attributed to the error of a transcriber: and in the charter of 1227, *Galfrid's* gift (it is the same name) is expressly written Hetleg.

"Odo a knight (miles) gave them Hordelega." He holds it in Domesday.

"And Aerius Edburtona with its appendages." It is stated in Domesday that Alcher held Etbritone in Basecherche hundred from Warin the predecessor of Rainald: and his identity with the Aer of the charter is proved in a way somewhat circuitous, and therefore more satisfactory. Alcher also holds, in Domesday, Wicford and Estone, both under Rainald. Now Withiford and Aston Aer, or Wheaten Aston, are to this day estates of the family of Charlton, which have descended to them from the marriage of Aleyn de Cherleton (who in 1 Edw. III. had the king's licence to embattle his manor houses of Apley and Great Withiford) with Margery, daughter and heir of Hugh le Fitz Aer. Thus it is plain that Aer (often written in old deeds Haher) is a softened form of Alcher, and this unstudied correspondence with Domesday serves again to confirm the charter.

"Robert son of Theobald gave them the church of Iteshale with the title of the same vill." Iteshale is Idsall or Shiffnal, and Rotbert son of Tetbald holds it in Domesday[1].

"All which I granted to them, and confirmed by the authority of my

[1] In the "History of the Foundation" he is called Rotbert the sheriff, son of Tedbald, and his grant is described, "the tithe of Cambristona (Kemberton), and the church of Ithehala, with all things that pertain to it, and with the tithe of the same manor, to wit, in moneys (nummis), animals and harvest; and because clerks then had the same church [i. e. because it was collegiate after the old Saxon fashion described above] the said Rotbert ordered that when they should die, the church should come into the demesne of St. Peter." There are no traces that either of these churches ever belonged to our abbey, except that it enjoyed to the last a pension of 30*s.* issuing out of that of Idsall.

seal. I commanded my sons likewise that they should love that place and hold it dear: and if it should perchance befall that I should die in England, that they should place me there, and thereof provide necessaries to the brethren of that place, (et deinde fratribus loci illius necessaria providerent):" perhaps, that if the earl was buried in the abbey, his sons should accompany his body with such donations as would enable the monks to perform the usual ceremonies and anniversaries at his tomb. "These being witnesses, Robert bishop of Chester, Hugh and Robert de Belesmo, Arnulph and Philip my sons, Richard de Belmesio, Reinald de Bailloc, Roger Corbet, Robert Corbet, and many others." The placing of Robert de Belesmo after his younger brother Hugh is a little suspicious. Roger and Robert Corbet are the two sons of Corbet mentioned in Domesday. The male issue of the latter failed in the next generation, but Roger was progenitor of all the Shropshire families of the name. Such are the contents of the first charter; which, if not actually executed by the earl of Shrewsbury, must at least have been drawn up from very ancient and contemporaneous notes of the early donations of the gentry of Shropshire.

So much can scarcely be said of the second charter, if such it may be called, preserved in the same Inspeximus of Edward III. We shall not transcribe this, which is little more than a repetition of the grants recorded in the preceding, with a specification of the hamlets dependent upon some of the principal churches: but the preamble may be translated to convey a notion of the whole. "We have inspected (says Edw. III.) a charter of our progenitor lord William, formerly king of England, in these words:

"By the example of holy fathers we are moved diligently to assign to the memory of letters the possessions which in our times we have known to be conferred on Holy Church by the faithful, as well for the profit of the grantors, that, by their example, posterity may be provoked to good deeds, as for the perverseness of the malignant, who are known to gape with all their endeavours on rapine of ecclesiastical possessions; We therefore, imitating the industry of elders, have taken care to transmit by writing to the notice of posterity a certain work of piety which the venerable earl Roger and his devout wife, Adelaisa by name, in our age offered to God. There was in the suburb of the city of Scropesberi a small church [1]—."

And so it goes on to relate, how the earl, "by the licence and authority of king William," (with whose name in the first person this pretended charter set out) "Archbishop Lanfranc and Peter bishop of Chester [who died 1085] assembled monks there in the year from the incarnation of our Lord 1087;" a mode of dating unknown in English charters of that age, and two years after the death of the bishop who is said to have authorized it.

It may even be doubted whether the writer knew the meaning of the street in which his abbey stood. "In primis, a street contiguous to the same church . . . called in English Biforieta[2], which signifies in Latin Ante

[1] "Parva *satis* ecclesia." A Gallicism. *Assez petite église* would be, a poor little church.

[2] It may also be suspected that the orthography has been altered to suit this erroneous etymology,

Portam" (Before the Gate). For if *gate* had the same sense in Saxon as *gasse* has in German, (and the words are the same[1], the languages, too, were at that time very nearly allied,) it primarily signified a *way* or *street*, from *go*, *gad*, in Dutch *gat*. The Germans say Breitgasse, Broad-street; Koningsgasse, King's-street, &c.[2]: and Mr. Chalmers gives several instances of this application of the word gate in Scotland[3], where they still say "gang your *gate*," for "go your way." According to this, we in Shrewsbury retain, though without knowing it, the ancient propriety of the language: speaking of our Abbey Foregate and Castle Foregate without any further addition: whereas, in Worcester, they talk of their *Foregate-street*, which, if the observation just made has any weight, is the same as saying Fore-street street.

The manner in which the Conqueror is made to speak of earl Roger is perfectly ridiculous. That nobleman, after a lapse of years, *was* "venerable" to the monks who shared his bounty; but it is absurd to suppose that a sovereign would thus stile a subject, and one too who was living at the time of his own decease. It is, therefore, superfluous to translate more of this charter, which, to the grants contained in the former one, gives as witnesses Herbert the archdeacon, Godebald and Oilerius priests, Warin sheriff, Robert Fitz Theobald, Roger Corbet, and Robert Pincerna (*Butler*), and adds that the earl gave to Siward in lieu of the site of the abbey, a vill named Longafeld (Cheney Longville), the reversion of which it states that the grantee afterwards made over to the monks when he was received into their brotherhood: and this is witnessed by Godebold, Richard de Belmesio, and Richard de Monte Warold.

"All these things I William king of the English have granted, and by my seal have corroborated."

Besides these charters, which profess to be coeval, and one of which is perhaps really so, there is in the leiger book of the abbey[4], and thence printed in the Monasticon, a "History of the foundation and endowment," drawn up, perhaps, in the reign of king Stephen, (at least his charter is the last recounted in it) and of great use in fixing the order of time in which the abbey received its several accessions of property: and this will be our

Biforieta instead of *Forieta*, as Ordericus has it: and with whom corresponds the present pronunciation *Forehead:* the *g* in *gate* being softened in *yate*, and so lost, and the *t* being hardened into *d*.

[1] The German employs *ss* where we put *t*: as Wasser, water: fuss (Gr. ποὺς) foot, &c.

[2] Fynes Moryson, Itin. part i. p. 4.

[3] Caledonia, i. 770. He mentions Waldesgate in Berwick, Castlegate in Jedburgh, the Canongate and Cowgate in Edinburgh, as names of streets. See more on this word, in the sense of a *way*, in the Hermes Scythicus of Dr. Jamieson, p. 61. He derives the Greek preposition κατα from it.

[4] This leiger book, or chartulary, is supposed to be in the muniment chamber of the marquis of Stafford at Trentham: a transcript of it is among the Mytton collections. Dodsworth speaks of it, when he made his extracts from it which are in the Bodleian library, as being "in manibus Richardi Leveson militis balnei 21 Jul. 1638, & per eum mutuo acceptum a Richardo Lee de Langle in com' Salop milite."

guide, where earlier undoubted evidence does not occur, in what follows on this subject.

" Helgot," it says, " gave a hide near Savern river, which, from a little wood adjoining, is called Mora, and a fishery in the same river." This is Monkmoor. Helgot holds Ofitone (Uffington) in Domesday: and it will hereafter be seen that Monk Moor was originally a part of that parish. The author of this history appears to have thought that *more* was Saxon for a *wood:* that is not the case; it signifies a *mountain.*

" Tochi gave another hide, in the vill which is called Cota." Tochi is under-tenant of Udecote in Recordin hundred (Woodcote) in Domesday: he held it of Rotbert son of Tetbald, and Rotbert of earl Roger; so early was the commencement of subinfeudations, and so entire the right of disposal, which even under-tenants possessed over their land.

Our earl had ordered himself to be interred in his abbey, if he should decease in England. He appears to have been seized with his last illness in his castle of Shrewsbury, and had, sometime previously, made such provision for that event, as the opinions of that age prescribed. He had obtained from the abbey of Clugni in Burgundy the kirtle of St. Hugh[1]: the bargain was negotiated by Reginald prior of Shrewsbury, the same, no doubt, who came originally from Seez. This precious relick the earl occasionally wore. But as his disease increased, this precaution did not satisfy him: and, therefore, having obtained the permission of his countess to make the vow of celibacy, he was, on the 14th day of July 1094, actually entered a monk of his own foundation, and received the tonsure. Three days after this transaction he expired, " and was honourably interred," says Ordericus, from whom this account is taken, " in the *new church* between the two altars:" a situation which, at that period, not even his rank and munificence could have obtained for him, if he had not been invested with the monastick garb. On the day of his interment, Roger son of Corbeth, to mark his respect for the memory of his deceased patron, gave the monks the church of Wentenora[2] with the tithe of that vill, and the tithe of Iochehulla.

The first care of monks in that age, after the decease of a founder, was to obtain, if possible, a confirmation from his successor. " About the year 1080," says a learned writer, " when a lord or any other person conferred donations upon the church, it was usual to procure the consent of the heirs of the donor to them. Even children at the breast were made to do so, by

[1] See Bale's " Actes of English Votaries."

[2] Wentnor was held under the earl by this Roger son of Corbet in Domesday. It is misprinted in the Monasticon Nutenora. Ioclehulle is Yokelton: it is printed in Domesday by mistake Loclehvile: but in the original the initial letter is I. It was then a possession of the same Roger.

their parents, nurses, or guardians: and because, on these occasions, great fiefs were sometimes granted away, which the heir might reclaim at a future period, the monks were obliged to make a payment to each of the heirs or persons confirming such grants[1]." The "History of the Foundation" of our abbey has a somewhat romantick story of the "venerable earl HUGH" coming to visit his father's tomb, calling to him sir Fulchered the first abbot, bursting into tears, and in a long harangue confirming all their possessions, with the addition of new privileges. The whole of what he is stated to have then said, is contained in his charter, of which a copy in *fac simile*, with his seal appendant, remains among the collections of Mr. W. Mytton[2].

"Hugh earl of Salopesberia to all his lieges (*fidelibus*) and friends, barons, ministers, and all his men as well present as future, greeting. I will you all to know that one day as I stood before the sepulchre of my father Roger the earl, and remembered that, I being yet a youth, he directed me to love and maintain his alms, to visit the abbey of Salopesberia; pricked with the affection of my father's love and piety, I granted and in pure and perpetual alms confirmed for my health, and for his soul, and for the souls of all my ancestors, that the aforesaid abbey with all its appurtenances be free and quiet from all custom and vexation and exaction of sheriffs and other ministers whatsoever, and from all secular service. And therefore I will and firmly appoint for ever, that the monks serving God in the aforesaid church may have and hold all their lands and possessions and all their tenements which they now hold or which in future they shall obtain, of whose gift soever they be, well and in peace and freely and quietly and honourably; and they and all their men be free and quiet from all working of castles, and fishpools, and bridges, and ways, and of all secular works, *nec summagia faciant* [i. e. as it seems, *shall not be obliged to employ their horses in carrying the earl's luggage*], nor may exercise any business of the county [court], and be free and exempt from schires and hundreds [*from attendance on the county and hundred courts*], and may have their own court of all pleas and of all forfeits of their men, and there may hold right to others, and may have their justice as well and fully as I have, and as I best and most fully can give them: they be free also and quiet from geld of knights and from common geld and from all service whereof money [*denarius*] is exacted."

Then follows the same permission as in his father's charter, that his barons, burgesses, or knights, may make them grants without licence, and some other clauses not material.

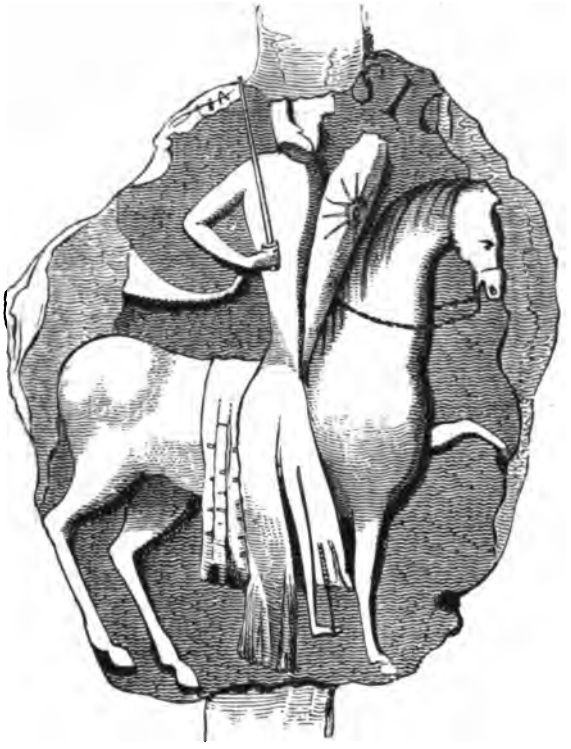
"And if false minter coming from another's land be taken in the land of St. Peter, his body with the money shall be surrendered to me, but, if the forger be of the land of St. Peter, let his body alone be rendered to me, but the money shall be the abbot's. But of thieves I grant justice to him, and the money also, if the abbot either by himself or by his vill do that justice: but if not, let the body alone be rendered to me, and the money shall be the abbot's. This alone I retain and nothing else. But the tithe of my venison[3], of the whole county of Salopessire, I grant perpetually to be in this place, except the woods of St. Milburga. But all these things I do for the souls of my father and mother and my own, and all belonging to

[1] Menage, Hist. du Sable, p. 16, and Menagiana, ii. 141. Hence, adds the writer, has arisen the modern "right of indemnity."

[2] He does not say where he found the original.

[3] Venationis. This Latin word is ambiguous, and may denote either hunting, or the flesh of the deer taken by hunting. We have preferred the latter sense. Henry III. grants to the burgesses of Bristol that they shall not be molested, "pro *venutione* inventa infra muros," (Seyer's Charters, p. 19): which can mean nothing but *venison* found within the walls.

me, and for the soul of king William and of Matilda the queen and their sons..... Witnesses, Arnulf, Rotbert de Belismo, Everard, my brothers. Ricard de Belmesio. Roger Corebeth and Rotbert his brother. Hamund Peverel. Fulcoins the sheriff. Ulger the hunter. Radulf de Conedoura, and many others.



The "History" next shortly notices a confirmation by earl ROBERT; who, according to that authority, gave the monks the vill of Baschurch: and these were, as far as we know, all the possessions of the abbey in 1102, when the son of their founder ceased to have any connexion with Shrewsbury.

The monks were not, however, left without a protector. HENRY I. retained the earldom in his own hands[1], committing the administration of it to a steward, Richard de Belmeis, who must have been long resident in Shropshire, and privy to the transactions of the abbey; as we have seen him on more occasions than one attesting the charters made in its favour by earl Roger. Of his attention to its interests, in his capacity of steward, though apparently at first hostile to it, we have an authentick document, perhaps the first since Domesday, which is entirely free from all suspicion. Its writing is of very remote antiquity, scarcely later than the middle of the twelfth century; its contractions very few: it has evidently been written

[1] See above, i. 73.

by a monk of the abbey, and the place of its custody confirms what has been said[1] of the antiquity of the merchant gild of this town, and its connexion with the present corporation: for the document now to be produced exists among the records of this last, and must have been, in all probability, entrusted to the care of the first. It also stands at the head of the chartulary, and there is a good copy of it among Archbishop Parker's MSS. in the library of Bene't College, Cambridge[2]. So minute a detail, as it contains, will doubtless appear dry to many readers, and such are requested to pass it over. But it will not be uninteresting to the Salopian topographer, as affording some early notices of county history: it will exhibit to the legal antiquary some modes of ancient process; and the philosopher may speculate on the admirable tact with which these churchmen knew when to advance a claim, and when to let it lie dormant,

" Et properare loco, & cessare, & quærere ——."

A few of its notices have been already glanced at, but the whole is subjoined in a literal version, and the original should find its place in an appendix. It is entitled, " Carta qualiter domus Sancti Petri fuerat primo fundata."

" The venerable earl Roger, when oftentimes he revolved in his mind how he might construct this church in honour of the holy apostles Peter and Paul, calling unto him Siward who was called the Gross and sometime had been lord of this place, indicated to him his desire: saying, if he would, with a good mind, grant him this alms to be perfected, he would give him a certain vill which was called Langafeld. Which being heard, as he [Siward] was a good man, he willingly assented, and receiving the same vill from the earl, immediately gave it with a cheerful mind to St. Peter and his monks; in the presence, to wit, of the earl and his barons. This only, however, he retained, that as long as himself should live, he might hold it of the monks: which was thankfully conceded. But he being afterwards defunct, and decently buried in this monastery, his son Aldred, unwilling to follow the steps of his father, retained the aforesaid vill to himself: and by the force and power of Richard de Belmesio, who then was sewer [*dapifer*] of this county, and afterwards was made bishop of London, possessed it for some time, wasting all that his father had left in it. Abbot Fulchered of pious memory seeing these things, studied to get back the aforesaid vill by love rather than by plea: Therefore by counsel of friends and of the aforesaid Richard, he gave to the abovesaid Aldred £15, and gifts to his brethren[3], that they might restore the said vill to him irrevocably[4]. Which being granted, and before many witnesses confirmed, the church got again what it had unjustly lost. But this is to be known, that at that time, that vill was of so great poverty, that not even to strangers could it have been sold for so much. Of this affair the witnesses were the aforesaid Richard, Roger Corbeth and Robert his brother, Hamo Peverell, and all the county," (i. e. the county court).

This transaction must have taken place at some period between 1102, when Belmeis was set over Shropshire, and 1107, when he became a bishop.

[1] i. 105.

[2] It should seem that the monks of St. Peter, besides lodging one counterpart with the merchant gild of Salop, transmitted a duplicate to the cathedral of the diocese; for the Bene't copy is thus endorsed, " Hoc scriptum originale antiquissimum sigillatum duobus veteribus sigillis et missum ad Mattheum Cantuar. per D. Thomam ep'um Lichfeldensem & Coventrensem x^mo Marcii a° 1565." Parker is known to have been a diligent collector of our ecclesiastical antiquities. The copy in the leiger is very incorrect.

[3] See above, p. 18.

[4] Sine retractatione.

"The abovesaid Roger constituting this our church[1], gave to St. Peter and his monks the church of St. Gregory with all things that belong to it, as in the King's charter is written[2]: to wit by this tenure, that when the canons who had prebends in it failed by death, the prebends might come into the demesne (*or lordship*) of the monks. But Richard, chaplain of meiluil hermer, who had one prebend in the same church, when he died was made a monk by our monks, and was buried in our church. But his son, Hubert by name, a laic, expecting to be able to acquire to himself the prebend of his father in inheritance, wearied the monks thereupon in many ways. But the most pious King Henry commanding that Richard bishop of London[3] should thereof hold trial[4], because the same Hubert could not justly have the same prebend, after many pleas he left it without any claim. Thereof were witnesses, the aforesaid glorious King, Richard the bishop, Alan son of Flaald, Hamo Peverel, Roger Corbeth and Rotbert his brother, Herbert son of Helgot, with many other brave and honest men[5]."

Camden has misrepresented this passage in what he says of "the prebendaries' sons suing the monks to succeed their fathers in those prebends." He has extended a particular case into a general assertion: and he is scarcely founded in what he goes on to observe, that "at that time prebendaries and priests in England were not obliged to celibacy, and it was grown into a custom for ecclesiastical benefices to descend hereditarily to the next of blood." Doubtless, in the Saxon times, marriage was universally permitted to the parochial clergy and secular canons; and we have instances of livings descending from father to son for many generations[6]. But even in that period, the celibacy of *regulars* was very generally enforced[7]; and upwards of thirty years before this contest between Hubert and the monks of Shrewsbury, the synod of Winchester[8] had absolutely forbidden the marriage of canons of collegiate churches, and extremely narrowed that of the parish priests. It required another whole century fully to effectuate this anti-social injunction[9]:

[1] *Nostram* is interlined, and proves what has been said above, that the author of this paper was a monk of the abbey.

[2] Before the reader accepts this passage in proof of the authenticity of the Conqueror's charter which we have presumed to question, he should consider that it might be forged without this monk knowing it; or might be quoted by him, knowing it to be forged.

[3] It may be inferred that this took place after his elevation to the see of London, and before the arrival of his successor Fitz John at Shrewsbury.

[4] "Inde rectum teneret." *Rectum* is used for a *trial* by Bracton. Jacob in v.

[5] As all the witnesses except the king himself were great landed proprietors of Shropshire, it is highly probable that this process in which Hubert was nonsuited or made default, was adjudged at the county court held at Shrewsbury in the presence of its royal earl. Our ancient kings, as is well known, occasionally presided in their courts of justice.

[6] Dr. Whitaker, in his History of Whalley, deduces eleven deans of that ancient parish in succession, either lineally from father to son, or collaterally: and we have evidence of the rectory of Plympton in Devonshire passing in the Saxon times from Alphege to his son Sadda, from him to Alnod, whose son Robert Duon priest, and grandson William Bacon, also held it. Monthly Mag. 1803, p. 243.

[7] See Carte, i. 329. [8] Id. 430.

[9] See Lysons in Devonshire, 411. The synod of Winton was 1076. The bull of Pope Lucius II. on the subject is dated 1144. Rymer, sub ann. The last edict on the subject was in 1175. A learned author has an odd remark. "The authority of the Fathers must terribly perplex . . . an English high-church-man defending the matrimony of the clergy." Hist. of Mid. Ages, ii. 38. n. The English clergy are selected, rather than any other denomination of Protestants, on account of their supposed reverence for the Fathers: and they do revere them as ancient witnesses of the doctrine and discipline of the primitive church, as depositaries of its sense on doubtful passages of scripture;

And Camden's editor, Gibson, has perplexed himself unnecessarily about the church of St. Gregory, which he conceives to have been in the Abbey Foregate, and which he suspects to be a mistake for St. Giles. The reader of these pages will scarcely require to be told, that it was St. Gregory of Membrefelde, or Morvill, which is spoken of in the article just translated. As to the name meiluil hermer, which is distinctly so written in the autograph and in all the copies, we can find nothing like it either in ancient records, or in the modern Villare of Shropshire. Recourse, therefore, must be had to conjecture, the last resource of ignorance, and much oftener wrong than right. In some of our extensive parishes, the actual village in which the church is situated (what in Scotland they call the *clachan*) bears the adjunct *home*, as Worfeld home; Clareley home: i. e. the very part of the parish which was first inhabited, the *ham*, or *heim;* for it is written both ways: and if the father of this litigious laic was chaplain of Morvill heim, it is *possible* that the name might be corrupted, by a scribe ignorant of the truth, into the words which have so much perplexed us.

" Rainer de Tanglanda had a certain small portion of land of this church[1] by name Fertecota, which abbot Fulchered had committed unto him on such a compact, that, he being dead, it might immediately, without any revocation, return into the demesne of the church. But his son, William by name, desiring to retain it, in like manner wearied us very much, and got together many pleas. But at length abbot Fulchered, proving by his testimonies the former covenant, vindicated by just judgement what the aforesaid William wished unjustly to take away from this church. Of this affair are witnesses Richard the bishop and all the abovesaid.

" Rainald son of Elieth restored to this church and to us, one hide which his father had sometime had out of this church at farm; and because he did this of spontaneous will, without any revocation or claim either of himself or any one his heir, abbot Godfrid gave him 70*s.* before many witnesses: viz. Theoderic his lord who brought about this agreement between us and him, Hamo Peverel and Warin his sewer, William a knight of the aforesaid Theoderic, William the cook, Meriet and Weret servants of the abbot, with many others.

" Turstin Binch had certain land near Savern in the confines of Bruge, of this church to a certain term. But, he being dead, Richard his son would retain it in inheritance by force. Who being not long survivor after his father, in the infirmity of which he died, repented, took the monastick habit from our monks, restored the land, and gave himself to be buried in our monastery. At these things were present his uncle Odo, Richard his brother, Ulgerius, and many others.

" Herbert the son of Helgot being unwilling that after him there should be any claim made of these things which his father or himself had conferred upon this church, although he had confirmed them in the king's charter, willed nevertheless that his sons should confirm the same by their own proper concession. He sent them, therefore, with their pious mother, to this church; viz. Eutropius, who was to be heir after his father, and his other brothers Nicholas and Herbert: who, prayers being received in the chapter house, and the gifts of their father and grandfather being granted, taking into their own hands the text of the Gospel, offered upon the altar of St. Peter what had been granted before many witnesses. These are,

but not as guides of their faith; still less, in contradiction to it. Where the revealed word is express (Matt. viii. 14. 1 Cor. ix. 5. 1 Tim. iii. 2. iv. 3.) the English clergy want no vindication for complying with it.

[1] "This church" means that of Morvill. Fertecote is mentioned in the Conqueror's charter as one of its appendages.

the church of the Castle which is called Stantona[1] with certain land which their mother gave of her part in the same vill: Nortona which is seated near the grove which is called Lima: certain land which their grandfather Helgot gave, with a little wood which is called Mora, and is seated near the bank of Savern on this side of the river, though it belongs to the vill which is called Offitona, which is seated on the other side of the river.

"Robert a priest, son of Wiger the priest, sold to us his house of the Castle,[2] "que de p'oribus l' prima in castello facta è:" by licence and testimony of bishop Richard, who in those days governed the county under the King; and of Rainer who was their prefect."

From the mention of Rainer, who was, we know, prepositus of Shrewsbury, the Castle here spoken of must have been that of this town; within the precinct of which, as we see, private houses began thus early to be built.

Then follows earl Roger's grant of land to dig gravel for the church, and the whole concludes thus:

"All these things hath witnessed Richard bishop of London, and all the barons of the county with him: which also I Walter the Constable, having heard their testimony, because I was present, have confirmed by my own seal, with the seal of the bishop."

This Walter has been said to have been constituted *Constable of England* by Henry I.[3], or, as Camden[4] has it, by his daughter the empress Maud. He has not, however, occurred to our inquiries with this title, though his descendants undoubtedly bore it. Here and elsewhere[5] he calls himself Constabulator alone: but in a charter to Lantony Abbey[6] he stiles himself Constable of Gloucester. There can be no doubt that he was a great officer of state; succeeding the *stal-here* or *master of the stable* of our Saxon kings, under the new appellation, borrowed from the empire, of *count* of the *stable:* and had, at this time, some share, though it does not clearly appear what, in the government of Shropshire.

During this reign the monks were proceeding with their buildings; for there is a writ in the Chartulary, (No. 49) "Henry King of England to Ulger and Goiffrid de Bortona and to all his foresters of Salopescira greeting. I command that the abbot of Salopsburia and his men may have all their necessaries both in pastures and in timber (in materiis lignorum) in my woods, *towards making their houses*, (ad domos eorum faciendas,) saving assart, and immoderate waste, i. e. so as they commit no such waste and

[1] "Ecclesia de Castello quod Stantona dicitur." In Domesday Helgot holds Stantune: "there he hath a castle: there is a church and a priest." This is, no doubt, the church of the Castle given by his son Herbert: and settles both the orthography and etymology of the parish of Holgete, which appears to have been taken, after the Conquest, out of that of Long Stanton, and evidently should be written Castle Helgot. Helgot also held Nortune in the hundred of Odenet, (Norton in Hales).

[2] Literally, "which was the first of the former fifty that was made in the Castle." We know that private dwelling houses were built within the precinct of our Castle at a very early period: but this mention of the *former fifty* refers to some transaction, of the circumstances of which we are entirely ignorant.

[3] Edmonson's Heraldry, i. 27.

[4] In Herefordshire. [5] i: 73.

[6] Atkyns, Hist. Glouc. 272.

stock up no trees. Witness, Robert bishop of Lincoln. By Ber' chaplain. At Haneberga," probably Hanbury in Worcestershire, a royal forest where the king might then be hunting. If, as seems probable, the clerk who expedited this writ, was the Bernard who was promoted to the see of St. David's in 1115, and submitted that ancient archiepiscopal mitre to the primacy of Canterbury, this charter should rank before several of those which have preceded it.

The "History" then notices a charter of Henry I., when he held the county in proprio dominio, confirming all their privileges, giving to them and their "men" freedom from all toll and passage throughout England; and the same permission as has been mentioned before, to take what was necessary in woods wherever they would through the whole county for the work of their church, sine vastatione et assarto.

The charter itself stands in the Chartulary, No. 35, and is an amplified paraphrase of the pretended one of the Conqueror mentioned above. "Sanctorum prisca auctoritate patrum, &c." The subscription of witnesses is very numerous, and all given in the first person, which was the old Saxon mode, perhaps out of compliment to the English, whom this prince was studious to please. "Ego Henricus Rex confirmavi & subscripsi. Ego Radulfus Cantuar' Archiepiscopus subscripsi;" and, so of the rest. Besides seven other bishops, (Ricardus Lundoniensis, Robertus Salopesburiensis [so by mistake for Rogerius Salesburiensis], Theodulfus Wigorniensis, Radulfus Cicestrensis, Johannes Bathoniensis, Bernardus episcopus de S. David, and Daniel [so by mistake for David] Bancoriensis,) are the following eminent laymen, Robertus filius Regis (the famous consul of Gloucester), Stephanus comes Moritonii (afterwards king), Ranulfus cancellarius, Willielmus de Tancarvilla, Gauffridus de Clintona, Walterus de Gloucestra (the constable mentioned above), Grimbaldus Medicus, Robertus de Stotesberia, Ebrardus filius ejusdem [f. quondam] Rogerii comitis, (this was the son of our earl Roger by his second wife,) Will. Peverellus, Hamundus frater ejus, Roger filius Corbett, Robertus frater ejus, Fulcoins vicecomes, Herbertus filius Helgoti, Baldwin de Bollers, Ulgerius venator, Radulfus de Conedoura. The names of the bishops enable us to fix the date of the charter within a year: for David did not become bishop of Bangor till 1120, and Ralph vacated the see of Canterbury by death in 1122; so that the two Corbets, who are found to have been still living fifty-five years after the Conquest, cannot now have been much short of fourscore, if they bore arms in that great invasion.

The Chartulary also contains another much shorter charter from Henry I. It is dated apud Conedoveram, at Condover in this neighbourhood, and appears to have been issued on the death of Fulchered, the first abbot, (which Ordericus places in 1120:) or rather on the appointment of his

successor Godefrid, whom it protects in all the property which his predecessor held on the day that he was alive and dead: and the king orders that he shall be impleaded for none of it in any court except that held before himself, (*coram Me*,) thus exempting the abbot from the court of the county, and all others of inferior jurisdiction. It is addressed to Richard bishop of London and to all sheriffs in whose sheriffalties the abbot of Salopesberie holds lands, and is attested by the bishop to whom it is addressed, Berner bishop of St. David, Robert bishop of Chester, and Hamo Peverel. There is a similar charter by the same king, dated at Norton (probably the village of that name near Condover) witnessed by the same Bernard of St. David, and addressed to Richard bishop of Hereford and all bishops in whose dioceses the abbot had churches. (No. 47.)

After the charter of Henry I. the "History" sets down a great variety of grants which appear to have been made during this reign, though perhaps the chronological order has not been very regularly pursued.

"In that time (eo tempore) Torald de Verleio gave to the church of St. Peter one hide in the lesser Drayton; and Robert his son, who was also his heir, the vill by name Wichewica. Witness, Richard bishop of London, Hamo Peverel, John son of Grip, Toreth, and many others."

Turold is a considerable Shropshire proprietor in Domesday. Amongst other manors he holds Draitune (Little Drayton, now called Deckar-hill, in the parish of Shifnal,) and Wigewic. He was a Saxon gentleman of considerable property before the Conquest, and holds thirteen manors in Domesday, in which he is sometimes called Turold, and at others Toret[1]; being indeed the progenitor of the ancient family of the Torets of Morton Toret, whose estates ultimately passed by a female descendant in the reign of Henry III. to her husband sir Richard Corbet, who fixed his chief seat at Morton, thence subsequently denominated Morton Corbet. Robert the son is the same who is called in Domesday son of Tetbald, and has been spoken of above.

"Also, Odo de Barneles gave a ferdendel in Bradeston. Guarin the sheriff gave another part of the same vill." A ferdendel is a *farthing* land, the fourth part of a carucate. Whether this Odo is the same that holds Hordley in Domesday we cannot say: there are no traces of a Bradeston in Shropshire.

Then follow the grants by Herbert son of Helgot, which have been mentioned above.

"Norman the Hunter gave a little vill by name Boleleia." Booley is in the parish of Stanton upon Hine heath, but the Norman of Domesday does not appear to have had any property there.

[1] Toret, however, though favoured by the Normans, was removed from all the estates which he held in the time of the Confessor: the earl, by an obvious policy, separating him from his ancient tenantry, though he permitted him to continue a landed proprietor.

" Hugh de Constantino gave half a hide in Petona."

The Constantin, Costentin, or Cotêntin, for it is written all these ways, is that part of Normandy which runs out into the British Channel, and of which Coûtances is the capital. From this country there came into Shropshire at an early period, perhaps with the Norman earl, a family who settled at Eton near Wroxeter, which still bears their name, Eton Constantine. There is a Hugh son of Turgis in Domesday, but we have no means of determining whether he was the same with the benefactor to our abbey here spoken of.

" Azo Bigot gave another half hide in Langanara, and a ferdendel in Abetona."

Wigot holds Languenare (Longnor upon Severn) under the bishop of Chester in Domesday. In the same record Azo holds Abetune (Abdon) under Rainald the sheriff. These two appellations stand for the same person under his baptismal name of Azo, and his surname (or rather *sobriquet*, for surnames were, as yet, very little known) of Bigot, which, according to an ancient authority, quoted by Camden, was synonymous with Norman.

" Picotus de Say gave the tithe of Brantona and of Fitesso."

Picot holds Brantune and Witesot (Brompton and Fittes) in Domesday.

" Hunald gave the tithe of Prestona and of Lustaford, and the tithe of his wild mares *(equarum suarum agrestium)*." All these instances are strongly in point to prove the arbitrary consecration of tithes in that age: i. e. the power which landholders then possessed to divert their tithes into what channel they pleased, so that it were a religious one. Hunald is the same who is called in Domesday Hunni or Hunnit. He had been a proprietor in the Saxon times, and a free man, i. e. a gentleman. As such he had then holden Preston (Brockhurst), and he continued to hold it when Domesday was compiled; but then as under-tenant to his countryman Turold, who himself held it of the earl. Losford is near Hodnet.

That a breed of wild horses anciently existed in England is a fact well known. The *herds* of mares spoken of in a law of the Conqueror's which ordains the tithe of colts[1], were probably of this description. They are alluded to in the reigns of Edward III.[2], Elizabeth[3], and later[4]; are not yet quite extinct on some of the mountains in Wales[5]; and are evidently

[1] " Si quis gregem equarum habuerit, pullum reddet decimum." Hoveden.

[2] " And whan the hers was laus he gan to gon
Toward the fen ther *wilde mares* renne,
And forth with *wehee* thurgh thick and thinne."
Reves Tale, 4062.

[3] Poins, in Shakspeare, " drinks off candles-ends for flap-dragons, and rides the *wild mare* with the boys." 2 Hen. IV. ii. 4.

[4] " I was the space of twelve..... before I saw either house, corn-field, or habitation of any creature there, but deer, *wild horses*, wolves, and such like creatures." Taylor the Water-poet's curious description of the huntings in the Highlands of Scotland, quoted in the notes on Marmion.

[5] " I remember," writes a friend, " large herds

recognized in an old Shropshire and Welsh custom, the elucidation of which, though somewhat digressive, will perhaps be pardoned, as it refers to a state of the country which now no longer exists.

When a farmer has ended his reaping, and the wooden bottle is passing merrily round, the reapers form themselves into two bands, and commence the following dialogue in loud shouts, or rather in a kind of chant at the utmost pitch of their voice. First band, *I have her, I have her, I have her.* (Every sentence is repeated three times.) Second band, *What hast thee? what hast thee? what hast thee?* First, *A mare, a mare, a mare.* Second, *Whose is her? whose is, &c.?* First, *A. B's.* (naming their master, whose corn is all cut). Second, *Where shall we send her? &c.* First, *To C. D.* (naming some neighbour whose corn is still standing[1]). And the whole concludes with a joyous shout of both bands united, which, breaking the stillness of eventide, would remind the contemplative mind of

> ——————— "merriment,
> Such as the jocund flute or gamesome pipe
> Stirs up among the loose unletter'd hinds,
> When, for their teeming flocks and granges full,
> In wanton dance they praise the bounteous Pan[2]."

In the south-eastern corner of Shropshire the ceremony is performed with a slight variation. The last few stalks of the wheat are left standing; all the reapers throw their sickles, and he who cuts it off, cries *I have her, &c.* as above, on which the rustick mirth begins: and it is practised in a manner very similar in Devonshire and Cornwall[3].

In Shropshire we call this custom "*Crying the Mare;*" and the latest farmer in the neighbourhood, whose reapers cannot therefore send her to any other person, is said "*to keep her all the winter.*" This rural ceremony, which, like the other picturesque usages of a former period, is fast wearing away, evidently refers to the time when, our county lying all open in common fields, and the corn consequently exposed to the depredations of the wild mares[4], the season at which it was secured from their ravages was a time of rejoicing, and of exulting over a tardier neighbour. That this is the true solution is further confirmed by the fact that there is a "Crying the *sow*"

of wild horses on the mountainous tracts between Llanfair and Machynlleth, with their manes sweeping the ground."

[1] This is the same form as was in use when Blount wrote; who adds, "then they all shout three times, and so the ceremony ends with good cheer." See Brand's edit. of Bourne's Vulgar Antiquities, chap. xxxi.

[2] Comus.

[3] Magna Britannia by Lysons, Devonshire, cccliv. Cornwall, cclii. In these counties the reply to the question "What have you?" is "a *neck*, a *neck*, a *neck*," or, as one authority states, "a *knack*." There can be little doubt that the original word is lost, and our Shropshire *mare* may suggest that the Cornish word has been *nag*. The Yorkshire custom is very flat in comparison, but still preserves a trace of the "Fescennine licence" of jeering a farmer who was less active. "We have done and stoutly done, and every man deserves a bun, Whurrah the next." From the information of a valued and deceased friend.

[4] We have also a nurse-song evidently as old as this period, and referring to the same circumstance of Salopian zoology. It begins, "Shoe the colt, shoe the colt, shoe the *wild mare*."

sometimes observed at the end of the harvest of *pease*. In the Worthen court rolls, 8 Hen. VI., two persons are amerced 8*d*. each, " quia habuerunt equos suos in bladis vicinorum suorum contra penam 4*d*. ordinatam inter eos & vicinos suos," (because they had their horses in their neighbour's corn).

But to return to our history.

" Hamo Peverel, by the request of his wife, gave the vill by name Wlverunton: witness, Richard bishop of London, and many others." Gerardus holds Uluretone (Wollerton near Hodnet) in Domesday. This was Gerard de Tornaco or Tournay: one of whose daughters and coheirs, Sibilla, married Hamo Peverel.

" Theoderic de Say gave certain land of his demesne in his manor of Stoka (Stoke upon Tern), near the same vill (Wollerton), but on the other side of the river [Tern]."

" Robert Corbeth gave the vill by name Lochetona, and his son Robert confirmed it." Locheton is Loton near Alberbury, for ages an estate of the Leightons, by inheritance from the Corbets, through the families of Burgh and Mowddy. The difficulty is, that in Domesday Loton is held by Roger Corbet, and that from *his*, and not from his brother Robert's posterity, it passed through females to the ancestors of its present possessor.

" Roger Corbeth gave another vill by name Wenelega, with the concurrence of his sons William and Evrard." This Roger holds Wineslei (Winsley near Westbury) in Domesday.

" Fulcoius the sheriff, at the burial of his wife, gave Pimelega, his son Henry consenting." A person of this name occurs in Domesday as the holder of two manors: but neither of them is Pimley. He became of more consequence after he was appointed vice-count to earl Robert, and then, perhaps, had it in his power to confer this donation upon the abbey.

" The wife of Azo Bigot gave certain land in the city for the soul of her son Reinald, which renders yearly 10*d*." This gift of land in the city strongly marks the state of Shrewsbury at the period in question, when the very precinct of the town contained fields within its limits.

" Alnoth gave a land in the fields of the city: and Reiner the prefect gave another for his son whom he made a monk."

" Rothbert the priest, son of Andrew the clerk, at his death devised to the monks his land in the fields, so as that his mother might hold it for her life. The witnesses to this donation were Roger the archdeacon and Reiner the prefect." There was an archdeacon Roger, who held the office in the time of bishop Robert Peche (1117—1128): but if the donations which we are now recounting are arranged with any attention to chronology, there must have been another archdeacon of the same name at an earlier period: for

" Gilbert the archdeacon " (who occurs in that office 1105) " gave a land in the fields of the city, and the tithe of Opetona;" and this donation is followed by one of land in Chingesland, (*Kingsland,*) from Roger the archdeacon.

" Alan the son of Fladald, who received the honour of Warin the sheriff after his son, granted with a willing mind all that his predecessors or barons had given to the church of St. Peter both in his time and before, and gave it free and quiet from every thing which belonged to him except the king's geld [i. e. tax]. Witnesses, Richard bishop of London [1108—1128], Hamo Peverell, Roger Corbeth, with almost all the county: and this, his son and heir William granted and confirmed by his seal before all the county." Alan was progenitor of the noble family which from him derived the name of Fitz Alan, and who were for so many succeeding centuries the most distinguished personages in Shropshire. There is no precise evidence as to the manner in which the Fitz Alans (for it does not appear that Alan himself ever enjoyed them) obtained the great possessions which at the time of Domesday had been held by Rainald the sheriff: but it seems nearly certain that Warin, besides a son Hugh, left also a daughter, wife to this Alan; and that their son William, on the death of his great uncle Rainald without issue, succeeded, in those unsettled times, to the family estates, to the exclusion of the descendants of his uncle Hugh. Alan, perhaps, espoused the cause of Henry I. (as it is clear his son did that of Henry II.) Hugh is likely to have been an adherent of Robert de Belesme, to whom he was very nearly related: but we have no evidence on this head, beyond the general probability, corroborated by the channel in which Rainald's Domesday estates passed.

The History next records the great donations of earl Roger the Poictovin as he was called, (for whom see i. 48) in Lancashire: the fishery of Tarewalla, with the vills of Pulton, Occiton, and Biscopeham: all in that promontory of the county which lies between the Wyre water and the sea. To these his sheriff Godefrid, who had a son professed in our abbey, added the churches of Walleton[1] and Chercheham[2] with the town of Garstan, in

[1] Walton is the mother church of Liverpool. Our abbey sold the advowson in 1470 to the family of Molyneux, in whom it continued till 1747. Gregson's Lancashire Fragments, p. 143.

[2] Notwithstanding this grant, Theobald Walter impleaded the abbot and convent of Salop in the king's court at Westminster for the advowson of " Kirkeham in Almunderness:" in consequence of which, it was finally agreed between the litigating parties, that the religious should make a grant of the advowson to Theobald, and should retain therein only an annual pension of twelve marks, to be by them received from the clerks who shall hold the said church after the decease of Adam the dean, (qui majorem partem illius ecclesie tenet), and of Richard the clerk. (Cartulary, No. 86.) The grant was accordingly made by Hugh abbot of Salop: and is witnessed by Hubert archbishop of Canterbury (1193–1207), Ralph archdeacon of Hereford, &c. (No. 85.) The precautions taken to secure this pension are worthy notice. " Whenever in future times clerks are to be presented by me [Theobald] or my heirs to the said church, we will notify to the abbey the term within which the said presentation is to take place, fifteen days before it happens, and the said abbot shall send some one to receive the fealty (fidelitatem) of such clerks so presented, for the due payment of the said pension; and the said clerks shall take an oath before their archdeacon of Richmund, or his official, or

the same line of country, but to the south and east of the former. These grants must have preceded many of the others in order of time, as they are attested by Robert bishop of Chester and Hugh earl of the same city; which last, better known by the epithet of Lupus, is stated to have died in the 1st year of Henry I.

All the above acquisitions of property were made, in the opinion of the "historian," whose compilation we have been translating, before the close of this reign: for he proceeds; "all these things above written did the glorious king Henry before all his council at London with his proper sign and seal confirm, and deliver to his archbishops, bishops, earls, and other barons, to be confirmed." That is, the possessions of our abbey were established by ACT OF PARLIAMENT, as parliaments were then constituted: "and like as earl Hugh granted to the church of St. Peter all the liberty which he could, so that no one, after him, might add more; so did the king grant to the same church, and to all thereunto belonging, whatever he could of liberty and quiet, so that none, after him, might grant more. He threatened also the eternal anathema of himself, his archbishops, bishops, and all his barons, to all who should subtract or infringe aught of the above written gifts or of that liberty. He also" [by a deed in the Chartulary, No. 4], dated at Salopesb y, "granted the molture of the whole city (civitatis) of Salopesberia directing that no one should make a mill in the whole circuit thereof, nor in one bridge or the other, except the monks, or those to whom they should grant leave. Witnessed by Richard bishop of London and Grimbald the physician, and William the almoner chaplain of the King, and Hamo Peurell and Fulcoius the sheriff." Moreover he granted them a fair of three days on the feast of St. Peter ad Vincula; freedom of toll throughout all England and the sea ports, "et ut habeant rectum in curia sua de omnibus forisfacturis hominum suorum & ibi rectum teneant aliis, & justiciam suam habeant sicut comes Hugo ante eis concesserat:" i. e. that they might hold courts, and therein administer justice to their own tenants and others.

The History then relates, that on the death of king Henry, and the succession of his "worshipful" nephew Stephen, Hamo Peurell, by permission of the new king, gave to the church of St. Peter two vills, Grugeltona and Sclepa; and Sibilla his wife, a third, Chinardeseia, her husband

before him who shall have power to admit such presented clerks, in their chapter wherein the presentation shall be made, for the performance of the said payment; and if the said abbot shall be unwilling (it is *voluerint* in the transcript, but the sense evidently requires *noluerint*) to send such person to receive such fealty, I and my heirs shall nevertheless present our clerks, and he who shall receive the clerks so by us presented, shall receive sufficient fealty from the said clerks for the said abbot and convent, in the chapter of Richmund."

consenting, and laying her gift upon the altar. Witnesses, William son of Alan, William de Tornay, Alan son of William de Hedlega, Robert son of Nigel, Ralph de Tirna, Richard son of Baldwin de Lintlega, and many others."

Sibilla was daughter and coheiress of Gerard de Tornay, the same who, by the name of Gerardus, holds Chinardesie (Kinnersley on the Wild Moors) in Domesday: the other two places must have been acquisitions of Hamo's on the great revolution of Shropshire property, which was occasioned by the forfeiture of earl Robert's adherents: for neither of them belonged to his father-in-law Gerard at the general survey: and the grant must have taken place before the capture of Shrewsbury by the arms of Stephen in 1138: for after that event, Shropshire was no place for William Fitz Alan, who appears as an attesting witness, to continue in. We know, in fact, that he did not return hither until the death of the usurper.

An early date in the same reign must also be assigned for the confirmation charter of the same king with which the "History" concludes: It cannot be earlier than 1136, when Roger the chancellor, one of the witnesses, was appointed to that office; nor can it be later than 1140, when Roger bishop of Salisbury, another of them, died. If the first of these persons held the seals only a few months, as the printed lists intimate, the date is ascertained still more nearly; and it is likely that the monks of Shrewsbury would be eager to obtain Stephen's confirmation as soon as possible after he mounted the throne:

And the charter of the rightful heir, Matilda, which follows in the Chartulary (No. 40) was, it is likely, expedited within a very short time after her arrival from the continent, at the close of 1139. In this, stiling herself "*M. the Empress, daughter of king Henry*, (the great of those times affecting to designate themselves only by their initials,) *and Lady of the English*," she informs all her faithful French and English of all England, that she confirmed every thing which her father had confirmed to the monks of St. Peter of Salop, and also the lands and things which had been given them after his death. She then confirms them in the possession of Chinardesei, Slepe, Tunstall, the passage with the fishery of Sudton, the house of Wlfric Pouce, Crugelton, and Branton; proving, in conformity with what has been stated above, that these acquisitions had been made between the time of her father's confirmation (1120—1122), and this of her own. In conclusion, she grants to God and St. Peter, the vill which is called Estona, (Aston under the Wrekin) with all things that belong to it. Witnesses, Reinald earl of Cornwall (one of her illegitimate brothers,) William son of Alan (who had now joined her standard), Robert de Dunestanvilla, (probably son of earl Reinald, who is called by Ordericus Reginald de Dunestawille,) G. (probably Gotson, Goison, or Josce) de Dinan: and many others, &c.

On Henry I.'s resumption of the earldom of Shropshire, the abbey, we presume, obtained the privilege, or rather, became liable to the burden, as it was at that time deemed, of a seat in parliament; and hence it has been generally supposed that it became a MITRED ABBEY, because it has been thought that the abbots of all such parliamentary abbeys became thereupon entitled to wear the mitre. But this is a mistake. The two privileges had no connexion, and, in fact, emanated from different sources. By the feudal system, all who held of the king *by barony* were *obliged* to sit in his parliaments: and as the estates of Shrewsbury Abbey were extensive enough to incur this obligation; and as by the forfeiture of Robert de Belesme, the abbot became a tenant *in capite*, we cannot doubt that he was henceforth under the necessity of attending in his place, as a BARON AND PEER OF PARLIAMENT: though we have no list of such parliamentary abbots until 49 Hen. III.[1] In *that*, his name occurs as the twenty-seventh of eighty-three: and when the number of such abbots became permanently fixed at twenty-eight, which was done in the 4th of Edward III., the abbot of Shrewsbury was one of them; and enjoyed that honour, as it came to be reckoned, down to the Dissolution. But it does not follow that he therefore wore a mitre. *That* privilege could only be obtained by papal bull[2]: and though there can scarcely be a doubt that the abbot of Shrewsbury did obtain permission to assume that coveted distinction[3], no proof has occurred to our enquiries that he did so.[4]

The disturbed reign of STEPHEN was not likely to produce any important additions to the abbey estates. The following charter, however, from Randal de Gernons earl of Chester, is too curious to be omitted. It must have issued between 1141, when Ralph, one of its witnesses, became abbot of Chester, and 1152, when the grantor died: i. e. between the 6th and 15th years of king Stephen; and the royal stile which it assumes, forcibly speaks the proud independence to which the great nobles aspired, during that disturbed period. The earl manifestly considers Cheshire and Shropshire as two distinct sovereignties. He certifies his constable and sewer, his sheriffs and ministers, and all his faithful of all Cestersire, that he has granted to the monks of Salop, freedom of toll, and all the free customs they enjoyed in the time of earl Hugh, and his own father, and this *even*

[1] Selden, Tit. Hon. p. ii. c. v. § 23.

[2] See the Preface to Tanner's Notitia, edit. Nasmith, for full proof of this.

[3] To what an extent this distinction was desired may be collected from the 26th article of those laid before our Henry V., by the University of Oxford in 1414, for the reformation of the church. It is entitled, "De mitris abbatum," and condemns the "presumption of those abbots and priors who obtain bulls authorizing them to use the mitre, sandals, and other ensigns of bishops." Wilkins's Concilia, iii. 363.

[4] By a like error, mitred abbots, by which is meant parliamentary ones, are said to have been exempt from episcopal jurisdiction. But Tanner, ut supra, is express to the contrary: and Shrewsbury, which was parliamentary, was certainly not exempt.

though war should break out between Salopesire and Cestersire; unless his own monks of Chester are molested at Shrewsbury[1].

But if this unsettled period did not swell the abbey rental, the monks made an acquisition during the course of it, which, to a mind imbued with the religion of that age, would be more valuable than any number of acres could have been. This was the body, or rather the bones (for she did not possess that *indubitable token of sanctity*, an undecayed body,) of St. Wenefreda, virgin and martyr. This holy maiden had little honour in her own country. She is not at all included in the more ancient Welsh catalogue of *saints of the island of Britain*[2]; and is not professedly treated of in the modern one[3]; though she is once alluded to by the name of Gwenfrewi. In return, we possess two Latin lives of her, both very circumstantial; one of them extremely ample, and destitute of nothing necessary to make us acquainted with her history, but authenticity[4]. The first of these, a Cottonian MS.[5], we are requested to accept as the composition of St. Elerius[6]; though it

[1] "Ranulfus comes Cestrie Constabulario suo atq; Dapifero suo, Baronibus Vicecom. Ministris & omnibus fidelibus suis totius Cestersire salutem. Sciatis quod ego condonavi monachis Salop. theloneum suum in civitate Cestr' & in toto comitatu meo [liberum] et quietum, & omnes consuetudines & libertates & quietancias suas concessi eis sicut melius habuere tempore Hugonis comitis, & patris mei Ranulfi. Qua propter firmiter precipio, super x libris de forisfactura, ut nec propter guerram, nec propter discordiam aliquam que possit contingere inter Salopessiriam & Cestresiram ullo modo de hac re disturbentur, nisi forte monachi mei de Cestria fuerint disturbati de hujusmodi re apud Salop: hac enim condicione concessi eis hanc quietanciam, ut monachi mei habeant consimilem. Apud Salop. T. Radulfo Abbate, Roberto Dapifero, Turstano Bannestr' & m. a." Chartul. Sal. Abb. No. 312.

[2] Myvyrian Archaiology, v. ii. p. 23–26. That Wenefred was little regarded in Wales is admitted by her most zealous patron Robert of Shrewsbury. He tells us himself, that when he repaired to the prince of that country, and requested his aid to obtain the relicks of the saint, that personage replied, "I can never think that you and your companions would have undertaken so great labour without the will of the blessed virgin. For, perhaps, seeing that the reverence due to her from her countrymen is not paid, she desires to be carried elsewhere: that she may receive that honour from strangers, which her own people either scorn or neglect to afford." f. 159. b.

[3] Ib. 26–56. This last catalogue was compiled only a few years since: after 1760.

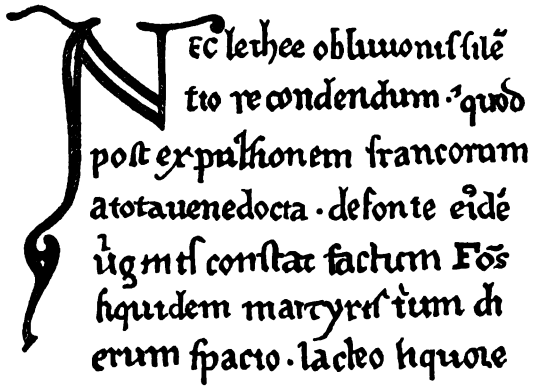
[4] The Jesuit Alford had seen neither of these lives. If he had seen the first, he would never have thought it "probable that Robert of Shrewsbury derived his information from it," (Annales ecclesiæ Britannicæ, Leodii 1663, v. ii. p. 304,) and he admits himself that he derived all his knowledge of the second from Capgrave. (Ibid.)

[5] Claudius A. V. The whole volume is a collection of chronicles and lives of kings and saints, written on vellum, and put together from various sources. At f. 135 commences a work containing the lives of SS. Erkenwald, Wenfreda, Neot, and Wolstan. On the first page of it is written, in an old hand, "Liber cc iij^{ti}," making it apparent that this particular work belonged to some library, most probably a monastick one. The character in which it is written is that of the middle part of the eleventh century. Mr. Gough, British Topography, v. ii. p. 529, states it to have been printed in 1633, but he has mistaken his authority, Tanner's Bibliotheca, art. Rob. Salop. note. It is the Bodleian, not the Cottonian life, which is there spoken of as having been printed in that year.

[6] At the head of this life is added, in a hand of the seventeenth century, "per Elerium Britannum monachum An^{o} 660, *aut Robertum Salopiensem an^{o}* 1140:" the latter words in paler ink. The compiler of the printed Cottonian catalogue attributes the first part of this note to Richard James, fellow of Corpus, whom sir Robert Cotton employed to make his catalogue; and the second part of it to some learned man, "ut vir quidam eruditus melius docet." Both, however, have evidently proceeded from the same Mr. James at two several times; and the latter proves that neither he nor the compiler of the printed catalogue ever saw the Life by Robert of Shrewsbury, which is quite a different performance.

speaks of the northern part of Flintshire by the name of Tekeynglia, which it could not have acquired till it was subdued by the Angles, long after his days[1]; of the Danes living there in a state of subjection to the Britons[2], which we do not know ever to have happened at all; and of the frequent battles between the Franks and Welsh[3], the first of which names was not known in England before the Norman Conquest, and the second would never have been employed by a Welsh writer in speaking of his own countrymen[4]. The other Life, a Bodleian MS., is professedly the work of Robert prior of Shrewsbury abbey in the reign of king Stephen, and afterwards abbot[5]. It may gratify the curious reader to subjoin a fac-simile of the writing of each of these manuscripts:

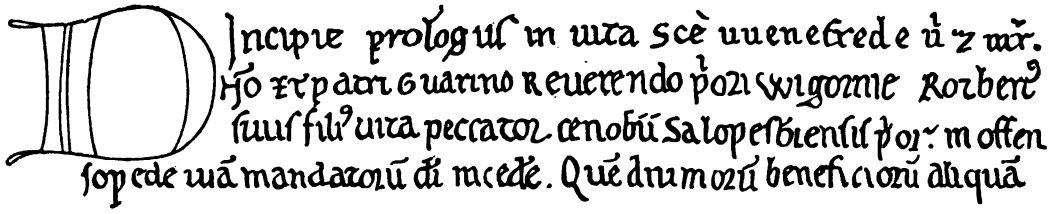
Cotton MS.



Thus in words at length:

Nec Letheæ oblivionis silentio recondendum *est* quod post expulsionem Francorum à tota Venedocia, de fonte ejusdem virginis constat factum: Fons siquidem martyris trium dierum spacio lacteo liquore

Biblioth. Bodleian. MSS. Laud. c. 94.



Incipit prologus in vita Sancte Wenefrede virginis et martyris. Domino et patri Guarino reverendo priori Wigornie Rotbertus suus filius, vita peccator, cenobii Salopesberiensis prior, inoffenso pede viam mandatorum dei incederе. Quem divinorum beneficiorum aliquam

[1] Teg-Eingl signifies Fair England. Camden.

[2] "Tempore Dacorum in Tekeynglia sub Brittonibus subjugatorum."

[3] "Diebus Francorum in eadem terra." "Item diverso temporis intervallo, pacis jure ubique propalam violato, Francis atq; Gualensibus se ad invicem oppugnantibus."

[4] The Welsh writers (and Elerius was a Welshman) always call themselves Cambrians, or Britons. Welsh is a Saxon name, signifying *stranger* or *foreign:* and strangely applied by these new comers to the aboriginal inhabitants.

[5] Hence Alford calls him abbot, though he was not so when he commenced biographer. Annales, t. iv. pars ii. p. 12.

Thus there is no document respecting St. Wenefrede for five centuries after the time of her supposed existence, which is placed by the pretended Elerius, in the reign of king Katuanus, (Cadfan, the grandfather of Cadwalladr), "super Venedocie provincias," over the provinces of Gwynnedd, or North Wales; and by Robert, in the reign of king Alan, who, if the Welsh writers know any thing of their own history, never reigned at all[1]. The outline of her story is pretty generally known, and need not be detailed at much length. She was, says the Cottonian Life, the only child of a strenuous knight Tevyth, possessor of only three vills. Under the instructions of the blessed Beuno[2]; who, deprived of his mansion *by the superfluity of the sons of Selyv*[3], had taken refuge with Tevyth, and built a church in the valley, which, in the language of the Britons, was called Sechnaut; she determined to lead a single life; attached herself to the study of the "divine page," (the scriptures,) and daily attended mass, "ubi Bennonus celebrationem categorizabat." One Sunday, when the rest of the family went to church, she staid behind, "causa secum ferendi misse necessaria, ignem videlicet & acquam cum sale" (to bring fire, water, and salt for the mass[4]). Karadauc, son of Alauc, "regali stirpe ortus" (of the royal blood) comes to the house tired with hunting, and seeking refreshment[5]. He falls in love with her. She declines his addresses, and "ad industriam se vertens," (having recourse to a stratagem[6]) escapes through her chamber, and runs to the valley. Karadoc, "videns se virginis industria delusum," mounts his horse, overtakes her before she reaches the door of the church, (*monasterii* ostium) and cuts off her head. Beuno cursed the

[1] To evade this difficulty, Mr. Butler (Lives of the Saints, in v.) represents Alan as a mere "*prince* of the country," of whom, to be sure, there might be several, unknown to history. But Robert of Shrewsbury expressly calls him *king*, and that repeatedly. Her murderer is called "quidam juvenis Chradocus nomine, filius Alani *regis*. (f. 143. a.) In his attempts to corrupt her chastity, he reminds her, "I am a *king's* son, I can make you rich," &c.: and her father is called Thevith, a great and most powerful man (magni & potentissimi viri) son of Eliuth the chief and most excellent senator, second to the *king*; "filius unius summi atq; excellentissimi senatoris & a rege secundi, Eliuth nomine." (141. a.) So that Mr. Roberts (Animadversions on the Case of Winifred White, p. 85.) errs in denying Cradoc to be called a prince by Robert, which, if his father was a king, he must have been.

The Cotton MS. states the rank of Thevith to be much lower. "Strenuus quidam miles, trium dumtaxat possessor villarum in Tekeynglia: quarum prima Abeluye, secunda Maynguen, tercia Guenphennaun appellabatur."

[2] The name is written through the greater part of the Cotton Life Bennonus, afterwards Beunonus. Prior Robert has it Beunons. The Welsh lists, which ought to know best, call him Beuno.

[3] Selyf has been mentioned (i. 12.) as a king of Powis, grandson of Brochvel Ysgythrog: and consequently his sons, who, from the expression in the text, must have been numerous, and their expulsion of Beuno, cannot be dated sooner than the beginning of the eighth century. Yet his disciple Wenefred is placed in the reign of Cadfan, i. e. in the very commencement of the seventh century. The enlightened votaries of the Cambrian saint must solve this difficulty.

[4] Robert represents her as staying from church on account of illness: "aliquod forte perpessa incommodum necessario domi est sola remanere coacta." 143. a.

[5] In the Life by Robert, Chradocus the king's son came to the house for the sole purpose of gratifying his desires. "Revera incentiva libidinis illum adduxerant," &c.

[6] This is a sense of *industria* unknown to good writers, and even to the glossaries: though Du Cange has the adverb, *industriose; callide*, and the French have chevalier d'*industrie* for a *sharper*.

murderer, who melted away as wax melts before the fire[1]. Then he fits the head of the virgin to her body; on his prayers she is restored to life, and a copious fountain[2] immediately bursts from the spot. The biographer concludes with her journey to Rome: her subsequent attendance "ad sinodum Wenefredi" where the saints of all Britain preached or assembled, (concionabantur), her being there appointed to preside over eleven other virgins at Gurtherin, (Gwytherin near Llanrwst,) and her death on the 24th of June: with various miracles which can afford no entertainment to any but those who can be amused by human fatuity.

Our Salopian prior, who addresses his biography to "his lord and father Guarin, the reverend prior of Worcester," embraces a larger extent, and fills thirty-four closely written folio pages, with a narrative of conversations, adventures, and visions, as copious as if he had been present at them all; though his highest sources of information were *schedules* (whatever they may be) *in country churches*, and the relations of some old priests whom he felt himself obliged to believe, because *they wore the religious habit*[3]. He rejects her journey to Rome; adds many new circumstances to her martyrdom, a long detail of her journies, under supernatural admonition, till she comes to a place called Witheriacus, where "the abbot of many virtues, Elerius by name," places her in a convent of virgins[4] under the presidency of his mother Theona, on whose death she succeeds to the government of the nunnery; her own decease on the 4th of the Nones of November (Nov. 2) and her interment in the churchyard there close to the bodies of the most holy confessors Chebi and Senanus. This prolix detail is succeeded by ten more pages with which we have a nearer concern, as they contain a history of the translation of her remains to Shrewsbury. This narrative has been already alluded to, and we proceed to relate its substance as succinctly as we can.

"Therefore," it begins, "after the blessed Wenefreda, shining with unnumbered virtues, migrated to the celestial realms, and many years had rolled between, in the reign of king William, who first of the Normans reigned in England, Roger the earl"—and so it goes on to relate his foundation of the abbey in the city (urbe) of Salopesberie, and its gradual

[1] Robert concurs in this. The murderer, on the rebuke of the saint, fell to the earth and expired, and his body melted away: but he adds, that many assevered that the ground opened, and that he was swallowed up, "& cum spiritu suo in baratro demersum." 144. a.

[2] *Nothing was more common* than this mode of producing springs. The spot, say the legendists, where St. Paul was beheaded at Rome is called the *Three Fountains*, from those which spring forth at the three leaps which his head made upon the ground when it was cut off. See Middleton's Letter from Rome, p. 88. The worship of fountains is one of the earliest and most extended of superstitions.

[3] "Beate virginis Wenefrede vitam, partim per scedulas in ecclesiis patrie in qua deguisse dinoscitur, collegi; partim quorundam sacerdotum relationibus addidici; quos & antiquitas veneranda commendabat, & quorum verbis fidem adhibere ipse religionis habitus compellebat."

[4] The Golden Legend (p. 301. edit. 1527) mentions the sisterhood of St. Winifred. See As You Like It, A. iii. S. 4, and the notes there.

increase. " And as those brethren were mighty in virtues, they began with diligent earnestness to seek the things which belonged to virtue. And having very often lamented among themselves, that they were very deficient in reliques of saints, they mainly applied their minds to obtain them. And because they heard that the bodies of many saints were retained in Wales, which was near them, the same having been formerly inhabited by many saints, whose merits were proclaimed (or preached, *prædicabantur*) in diverse places, they many ways studied to search out, how they might get some one of them. And as they knew they might be greatly defended by the patronage of that saint whose honour they cultivated on earth with daily devotion, they diligently endeavoured to procure one who might thus patronize them[1]. But as there are there [i. e. in Wales] many most famous and most excellent confessors, they hesitated to whom they should chiefly give heed, or whom they should especially desire."

While they were thus hesitating, one of the monks was seized with a mental derangement. The brethren addressed Heaven for his recovery; and begged the prayers of the monks of neighbouring monasteries, among the rest those of Chester. In compliance with this request, the religious of that abbey made a procession in their church: and as they lay prostrate before the altar, singing the seven psalms, one of them, Ralph the sub-prior, " a man of a very simple mind," fell asleep. In a vision he beheld a most beautiful virgin, who told him, " If one of you go to the fountain of St. Wenefreda, and celebrate mass in her church there, the sick brother will be immediately freed from his complaint." The sub-prior kept this to himself, fearing the derision of his companions: but at the end of forty days, the Shrewsbury monk still continuing grievously indisposed, and news of this reaching Chester, and exciting great sympathy among the monks, Ralph took courage, and related his vision. It received immediate belief, as they had often heard of St. Wenefred and her fountain. They accordingly sent two of their monks thither; and the instant mass was sung, the infirm brother at Salopesbery received his health: and being after a little time led to the spot to return thanks[2], to pray in the church, to drink of the fountain, and to bathe in its waters, he returned home to his monastery perfectly recovered. " Henceforth the memory of the blessed virgin was more devoutly fixed in the hearts of the brethren, so that they would esteem themselves happy if they could obtain but a small particle of her most holy body. " Et licet id arduum & difficile & vires suas excedere putarent,

[1] The translator has not dared to render this passage quite at length. There is an awful word in the original which must not be introduced on such an occasion. It runs thus: " Scientes quippe illius patrociniis se plurimum apud Deum muniri posse, cujus honorem cotidiana devotione excolerent in terris, qui sic eis patrocinaretur, diligenter procurare conati sunt." A similar omission has been made, and for the same reason, in other parts of the ensuing relation.

[2] Deo & sancte virgini.

temptandum tamen prorsus statuerunt. Scientesque nichil voluntati Dei resistere posse, Deum sibi propitium fieri, &c."

This was in the reign of king Henry, when such universal peace prevailed, that the brethren were able to send frequent messengers into Wales, for the purpose of inquiring "where the more excellent saints reposed, or rather where the tomb of the aforesaid virgin might be." Having discovered the place, and having obtained the assistance of the bishop of Bangor its diocesan[1], and the consent of the princes and nobles of the country; they were in full hopes of a speedy accomplishment of their wishes, "when the king's decease overwhelmed all Britain with calamity. But in the second year of the reign of king Stephen, *all disturbances being appeased, and the former tranquillity restored*[2], Herebert abbot of Shrewsbury, by advice of the brethren, dispatched his prior Robert into Wales, with Richard, another monk, as his companion[3]." The prior repairs to the bishop, and is by him recommended to the prince of that land; who, in a long speech, declares his willingness to promote so good a cause; his belief of the virgin's desire to be removed; his fear of incurring her wrath if he should resist her will. "And though I, polluted with all kinds of uncleanness, am the lowest or worst of all men, I would boldly break open her tomb, and deliver her holy bones to you, if I were not bound elsewhere for the common good of the country:" but he promises to send a messenger to those men in whose patrimony the body lies; and, though he apprehends some resistance to their wishes, assures them of final success.

Their party consisted of seven persons. The prior of Shrewsbury, ostensible author of the narration, and apparently of the whole enterprise; the prior of Chester; a certain priest "of many virtues," a native of the country; the prior's companion from Shrewsbury; and three other men. On their way, they meet a man "not ignoble" of the country, who informs them of the indignation of the men of Witheriac at the proposal which they had received; and that neither fear of the prince, nor anger of their lords, nor any sum of money, will induce them to part with the body of the saint. The travellers are at first much cast down by this intelligence: "ad Deum tamen conversi et confidentia Sancti Spiritus animati," they at length proceed. As they draw near to the place, the prior deems it expedient to send forward the prior of Chester and the Welsh priest: himself, with his companion, and no doubt the other three men, though that is not expressed, passing the night "in quodam rure," perhaps in a farm-

[1] Gwytherin is now in the diocese of St. Asaph.

[2] The second year of Stephen began in Dec. 1136, and all historians concur in representing it as one of the most licentious and disorderly in all our annals: and this great violation of historical truth seems to justify bishop Fleetwood in doubting whether this treatise could really have been written by a contemporary, as Robert of Shrewsbury unquestionably was.

[3] This was necessary by the rule of St. Benedict, which enjoins that no monk shall walk abroad without another, to act as a check upon him.

house. In the course of the night, the two monks having sung matin lauds[1], one of their servants had a vision of a grave and honourable matron, who assured him of the success of their enterprise, in the name of her for whose love and honour the prior was destined to that province: and the prior himself, on returning, as it seems, to his couch after performing the divine office, saw "that abbot, Godefrid by name, of great religion, who had been father of the same Salopesberian monastery, and worne out by age and full of many virtues, had departed from this life." *He* also uttered a speech of encouragement, and then vanished. At break of day *(summo mane)* the prior and his servant cheered the rest with their visions. Their spirits were further raised by one of the messengers of the preceding day, who returned with good news; and hereupon, mounting their horses, they soon reached Witheriac. Here, having first said their prayers, they took the priest of the place aside, and earnestly entreated his assistance. This worthy divine had also received *his* vision. It had occurred on the preceding Easter eve: as he passed the night in his church, in order to sing the matin hymns (matutinales ymnos) when the time should come. "He had run over the psalter (transcurso ex ordine psalterio) and lain down to rest, when a most splendid youth with an English countenance,"—the vision is very long, but may be comprised in few words,—this youth with much difficulty roused the priest from his sleep, pointed out to him the sepulchre of Wenefred, and commanded him to lend his aid to any person who should come this year or the next, and desire to remove her remains.

Then the prior, employing this priest for an interpreter, addressed the multitude, and won them over to his desire. All but "a man of Belial," who, with a loud voice and furious gestures, declared he would never consent to the removal, and threw the whole assembly into confusion. The prior requested them to retire, and consult among themselves: and contrived, as he tells us himself, speedily to change the sentiments of this single *member of opposition*, by an argument which seldom fails, the payment of a sum of money. The rest of the inhabitants, beholding this sudden alteration, attributed it, says the author, to a divine influence: and so, after a long discussion, the affair was brought to a conclusion, and the prior with his companions requested to be taken to the spot where "so great a treasure was retained." It was a cemetery distinct from that, says Robert, which is now used. It was filled with bodies of many other saints, and held in such reverence, that it was never entered without previous prayer[2]. In the middle of it, at the head of St. Wenefrede, stands a small

[1] *Decantatis laudibus matutinis.* Matins and lauds were the same service, and were sung just after midnight. Du Cange in Matutini and Laudes.

[2] Any animal which grazes in it, says our prior, immediately drops down dead; and about two years ago, a man endeavouring to cut off a small branch of the holy oak which grows there, that he might tie the shoes which, after that country fashion, he had made of raw hide, with some of the inner bark, had soon cause to repent of his

wooden church[1], famed for its sanctity and miraculous cures, and the protection afforded to it by the holy virgin. When the party from Shrewsbury were brought to this consecrated ground, the prior, "instinctu, ut reor," says he, "Sancti Spiritus," advancing before the rest, alone, and without any earthly guide, proceeded directly to the tomb of St. Wenefrede, "and he, who had never been so far before, and to whom no one had disclosed the place of her sepulture, standing at the head of the blessed virgin, and waiting for his company, as inwardly admonished by a divine oracle, pointed it out to them, and was confirmed in his assertion by those who came to shew him the spot.

Then, all laicks being removed, and as well the monks as clerks, singing psalms, two of the brethren, viz. the prior of Chester and brother Richard of Shrewsbury, began to open the ground[2]: and after some time, when they were almost tired, they arrived at the wished for treasure. Having found it, and returned devout thanks, they took the bones out of the dust, wrapped them decently in napkins: and thus, bidding farewell to the good people of Witheriac, they turned their faces homeward, and went on their way rejoicing. One thing only was wanting to complete their happiness: an opportunity of proving the merit of that which they bore. They were not long without this satisfaction: for in "the faithful hostel" in which they passed the night, there was a sick man who disturbed their rest with dreadful cries: but he was immediately cured by a little dust out of the virgin's skull mixed with holy water, as is related at length in our authority.

Therefore, on the seventh day, coming to the city of Salopesbery, they sent messengers to the monastery, announcing their return, and the success of their mission. The whole congregation heard it with great joy, and advised that the most holy reliques should be deposited in the church of St. Giles, at the going out of the city: thinking it unfit that so great a treasure should be received into the monastery, unless with the authority and benediction of the bishop, and with a great concourse of all the people of the county. The prior is dispatched to the bishop for his consent: and

temerity. His axe stuck so fast in the tree that no one could move it; his arm became stiff, and immoveably fastened to the handle, nor could he obtain relief from his misery, till his parents and friends, by tears and prayers at the tomb of St. Wenefrede, &c. This is related at great length.

[1] The rev. R. Williams, vicar of Meifod, to whom we have been indebted for much valuable information on this subject, (more than it has been consistent with our plan to introduce) writes, "There is an old rotten piece of wood preserved in Gwytherin church, which nothing but heretic incredulity can doubt of having been a piece of the saint's coffin. The Roman Catholics of Holywell, and of some other places, continue to visit Gwytherin occasionally, and are greatly delighted upon obtaining a morsel of this invaluable relic to carry home." Coffins in that age were, we believe, never made of wood: and if the relique in question is at all connected with the legend, it is more likely to have been part of the old wooden church. "The tradition of the village," continues Mr. Williams, "is, that Winifred was buried in Bryn y Capel, (the hill of the chapel)."

[2] "Cum fossoribus & ligonibus terram fodere ceperunt." *Fossor* is here used in the unusual sense, unnoticed by the glossaries, of a *spade*.

in the mean time brethren were deputed from the convent to celebrate the offices of night and day before the body of the blessed virgin. All persons of a serious turn (ad ea que Dei erant sollicite intendentes) kept watch there devoutly: and the faithful people round about came, and committed themselves to the prayers and merits of the holy virgin. Then follows the miraculous cure of a youth of the town who had lost the use of his limbs. He came to St. Giles's on horseback, held up on each side; but he returned home on foot. This miracle produced a great effect: the news of it spread through the whole county. Her name and memory increased daily: and almost all were eager to learn the day when her translation would take place: so that, as soon as the prior returned from the bishop, armed with his authority, and bringing back his blessing (benedictionem Dei & suam) to all who were devout in veneration of the virgin, the time was fixed, and notice given in all the neighbouring parish churches. On the appointed day, the brethren (i. e. the monks) proceeded to meet it with crosses and candles, and a vast crowd of people. The most sacred body of the blessed virgin Wenefrede was brought out: the whole multitude fell on their knees, and many, from the excess of their joy, could not refrain from tears.

Lastly follows the *miraculous* circumstance which attended the procession. A copious shower had *irradiated* the neighbouring fields. The brethren, who had come to meet the saint with the most precious ornaments of their church, were in great fear, lest by the impending rain, her honour would be diminished, and the procession deferred. But, though you might see the water suspended in the clouds, and a few single drops fall, just to shew that they were ready to pour down, yet they were restrained by a celestial power, and the merits of the virgin were more plainly made known. When all was ready for their return to the abbey, the prior addressed the whole assembly at considerable length on the virtues and merits of the saint. The clouds, all the while, floating through the neighbouring air, threatened to fall, and in fact bedewed the circumjacent country with their contents. Then the body was taken up by the brethren, resounding on high the praises of God. It was brought to the monastery, and reverently placed on the altar of St. Peter and St. Paul. Where, to shew the prerogatives of the blessed virgin, health is restored to the sick, and innumerable miracles are wrought "ad gloriam & laudem Dei, [Cui] honor, decus, imperium, per eterna secula seculorum. Amen."

Such were the arts, pious, no doubt, he considered them, by which a monk studied to raise his abbey in publick esteem. It is in the highest degree probable, that the whole merit of the invention belonged to the prior. His name was Pennant[1]. He is thought to have been a member of

[1] Lloyd, MS. History of Shropshire, quoted by Mr. Pennant as Mr. Wm. Mytton's.

the ancient family still subsisting at Downing in the immediate neighbourhood of Holywell: and when we remember, that only a very few years before, not more than six or eight[1], the neighbouring monastery of Wenlock had derived an immense accession of celebrity and wealth from the *accidental discovery* of the remains of St. Milburga, candour itself would scarcely avoid concluding, that the *translation* of Wenefred was designed to act as a counterpoise to the *invention* of Milburg[2]. It is very singular, that Giraldus, whose turn of mind, at once inquisitive, credulous, and national, would scarcely have let him pass over a worker of miracles of his own country; and whose subject, a description of Wales and its marvels, would necessarily have led to it, should not notice Wenefrede in the slightest degree: and a learned philologist, himself a Welshman[3], boldly declares that she was never any thing more than *a name;* Gwenvrewy, signifying, according to him, "*the white hill water,*" the copious fountain of Holywell[4]: an opinion which will not appear destitute of probability to those who call to mind the numerous examples in heathen mythology of wells that have sprung from events similar to that of the legend before us, and recollect how closely the religion of the dark ages copied the reveries of paganism.

If, in the days of Henry I., the treasury of our abbey laboured under a deficiency of relicks, it could no longer make that complaint in the days of his grandson, HENRY II. We have a list of them, which, from one article in it, we are sure cannot be earlier than that reign, and in all probability it is not much later. It comprises an assortment which for variety, extent, and curiosity, would probably vie with the proudest monastery in the neighbourhood, and it is here inserted.

Hec sūt noīa reliq^{i}uar' que in hac cōtinēt' eccła.

C'p^{9} Sc̄e Wenefrede virginis & marť.	De Cruce đni.
C'p^{9} Sc̄i Helerii conf'.	De Calvario ubi crux ipa posita fuit.

[1] William of Malmsbury finished his Treatise on Bishops in 1127, and he speaks of his discovery as having *lately* happened.

[2] This is almost acknowledged in the homily of St. Wenefred, printed by Hearne in the Appendix to his preface to Peter Langtoft, No. XV. "When the abbey of Schrowysbury was newe made, the monkus of the place madon ofte gret mone, for they haddon no sent with hem to be her [*their*] patrone, and beyrer of her prayers to God, *as other abbeus of the cuntrey hoddon.*"

[3] Will. Baxter. See his note on Hor. Ep. 1, 15, 3. He was not aware of a passage in the Cottonian Life, which he would have considered as a powerful confirmation of his notion. The sacred fountain, says that MS., occasionally gushed forth with actual *milk:* "colorem lactis verum, & saporem." It did this "after the expulsion of the Franks from all Venedocia:" a period which it might baffle the most experienced Welsh historian to ascertain. "And well," observes the pretended Elerius, "might her fountain appear milky and of a sweet taste, who, being before called the *white* Wenfrede, has shewn herself bland, gentle, meek, honied, piteous, kind, propitious, sweet and merciful to those who address her." This also was *common* at miraculous wells. The chief of the three fountains which sprung up where St. Paul's head fell, has the taste of *milk.* Middleton Lett. from Rome, p. 88.

[4] Mr. Roberts (Animadversions, &c. p. 92) thinks the name of the saint was an abbreviation of *Gwen ffrewd,* or *ffre gwy:* the *white gushing* stream.

De cunis đni.
De p̄sepio in q° posit^{q} fuit.
De sepulcro đni.
De porta p̄ quā intrauit dn̄s.
De lapide montis oliveti unde dn̄s ascendit in celū.
De colūpna ad quā ligat^{q} fuit.
De lapide sup̄ quē cruor đni decidit.
De confessione đni.
De Golgotha.
De lacte Sc̄e Marie & de vestim̄to & de camisia ej^{q} & de cubili unde ipa migravit a sc̄lo & de sepulcro ej^{q}.
De lapide sup̄ quē dn̄s sedit qūndo virgam Moysi dedit.
De loco quo Abraam filiū suū Ysaac optulit, & ubi luctatus ē Jacob cū angelo, & ubi nunciavit Gabriel Zacharie de Joh̄e, & ubi Maria optulit dūm ulnis Symeonis.
De capite & de capillis & de ossib^{q} Sc̄i Joh̄is Bap̄e & de sudario ej^{q}.
De Sc̄o Symeone.
De cruce Sc̄i Pet' ap̄li.
De vestim̄to Sc̄i Joh̄is eūgl̄iste.
De ossib^{q} Sc̄i Jacobi ap̄li & de stola ej^{q} & de sepulcro ej^{q}.
De innocentib^{q}.
De ossib^{q} Sc̄i Laurentii m̄ & de cruore ej^{q}.
De Sc̄o Steph̄o p'thom̄.
De Sc̄o Vincentio m̄.
De Sc̄o Pantaleone m̄.
De Sc̄o Georgio m̄ os unum & dens simul cū osse tenente.
De Sc̄o Dionisio m̄.
De Sc̄o Steph̄o papa & m̄.
De Sc̄o Cornelio p̄p̄ & m̄.
De Sc̄is Ciriaco Largo & Smaragdo m̄.
De Sc̄is Crisanto & Daria m̄.
De Sc̄o Leodegario m̄.
De Sc̄o Nichomede m̄.
De Sc̄o Edmundo rege.
De Sc̄o Memore m̄.
De ossib^{q} Sc̄i Nich̄i c' & de oleo ej^{q} & de cilicio ej^{q}.
De sepulcro Sc̄i Lazari.
De Sc̄o Gregrio p̄p̄ majore iii porc̄ones.
De Sc̄o Bonefacio p̄p̄.
De corp̄e Sc̄i Remigii & de vestim̄tis sacerdotalib^{q} ej^{q} & de sepulcro ej^{q}.
De Sc̄o Hilario c̄.
De Sc̄o Germano Autisiod'.
De Sc̄o Oswaldo c̄.
De Sc̄o Adelwoldo c̄.
De Sc̄o Benedicto ep̄o & c̄.
De Sc̄o Benedicto abb̄e.
De Sc̄o Petroco c̄.
De Sc̄o Frontone.
De Sc̄o Birino c̄.
De Sc̄o Juliano de Brida.
De Sc̄o Leonardo c̄.
De capillis Sc̄e Marie Magdal.
De oleo Sc̄e Katherine.
De Sc̄a Cicilia.
De Sc̄a Margarita.
De Sc̄a Felicula v' & m̄.
De Sc̄a Helena regina.
De Sc̄a Milburga.
De Sc̄a Eaditha.
Rogeth integ' Sc̄i Tome archiep̄i in q° missā celebrare consuev'at.
De panno tincto c'ebro & sanguine ej^{q} De cilicio ej^{q} De beuda ej^{q}.
De cestra ej^{q} De cucullo ej^{q} De stamin' ej^{q} De Cirotheca ej^{q}.
De Rogeth in quo m̄rtirizat^{q} c̄. He reliq'e allate ab A. abb̄e a Cant'.

Without affecting to translate the whole, the less learned reader may be briefly informed, that to the body of St. Wenefrede, our monks had, by the reign of Henry II., been fortunate enough to add that of her friend and director, St. Elerius: and, to pass over those of the Divine Author of our faith, whom it ill beseems us to name in such a connexion: here was some of the milk, and chemise, the couch and tomb of the Virgin: bones and hair and vestments of apostles and martyrs, saints both male and female, bishops and confessors in great abundance, and though last, by no means least, a whole rochet of Thomas archbishop (the noted Becket) and a part of that in which he was "martyred," some cloth stained with his blood and brains, and fragments of various parts of his attire, such as his hair shirt, his collar, his girdle, his cowl, his woollen shirt, and his glove. These precious articles, it is stated, were brought from Canterbury by Adam, who was

abbot of Shrewsbury at the time of the prelate's murder; and whose pilgrimage to the scene of his death was probably undertaken for the twofold purpose of expiating his own sins, and enriching the sacristy of his abbey with relicks which would be as efficacious as those of the Cambrian virgin, for the cure of diseases.

From the omission in the above catalogue of the coat of St. Hugh, abbot of Clugni, which their noble founder employed Reginald prior of Shrewsbury[1] to import from Burgundy, there can be little doubt that the object of the earl was to obtain it for his own sepulture. He wore it, we are told, after he was shorn a monk; and as that preceded his death only by three days, we can scarcely doubt, since the holy vestment does not figure in the list inserted above, that it was laid with him in the grave.

One of the first acts of Henry II. on his accession, was to march to Brugg, or Bridgenorth, and wrest that castle from Hugh de Mortimer: and it was probably upon that occasion, that the abbot of Shrewsbury repaired to him, and obtained a charter (No. 41 in the Chartulary) whereby the king directs the sheriff and ministers of Lancaster to permit him to enjoy in peace, all his possessions in honore de Lancastra, which he, or his predecessors, enjoyed in the days of "King Henry my grandfather and the earl Stephen:" for this charter is dated apud Brug.

There are two other charters of this king in favour of the abbey, both dated from the same Brugg; but a few years later, as they are witnessed by Thomas the chancellor (the well-known Becket); besides a fourth (No. 36) also dated at Brug, witnessed by Theobald the archbishop, Gislebert bishop of Hereford, Walter and John bishops of Chester and Worcester, Thomas the chancellor, Reinald earl of Cornwall, William earl of Brist'[2], Roger earl of Hereford, Hugh earl of Chester, William son of Alan, Robert de Dunstanville, Walchelin Maminoth, and Roger Corbeth. It contains a full enumeration of all the property of the abbey at the time when it issued; which must have been in 1157, after Becket was made chancellor, or 1158, before John Bishop of Worcester died.

The reign of RICHARD I. affords only a short charter of that king, dated

[1] Bromton, p. 988. in Twysden's Decem Scriptores.

[2] Will'o com' Brist. Robert, natural son of Henry I., is well known to have been earl of Gloucester. One historian, however, the continuator of Florence of Worcester, calls him very frequently earl of Bristol: and the charter quoted in the text, renders it probable that he sometimes bore that title: it at least proves, that if he did not bear that title, his son William (vir mollis, & thalamorum magis quam militiæ appetitor, Gesta R. Stephani, p. 974) was sometimes so qualified. The truth is, that the title of earl was at first merely personal, and not derived, as now, from any particular place: as the great Norman, whom we now call Roger earl of Shrewsbury, was more properly Roger the earl, to whom Shrewsbury belonged: and though this was somewhat altered by the empress Maud, who first annexed earldoms to places, yet the ancient usage was still so far retained, (as appears by this example) that Robert and William appear to have styled themselves indiscriminately earls either of Gloucester or Bristol. See the Specimen of Dugdale's Mistakes, p. 48.

from Poictou, Feb. 18, 1^mo regni, granting to the monks the village of Eston, which they already possessed by his grandmother's gift: and his brother JOHN, in a fit of spleen against the court of Rome, ordered, in the charter of his 6th year to our town, that no burgess should give any tenement to a house of religion, "to the detriment of our service."

After this time the current of religious liberality, which had so long set in favour of monks, began to be diverted towards the friars; and the abbey of Shrewsbury does not appear to have obtained any material acquisition of landed property, except in the way of legal purchase for a valuable consideration. There is, however, a charter of HENRY III. very succinctly reciting and confirming all their possessions up to the time of its date (25 June, 11^mo regni, 1227): and in that are a few grants, which if the whole are chronologically arranged, as seems to be the case, must have been made after the last recounted above. They are as follows:

Of the gift of Radulf the Fat *(Crassi)* the church of Alberbria.

Of the gift of Robert the sewer *(dapiferi)* of Chester, an heremitical habitation in the wood of Sudtona.

Of the gift of Fulco the butler *(Pincernæ)* "dimidium heremum in silva de Seraordina." Heremus, or Eremus, is expounded by Du Cange, "terra inculta;" and this may have been a plot of rough ground at Shrawardine.

Of the gift of divers citizens of Salopesbery, land in the declivity of the city *(in divexo civitatis)* near Savern for the planting of a vineyard, also six mansures (i. e. *tenements*) for the cultivation thereof.

The needless doubts raised some years ago as to the former existence of vineyards in this country have now subsided. There can be no question that wine was anciently made here; nor any, that it could continue so to be made, though, from the uncertainty of our climate, with very frequent disappointments, which doubtless occasioned the cessation of the practice. It is wiser to cultivate productions which, with a moral certainty, will reward the expence of tillage. Religious communities, from the stability of their estates, have ever been among the most extensive and successful manufacturers of wine: in France, before the Revolution, this was very remarkably the case. Our abbey vineyard must have occupied the bank under the south and south-eastern town wall, where the Infirmary and other houses in that range now stand: and if Miller may be credited, it was a spot eminently adapted to the purpose: for that naturalist, in his Gardener's Dictionary, prefers a situation, "on the *north* side of a river, with an elevation inclining to the *south*, and *open to the east*, that the morning sun may come on the grapes early, to dry off the moisture of the night." M. Chaptal, too, speaks

of "*gently sloping hills,*" as most favourable to the vine, and, long before either of them, the great poet has taught us how

Duceret apricis in collibus uva colorem.

Of the gift of Richildis wife of Gilbert de Codenovera a hide in Beccheburi.

Of the gift of Baldwin their son a hide in Tibrithtona (Tibberton).

Of the gift of Radulph de Erletona half a hide in Cherintona.

Of the gift of Wlweric Ponce a house in the market-place of Salopesbery in which he dwelt, and another house in Biforgata (the Abbey Foregate) and three acres of land in Aldefeld (i. e. Coleham).

Of the gift of Robert de Brintona the church of Longaford.

Such, or nearly such, for it would be tedious to recount every individual grant, (and many readers will perhaps be of opinion that we have already been far too minute,) was the extent of the abbatial property, within less than a century and half after its foundation: amounting, if we have counted them rightly, to no fewer than seventy-one distinct grants of manors or lands, twenty-four churches, and the tithes of thirty-seven parishes or vills, besides very extensive and valuable privileges and immunities of various kinds. It cannot fail, therefore, to excite our surprise when we read, soon after, heavy complaints of the dilapidated state of the monastick revenues. In 1254, the bishop of Lichfield (Roger de Wesham) states himself to have been induced to appropriate the church of Edgemond to the abbey from a consideration of the many and unforeseen misfortunes by which it was oppressed, and its load of debts, for which there appeared to be no other remedy than to surrender all the effects of the house into the hands of its creditors[1]: and Richard de Shenyfeld, or Swinefeld, bishop of Hereford, in his award of 1283, touching the churches of Diddlebury, Stottesdon, Holgete, and Tugfort, assigns it as his motive for appropriating the second of those rectories to the abbey, that he had "pondered the various oppressions and declensions of income sustained by the church of St. Peter of Salop; through which a decrease of divine worship and hospitality and almsgiving may be probably feared." The truth, however, is, that the plea of poverty in a monastery which panted after the revenues of a rich rectory was too often mere words of course in the act of appropriation. The last transaction, Swinefend's award, was a mere *job:* the abbey relinquishing its pretensions to Diddlebury to the chapter of Hereford; and consenting that the bishop shall have

[1] "Attendentes quod monasterium Salop ob casus varios & diversos ac inopinatos, propter onera debitorum, quorum sarcinâ premebatur, quod dolentes referimus ita quod nullum aliud superesse credebatur remedium, nisi ut diripiendo daretur in manibus creditorum." Ashmole, libr. vol. 827. ex Registro Albo Lichfeld.

the patronage of Holgate and Tugford, provided they might appropriate Stottesdon to themselves.

Not but that abbies had, generally speaking, ample calls for all their income. The decoration of their church, the repair of their buildings, pensions to the great, charity to the poor, hospitality to the stranger, and a variety of other expences which appear in their rolls of accounts, seldom left them much ready money[1]. Unfortunately, no documents of this kind respecting our abbey are known to exist: and all our conjectures respecting their expenditure must be derived from the analogy of other monasteries; from the existing remains of the monastick offices here, and from a few items which incidentally occur in the Chartulary.

Previously, however, to entering upon these particulars, we shall endeavour to diversify our ancient documents, by a detailed description of the former and present state of the buildings to which they refer.

The Abbey occupies a low spot in the eastern suburb, to which it gives name; and the precinct is bounded on the south and west by the Rea, commonly called Meole Brook, just at the point of its confluence with the Severn. This position, according to modern notions of eligibility, must, in one respect, have been highly inconvenient; for at all times of the year its site was liable to floods, and in the winter even the church was exposed to violent inundations, by which the offices of religion were impeded, and, perhaps, sometimes altogether suspended. But the Benedictines, in common with the other monastick orders, delighted in the sequestered gloom of low verdant meadows, adjacent to running streams, "under the shade of melancholy boughs;" and, provided the soil was fertile, and not marshy, preferred such to more airy and cheerful, though not always more beautiful situations[2].

The SITE of the abbey comprises about ten acres. An embattled wall surrounded, probably, the whole; and still incloses the north and eastern sides. On the northern side stood the church, which nearly adjoined the thoroughfare to the Stone bridge, (as it was, till of late, exclusively called) from which it is distant about three hundred yards. It was separated from the street[3] by a lower wall and gate as far as to the transept, that the

[1] In the Paston Letters, i. 278, is a curious letter from a monk of St. Austin's, Canterbury, 1478, setting forth the great poverty of the house, (which at the Dissolution had an yearly income equal to at least £12,000 now) and soliciting alms, which, says the writer, "schall cause you to be prayed for, and all your kynne, as long as the chirche standeth."

[2] The ruins of the Cistercian abbey of Buildwas in our own vicinity illustrate this remark. Situated amid a tract of meadows little elevated above the banks of the Severn, which glides almost close beneath the walls, environed on the north, south, and east, by gentle eminences generally covered with wood, which bound the narrow fertile vale, and in some parts approach the precinct; a more delightful and characteristick spot for conventual retirement, combining sequestration with comfort, and healthfulness with picturesque beauty, can scarcely be imagined. The lonely dell of Lilleshall abbey, with its clear stream, and deep woody banks; and the vale of Wenlock, surrounded by moderate hills, once no doubt covered with woods, were also true monastick situations.

[3] This street, even within memory, was a deep

parishioners might enjoy a convenient access to the nave, that part being parochial. The conventual buildings again commenced at the south angle of the western tower, extending in that direction to the brook.

At the upper extremity, and close to the steeple, stood the principal GATEHOUSE[1] of the abbey, a broad embattled tower, of two or more stories, flanked, probably, at the angles, with small square or octagonal turrets. Buck's View (published 1731) representing the ruin of this structure, exhibits the half of its capacious arch, deeply recessed with ribs. The gateway tower contained a chamber for the porter and his deputy[2], and a room or two above the arch, one of which was, perhaps, a small oratory where early mass was celebrated daily by one of the monks to the servants and labourers of the convent[3].

From the chief gate extended a base or outward court[4], surrounded by conventual buildings. On the right as you entered was the INFIRMARY[5], with its refectory, apartments for the sick, dormitory, chapel, *calefactory*, or common room with a fire, rooms for the infirmarer, or monk whose office it was to attend on the infirm brethren, and conveniences for assistant servants.

On the left, stood the back of the cloister, over which was, probably, the great DORMITORY; on the south were culinary offices, baths, laundries, stables, &c., with that almost constant appendage to an abbey, the mill; and, on the north, the almonry, where broken meat, bread, and broth, were distributed to the neighbouring poor[6]; some rooms for servants[7], and the

miry road, although considerably raised. What must it have been in the monastick times?

[1] Nearly in similar situations were the gates of the monasteries of Westminster, Tewkesbury, Malvern, Ely, and St. Mary Overy in Southwark. The greater abbies had several gates.

[2] The monastick gatehouses were generally on the plan of those of the older colleges in the universities, especially Oxford; but often more varied in form, and larger. That of the great Benedictine abbey of St. Alban's is of the size of a considerable house. Many of them were fine structures. The gate of St. Augustine's abbey at Canterbury is a beautiful edifice, flanked at the angles with turrets of singular elegance. Two chief gates of the abbey of St. Edmundsbury are also striking examples, but in very different styles. One is a massy square tower overspread with early Norman arched work, like the ancient steeples of Exeter and Durham; the other, a square house, decorated with niches and pointed arches. The great gate of Evesham abbey is in the form of a campanile decorated with pierced battlements and high pinnacles; the walls entirely covered with delicate pannelling; that of St. Augustine's abbey, now the cathedral, Bristol, is a very elegant and curious structure.

[3] It is certain that the room over the beautiful gateway of Thornton abbey, Lincolnshire, was thus employed, as it retains its *piscina*.

[4] At Strata Florida, says Leland, "the *base* court, or camp, before the abbey is very faire and large." Itin. v. 76.

[5] The Infirmary of Fountains' abbey was so situated.

[6] The *almonry* was "usually a house near the church," says Fosbrook. Some abbots moved it to the *gate*, in order to keep beggars from the refectory doors.

[7] The servants in opulent monasteries were very numerous. They were generally brought up from childhood in the house. Those at Evesham abbey amounted to 65 in the reign of William Rufus: of whom 5 in the church, 2 in the infirmary, 2 in the cellar, 5 in the kitchen, 4 brewers, 7 in the bakehouse, 4 menders, 2 in the bath, 2 shoemakers, 5 in the garden and orchard, 3 porters, 5 at the vineyard, 4 attendants on the monks when they went out, 4 fishermen, 3 waiters in the hall, 4 in the lord abbot's lodging, &c. Here is no mention of carters, grooms, and farm servants. In the abbey of Tewkesbury, at the Dissolution, were no less than 144 servants. Both of these monasteries being more than thrice as richly endowed as that of Salop, the establishment of the latter in *servants* should be considered as comparatively small. Even the smaller houses had from 20 to 30 servants in the house and precincts. See Fosbrook, 272.

great gatehouse. A considerable portion of the buildings on this side are represented in Buck's View; and from that authority they appear to have consisted of two long stories of chambers, with small irregular windows looking to the street.

On the eastern side of the base court was an arched passage, which, as at Westminster, Worcester, and Buildwas, led to the great CLOISTER of the abbey[1]. This important portion of the convent was an arcade formed into a series of windows, with little intervening wall, and usually glazed with painted glass. It inclosed a quadrangular court, the dimensions of which were generally determined by the length of the nave of the church, to which it invariably adjoined, and with which it communicated by doors at the east and west ends of the north or south wall, as the case might be, placed so as to face the opposite ambulatories of the cloister. At Shrewsbury, the north avenue abutted against the *south* aile of the church, which, for the obvious advantages of sun and shelter, was the usual position: though there are many instances of the contrary, as in the great abbies of Gloucester, Christ Church in Canterbury, and Chester, and in our own county at Buildwas and Chirbury. Over the western side was, probably, as we have said, the monks' dormitory[2]. Adjoining the south "*pane*," as it was called, stood the REFECTORY[3], or great dining-hall, and the eastern side opened to the CHAPTER-HOUSE[4], TREASURY, LIBRARY, LOCUTORY or common room, &c.

At the southern extremity of this division of the cloister, and facing the eastern entrance to the church, was a thorough passage, that conducted to a third court, containing the ABBOT'S LODGING[5], a complete house, with hall, chapel, and every convenience for the residence of a spiritual baron. This grand appendage to the monastery stood, it is conceived, south-east of the church, with which the abbot had a communication by a private passage into the cloister, where he was received by the monks, and conducted in procession to the choir.

The remainder of the abbey precinct was occupied by a GUEST HALL[6],

[1] Cloisters were not in use till the ninth century, and superseded the cells of the very ancient British and Saxon monasteries, which were small separate chambers or cottages near the church. The cloister invariably adjoined the church. Bingham, v. iii. 34.

[2] "On the *west* side of the cloister," says a writer quoted by Fosbrook, 311, "was a large house called the *dorter*, where the monks and novices lay." This apartment was so placed at Durham, Fountains, Wenlock, &c. We are aware that it was differently situated in some monasteries, as at Buildwas.

[3] In almost every instance, the refectory was placed on the side of the cloister opposite to the church, generally parallel with it, as at Worcester, Chester, Gloucester, Westminster, Haughmond, Buildwas, &c.; but sometimes at right angles, as at Fountains.

[4] The chapter-house in monasteries always adjoined the eastern side of the cloister; this is exemplified in every one of our conventual cathedrals, where it has been spared, viz. at Chester, Worcester, Gloucester, Oxford, Westminster; also at Kirkstal, Fountains; and, in our county, at Wenlock, Buildwas, Haughmond, and Lilleshall.

[5] Although the abbot's lodging was not invariably in the part of the monastery above mentioned, that was its usual position, as may be evidenced by very many instances, as at Worcester, Bristol, Wenlock, Haughmond, Buildwas, Lilleshall, Ford in Devonshire, Milton in Dorsetshire, &c.

[6] The *guest* or, as it was called, the *guesten* hall,

for the entertainment of strangers, with proper bed-chambers adjoining or over it, a SCHOOL-ROOM for the novices, and sons of gentlemen educated in the convent[1], KITCHENS, BUTTERIES, &c. besides apartments for the chief officers of the house, called OBEDIENTIARIES[2].

This great mass of irregular, but doubtless, in general, stately buildings[3], when all standing, must have presented the appearance of a small fortified town, with its embattled walls and turreted gate, surmounted by the great church, shooting high above the roofs; and it doubtless displayed a majestick group of architecture to the traveller as he approached the ancient capital of Shropshire. It must have had an equally fine effect when viewed from the ramparts on the south-east side of the town, where the whole of the church would appear almost from its base, crowned with the two towers. The small remains which exist still present an interesting object from the gardens and windows of houses which have succeeded the town wall on that beautiful bank. Something like this was the state of our abbey previous to the dissolution, as far as we can be guided by a knowledge

was as far removed from the monks apartments as could conveniently be devised. Fosbrook. These *hospitia* were often very large, and had several rooms. "John de Hertford, abbot of St. Albans, in 1260 built a noble hall for the use of strangers in that abbey, adding many chambers to the same, with an inner parlour having a *chimney* with a noble picture, and an entry, and a small hall; also a most noble entry with a porch, and many very fair bed-chambers, with their inner chambers to receive strangers honourably." Willis, Mit. Ab. Here we see that this *hospice* consisted of two sets of apartments, one for common pilgrims and travellers, the other for persons of rank.

[1] These schools were sometimes within the church, but oftener adjoining the infirmary. One of the elder monks was the master. Besides a little Latin, the principles of the monastick life, some school divinity, and the ceremonies of the church, musick made a great part of their education. The boys were taught to chant, and some to play on the organ. "This," says Erasmus, "is so agreeable to the monks, especially in England, that youths, boys, &c. every morning sing to the organ the mass of the Virgin Mary, with the most harmonious modulations of voice, &c." It seems likely that, besides the novices and scholars who sang the treble parts of the services, lay-singing men, or at least secular singing *priests*, were employed in the monastick choirs. In the list of pensions assigned to the members of the cathedral priory of Ely at the dissolution, four names are mentioned under the denomination of "*good quire men*," to each of whom was assigned a pension of £8, which is more than that usually given to a monk.

[2] Of the abbey of St. Augustine, Canterbury, the following officers are mentioned in the deed of surrender in the Dissolution. The lord abbot, a prior, and 3 sub-priors, keeper of the infirmary, or, as he was called, *firmarer*, treasurer, precentor, sacrist, cellarer, or house steward, keeper of the refectory, lord abbot's chaplain, warden of the priests of the Virgin Mary's chapel, chamberlain, sacrist, &c. Besides these we find, by the list of offices in the abbey of Winchcomb, that there was an almoner, hosteler, or attendant on strangers and persons of distinction especially, and a librarian. It seems to have been sometimes customary for one monk to hold several offices; as in the monastery above instanced, the prior was also sacristan and master of the Virgin Mary's chapel, the sub-prior was *firmarer* also, &c. &c. The number of monks in monasteries, of course, differed according to the extent and opulence of the endowments. St. Alban's had 50 at the dissolution; St. Mary's, York, 51; St. Edmundsbury, 47. The abbies of a second class about 20. Bath abbey contained 24; Tavistock, 21; Selby, 24; Shrewsbury, 17. The third class from 8 to 12; and the smaller convents from 3 to 6. The monks were divided into two classes, called *seniors* and juniors. The former, from the 50th year, were excused from many of the conventual offices. The latter bore all the burden of the choir cloister, &c. Fos. M. 359.

[3] The chapter-house, refectory, abbot's lodging, great gatehouse, were always handsome structures.

of the disposition and economy of more perfect monasteries, and by its present remains.

Of these, the chief remnant is the nave of the CHURCH, which, in a great measure, has escaped the devastation that befel almost every other part of the conventual buildings. When entire, the ABBEY CHURCH resembled our present cathedrals, to some of which it was superior in size[1], and in accordance with them, was cruciform[2], consisting of a nave, side aisles, transept, choir, Virgin Mary's chapel, sacristy, and various chantries, each containing its altar[3]. Over the point of intersection of the cross rose a central tower on four lofty arches, and another adorned the west front[4].

The nave was wholly or in part parochial[5], and must have had a low screen for the altar, probably between the great piers, on a line with the present pulpit: the space to the west being appropriated to the parishioners. On either hand extended the transept at the eastern termination of the nave.

The great abbey *rood-loft* stood, as we conceive, between the piers of the eastern arch, beneath the central steeple. This was a screen of stone or wood-work, richly carved, and gilt, supporting a gallery surmounted by a high image of the crucifixion in full proportion. On one side of the cross was the Virgin Mary, and on the other St. John, together with the tutelar, or such other saints as were most esteemed by the convent[6]. Here was also the choral organ[7], and seats for the accommodation

[1] Certainly to the beautiful cathedral priory church of Bath; and at least equal to St. David's, by far the largest of the Welsh cathedrals.

[2] The only monastick church, probably, that, since the 10th century, never was cruciform, is that of Dorchester, Oxon, a most curious and venerable structure still remaining. Llandaff is the only cathedral not of that form: such, however, *was* St. German's in Cornwall.

[3] There is no instance of a conventual church without these several parts.

[4] Many of the conventual churches had two, and some of them three steeples, as Abingdon, Osney, Malmsbury, &c.

[5] Many of the abbey churches had their naves parochial, which was one chief cause of the preservation of the few that were wholly spared. Such are the noble fabricks of Tewkesbury, Sherborne, Malvern, Christ Church (Hants), Romsey, St. Alban's, Dorchester, St. Mary Overy's. In these instances the choral and other portions belonging to the convents were purchased from the commissioners of Henry VIII. at the price of the materials, and saved from destruction by being, with their naves, made parochial. In some instances, the parochial naves were pulled down, and the choirs left for parish churches, as that of St. Bartholomew the Great, London, and the beautiful ones of Pershore, Hexham, Milton. In the instance of the abbey of Chester, the south transept was the parish church, which is the reason of its large size.

[6] Sometimes there were rows of saints on either side; and, in a few instances, the Evangelists. Fosbrook, 283. At Chester, the lower part of the abbey rood-loft remains. There are many rich rood-lofts still existing in parish churches, though very few in Shropshire. A remarkably elaborate one stands in the church of Newtown, Montgomeryshire. The lower part of the organ screen at Ludlow belonged to the ancient rood-loft of that noble parish church. Rood-lofts were sometimes called *perkes*, and the cross thereon the *patible*, from *patibulum*. Legacies were often left to "find lights to burn before the images in the *perke*." Blomefield's Norfolk, iv. 499.

[7] The organs, when compared with the vast and powerful instruments now used, were small and feeble. Wulston, in his Life of St. Swithin, mentions, indeed, one with twelve pair of bellows above, and fourteen below, and requiring seventy strong men to work it. This does at first seem a prodigious piece of mechanism; but when he mentions further, that it contained 400 pipes, the wonder vanishes; for common church organs now-a-days contain at least 1000 pipes, and the celebrated instrument at

of performers on other kinds of musical instruments[1].

Beneath the rood-loft was the entrance to the *choir*, which was very similar in form and arrangement to those of our cathedrals, and like them fitted up on each side, and at the bottom, with stalls[2]. The abbot's stall was on the right hand, and that of the prior on the left, of the entrance. Before the stall of the monk who bore the office of precentor, was an elevated desk, on which was spread a large *antiphonary*, or service-book, with musical notes, from which he led and directed the chanting of the choir. At the termination of the stalls, commenced the presbytery and chancel.

The *high altar* stood at the east end, elevated on one or more flights of steps, and placed under a costly canopy, called the *ciborium*, which projected from the altar-piece. This most holy portion of the abbey church was, no doubt, richly furnished; much, probably, in the manner still used in the great Roman catholick cathedrals and abbeys abroad. On great festivals, the holy relicks, of which, as we have seen, our abbey possessed a plentiful collection, were displayed on the altar, always lighted with lamps, but which on these occasions blazed with the illumination of numerous wax tapers. Over the altar, in the middle ages, was generally a large east

Harlem, 5000! This account of the Saxon organ is a striking instance of the rude state of the arts in those early times. There was probably a clumsy bellows to every stop. In the 14th century organs were very general in abbey churches, which often contained several. They seem to have consisted merely of the diapasons, principal, and perhaps a flute with a harsh cornet stop; the pipes being exposed, which are now always concealed in an ornamented case, those in the *front* excepted. The organist was usually one of the monks, when little more was required than to accompany the monotonous plain song or chant. Afterwards, as musical composition became complex, and more skill was required, lay organists were hired. See Dr. Whitaker's Whalley. Beneath the great niche over the west window of York Minster, is an organ carved in the pediment. The pipes appear without a case: it has a single row of keys, on which an angel is playing from a musick-book held by two small figures of boys or choristers below, while another is behind blowing the organ with a pair of common chamber bellows. A similar device is carved over a door in the north wall of the cathedral of Utrecht. Barrel organs were in use in the middle ages. In a magnificently illuminated manuscript, mentioned by Fosbrook, in the royal library at Paris, is a representation of one carried by a man, but played by a woman. P. 350. Small organs were borne about in religious processions.

[1] In Mr. Turner's elegant Antiquarian Tour in Normandy, is a plate representing a concert of instrumental musick by twelve performers, from an ancient sculpture in the abbey church of St. George's de Bocherville: A *viol de Gamba*, or small violoncello; *a rote* turned by a handle, or Savoyard *hurdy-gurdy*; a *Pan's pipe*, or syrinx; a *mandore*, or mandolin; a *psaltery*; a *dulcimer*; a *crowth*, or violin; a female tumbler standing upon her head on a kind of drum; a harp; an instrument consisting of five *bells* suspended on a rod, struck by the performer with a hammer; accompanied by a harper. Vol. ii. 14. In the minstrels' gallery, over the south door of Exeter cathedral, and also on the fine rood-screen at York Minster, is a row of angels, each playing on an instrument; among them is the shawm or trombone, and the cornet. By such harsh instruments was the chanting in our cathedral and monastick choirs accompanied in the middle ages on great festivals. Even long after the Reformation the *cornet*, a large kind of clarionet, was in use. Mr. Evelyn, in his interesting Memoirs, laments that in the service of the Chapel Royal, instead of "the ancient grave and solemn wind musiq accompanying the organ, was introduced a concert of twenty-four violins, between every pause of the anthem, after the French fantastical manner; and, now," he proceeds, "we no more heard the cornet, which gave life to the organ: that instrument left off, in which the English were so skillfull." V. i. 132.

[2] The upper seats or stalls were appropriated to

window[1] filled with painted glass; which, when the church extended farther eastward, stood on one or more arches, as at Chester, Gloucester, Milton, Pershore, &c. Behind these was a small chapel, wherein, except on high festivals, were deposited the relicks; and farther on, a passage or ambulatory called the *concameratio*.

Eastward of this, commenced the *Lady*, i. e. the Virgin Mary's, *chapel*, after the choir, the most sacred portion of the church[2]. It was separated from the ambulatory by an open screen generally of wood, often adorned with gilding, and fitted up with stalls, as a choir. That the Lady chapel was placed eastward of the choir in the abbey church of Salop, seems almost certain; from what Ordericus says of earl Roger's being buried "*between the two altars.*" These chapels were always handsome, and some of them sumptuous structures, as those at Ely, Westminster, Gloucester, Durham, Worcester. Most of those which were attached to the east ends of the conventual churches that have escaped the Dissolution, are now destroyed. The infirm and aged monks usually attended the mass in the Virgin Mary's chapel daily, and were excused the duties of the choir. Many chantries, with the tombs of the founders, stood adjoining to, or within the choir, Lady chapel, transept, and nave.

the senior monks, who were permitted during the long services to rest, but not to sit on the turned up seats; which, fixed on hinges, would throw the leaner forward if he slept, or did not preserve his balance. They were called *miserecords* or *misereres*. The novices, scholars, and junior brethren, who sang the treble parts in the service as choristers, often lay prostrate on the pavement opposite to the stalls, but, when allowed, sat on the forms below. On great days, the whole choir was hung with tapestry. In the middle was a *lecterne*, or desk, where the gospels and epistles were chanted, generally of gilt brass, in form of an eagle, and covered with a richly embroidered cloth, the sides adorned with imagery. Large brass branches for lights called *arbores*, were suspended from the ceiling. On Easter Sunday the choir was dressed with ivy leaves, sometimes with hay, and at others with rushes. Blomefield Norf. Milner, Hist. Winchester. Fosbrook, Mon. 201 et passim.

[1] Some, and probably all the ancient choirs, ended in semicircles or half-hexagons, as at Peterborough, Tewkesbury, Norwich, and Westminster. Though these have been rebuilt, the primitive form has been preserved. The introduction of great east windows was probably the reason of the alteration to *square* terminations. So tenacious, however, were the architects of this ancient fashion, that we have a remarkable instance of the circular termination of the choir at Gloucester being retained, though with the largest east window in England. These round ends were, no doubt, imitations of the *basilicæ* of antiquity. Sometimes the eastern wall against which the high altar stood, was overspread with niche-work and imagery in high relief. A very curious and beautiful specimen of this kind of altar-piece remains in the choir of the fine priory church of Christ Church, Hants. It represents the favourite subject of those times, the genealogy of our Saviour, by a tree springing from the loins of Jesse; and contains numerous figures in the rising branches, inclosed in rich tabernacles. Some vestiges of the same kind of altar-piece may be traced in the east wall of Leintwardine church, Herefordshire. The altar-piece of New College chapel is also of imagery and niche-work. Most costly and elaborate altar-screens of open tabernacle work in wood or stone were very general: such were those remaining at St. Alban's, Durham, &c. In the walls over the smaller altars in different parts of the churches, was often sculptured imagery: in the transept of the church of Bampton, Oxfordshire, are the figures of our Saviour and the Apostles, each about eighteen inches high, under niches, which have been gilt and painted.

[2] Called also *retro-choirs*. These chapels were usually placed eastward of the choir, but sometimes on the north or south sides, as at Bristol, Ely, and Oxford; in general, they were lower than the choir, not rising higher than the side ailes, as at Chester.

Of these various portions of the abbey church, the whole eastern limb, with the transept and centre steeple, has been swept away, and thus has it lost considerably more than two-thirds of its original dimensions. Some notion, however, of its dimensions, when entire, may be collected from an old paper among Mr. Gough's manuscripts in the Bodleian, entitled, "*An account of the isles and bells in the abbey church of Salop.*[1]"

Imprimis, the length of the north isle of the church xij & di', and in breadth xij yardes.
Item, the length of the chancell xv yardes, and in breadth xv yardes.
Item, the length of an isle on the south side of the quire xii yardes, and in breadth ij yardes.
Item, the lengthe of a isle on the north side of the quere xvi yardes, and in breadth —— yardes et di'.
Item, the lengthe of St. Stephen's isle xxij yardes, and in breadth ix yardes.
Item, the lengthe of St. Cathrine's chapple x yardes & dim', and in breadth v yardes.
Item, the lengthe of one side the cloyster leadded xxiv yardes, and in bredth iiij yardes.
Item, the lengthe of the bodie of the chirch xxi yardes, and in bredth xj yardes.
Item, the roofe over the old stypyle in lengthe x yardes, and in breadth x yardes.
Item, the lengthe of the quere viij yardes, and in bredth xj yardes.
Item, the lengthe of the cheapyter house xvj yardes, and in breadth xiij yardes.

This, it will be seen, is merely the plumber's measurement for the purpose of valuing the lead, and therefore affords very imperfect means of ascertaining the actual dimensions of the abbey. It is, however, our only document for the size of those parts of the abbey which are demolished, and therefore we must not entirely reject its services, though we cannot rely upon it with implicit confidence. The following measurements, formed upon it, are not, perhaps, very far from the truth: those marked thus * are taken from the existing remains.

* Length of nave, including west tower, ...	123 feet.
of centre tower	30
of choir[2] and chancel, of which the choir is 24 feet and chancel 45	69
	222

[1] Previous to the demolition of a monastery, the *lead* on the roofs and the *bells* were regularly estimated, and sometimes, when a purchaser was ready, sold previous to the commencement of the havock. Browne Willis has preserved several of these estimates. The lead on the abbey of Leicester was valued at the great sum of £1000, equal, perhaps, to £10,000 at present! It frequently happened that the commissioners for dissolving the abbeys caused them to be pulled down immediately; for which purpose they even brought workmen from London. Thus one of the commissioners writes to Thomas Cromwell relative to the priory of Lewes, Sussex. "That your lordship may know with how many men we have done this, (i.e. pulled down the conventual church,) we brought from London 17 persons; 3 carpenters, 2 smiths, 2 plummers, and one that keepeth the furnace; 10 of them heweth the walls about, among which are 3 carpenters. These make propps to underset where the others cut away. The other break the walls, and cut them. By month a Tuesday they began to cart the lead." Willis, Ab. ii. 27.

[2] Whether the choir commenced beneath the eastern or western of the four arches that supported the central tower, in the latter case leaving the wings of the transept excluded from the nave, we cannot determine. Both positions of the choral screen occur. The former arrangement was certainly the most usual, but we have instances of the latter in the choirs of Gloucester, Westminster, Winchester, and Norwich. The dimensions here given to the choir of the abbey of Salop, are so small, that it seems likely the area beneath the middle steeple made part of it, and that the measurement above stated, was only the portion lying

		222 feet.
To these add the ambulatory behind the high altar, which is not mentioned, but could not be less than	30	
And the Lady chapel, also not mentioned	50	
Whole length from west to east, internally	302	
Length of north transept	37	
of south ditto, called "St. Stephen's isle"	66	
of centre tower, north to south	30	
Whole length from north to south	133	
Breadth of nave and side aisles	62,3	
of choir	30	
of chancel	45	
of north wing of transept	36	
of south wing of ditto	27	
Dimensions of some other parts of the church.		
South aile of choir	36	
North aile of ditto	48	
St. Catherine's chapel, situation unknown	30 by 15.	

In order to make the dimensions given in the old document accord with those now proposed, it is necessary to observe, that the length of the nave, which is stated in that paper as only "XXI yards," or 63 feet, is, in reality, as is proved by the existing fabrick, 123 feet. This difference may be accounted for by supposing, what is very probable, that a *part* only of the nave was measured, namely, that which belonged to the abbey, the lead of which was about to be sold; while the western half, being the parish church, and therefore intended to be spared, was not estimated. And the dimensions of the nave, as they now exist, greatly strengthen this supposition; for if 63 feet mentioned in the old survey be just, it would make nearly half the length of the nave, taking it from a large pier which might probably have formed the separation between the monks' part, and that of the parish.

There is another difficulty which requires some notice. The south aisle

eastward of the tower: the size of the lead work on the summit of that fabrick being, as it is, specified in another place. On this supposition, the length of the choir and chancel would be 100 feet, which is a size more according with those of abbey churches than that assigned. The choir of the cathedral abbey of Chester is 100 feet, Worcester 120, Peterborough 107, Bristol 100. These have been selected as being of *middling* dimensions when compared with others. But several belonging to the greater abbey and cathedral priory churches were much larger. Christ Church, Canterbury, choir is in length 180 feet, Norwich 160, Gloucester 140. Even that of Wenlock priory church was 100 feet long, though inferior as a monastery to Salop in dignity and opulence. It must, however, be admitted that many come near to the choir of our abbey. That of Bath cathedral priory church is 80 feet, exceeding Salop eleven feet only; that of the priory church of St. Frideswide, Oxford, now the cathedral, 80 feet. Even the smaller monastery of Lilleshull had its choir 86 feet in length, and Buildwas 78. In the cathedral of St. David's (which, however, never was monastick) the choir, properly speaking, occupies only the space beneath the central tower, about 35 feet square.

of the choir is set down as only 6 feet in *breadth*, whereas it is called in *length* 36 feet; we can hardly account for this very trifling width in a chief side aisle of so large a church, unless we suppose, what is very likely, that the greater portion of the roof of that aisle was *tiled*, and the measurement here specified merely that of the lead-work behind the parapet, which, with the gutters, would be about 6 feet wide. This will also account for the omission of other parts of the church in the old account, especially the Virgin Mary's chapel, and north choral aisle. They were not mentioned, because their roofs were not covered with *lead*.

The size of only one side of the cloister is stated in the measurements, and a reason seems to be assigned for the insertion, it was "*leadded;*" from which we may presume that the other three sides were *tiled*, as many of the conventual cloisters were[1]. With the exception of the chapter-house, no other building of the abbey is noticed; and this renders it probable, that the greater part was covered with thin plates of stone or tile, undoubtedly similar to those now found on part of the old buildings of the abbey, which are still very common on old houses, and are extremely durable.

By the estimate afforded, as above, of the dimensions of our original conventual church, we may conclude, that it was not in the foremost rank of abbey churches[2]. Its size scarcely accorded with those of a second class; it did not even equal the church of the neighbouring priory of Wenlock, which exceeded it by 61 feet. This requires explanation. At its original foundation, the monastery was, as we have seen, slenderly endowed: nor did it attain its plenitude of wealth, till a period subsequent to the erection of the church. The earl, therefore, we may presume, caused this most important part of the abbey to be constructed on a scale only suitable to its mediocrity of revenue, as he could not foresee its subsequent opulence; which, however, never approached that of the greater abbeys, as Glastonbury, St. Alban's, &c. &c.

Of the architectural style of the demolished choir, transept, and chapels, no specimens exist on which any correct opinion can now be founded: but

[1] The form of the roof of the main supposed to have been the *infirmary*, seems to shew that it was covered with tiles, as does the large building now converted into three dwelling-houses. Much of the remaining building of the abbey of Chester, the priory of St. Frideswide, Oxford, and many other conventual structures, were evidently tiled. That this was common in the 15th century, is evidenced from a passage in the Paston Letters of the date of 1472. "Also, Master Stoley prayeth you, for God's sake, an ye will do no almes of *tylle* (to the White Friary at Norwich) that he may borrow some of your '*tylle*,' till he may buy some, and paye you ayen; for an of the fayrest chambers of the Fryars stondyth half uncovered for defaulte of *tylle*, for here is non to gett for no money." Paston Lett. vol. v.

[2] Some of the churches of the great Benedictine abbeys exceeded the cathedrals in size. That of St. Alban's, still standing, is of the vast length of 600 feet, Glastonbury 580, St. Edmondsbury, 506; others were little inferior. Those of a second class were from 360 to 250 feet long. Chester is 350; Christ Church priory, Hants, 311; Oxford, when entire, 200; Kirkstal, 260; Selby, 300; Wenlock, 363; St. Mary Overy, 272. The smaller monastick churches were seldom, if ever, less than 160 feet in length, and generally reached 200: Buildwas was 161; Lilleshull 230.

if we may be allowed to judge from the very few remaining fragments, the chief parts were in the earliest and plainest Anglo-Norman character; though, from the pointed arch which now terminates the south aisle, and the broken walls of a mullioned window in the adjoining ruin of the transept, there is ground for suspicion that, at least, some mixture of Gothick masonry made part of the eastern division.

The present parochial church of the Holy Cross embraces within its walls the nave, side aisles, porch, and western tower of the abbey church. It is principally constructed with a deep-red sand-stone of a dull dusky colour, but of good quality; which was evidently obtained from different quarries, the ancient masonry being of a browner tint and firmer consistency than that employed in the more modern work[1]. It varies too in the size of the stones, which in the earlier parts are much smaller, such as might be carried by the workmen without the aid of machinery. The fabrick, as it now exists, has few pretensions to beauty; yet, though bearing deep marks of havock and mutilation, it is still venerable and spacious, and displays in some of its parts curious and interesting features. The effect of the external elevation is cruelly injured by the loss of the eastern portion of the upper, or clere-story[2]. That portion of the church having been

[1] The brown or more ancient stone was undoubtedly from the quarries in the parish. The red very probably from quarries at Eyton-upon-Severn, which then belonged to the abbey.

[2] The *clere-story*, in ecclesiastical architecture, means the upper story of a church, perforated on both sides by windows. These were raised on the pillars and arches of the nave, and, in the larger churches, of the choir. In our early Norman fabricks, the clere-stories were very narrow, and their windows small, as at Gloucester, Waltham, Peterborough, &c.; but in after-ages they were gradually enlarged, and the windows so thickly placed as to leave scarcely wall enough to sustain the roof, producing an effect of exquisite lightness and beauty, as is finely exemplified at Exeter and Lichfield, &c. At length, the *triforia*, or galleries above the great arches of the naves and choirs, were exploded, and their spaces entirely assigned to the clere-story, the windows of which thus attained an elevation as great or greater than that of the arches below; as at the cathedral priory of Bath, which was scarcely finished at the Dissolution. In the indenture for building the collegiate church of Fotheringay, founded by Richard duke of York in 1425, we have a precise description of the usual situation of the *clere-story*. "And" (in the nave) "shall be tenn arches, and above every arche a wyndowe, and every wyndowe of foure lightes in all points lyke unto the *clere-story* of the said quere." In describing the intended octagonal tower of the church, the indenture proceeds to direct, that when the steeple shall be raised as high as the body of the church, its square form "shall be chaunged and tourneyd into viij paynes. And in the said stepyll, above both flores, viij *clere-storyal* wyndowes sett in the myddest of the wall, eche wyndowe of iii lights." *Clere-storyal windows* mean windows like those of a clere-story. As to the etymology of the term, it seems to be derived from the circumstance of its being a *story* of the building *clear* of joists, rafters, or flooring: "a double story," as it is termed in the curious survey of Bridlington priory. Archæologia, xix. 272. Others, however, derive it from the *clear* and thorough light which it affords. Mr. Blomefield uses it in a differe. sense, and intimates another etymology. "The cleri-stories, i. e. the seats in the wall on the south side of the altar on which the *clerks*, viz. the priest, deacon, and sub-deacon, sate in *stories* one higher than the other. Hist. of Norfolk, vol. iv. p. 67. 8vo. With all the respect which we ought to entertain for this great antiquary, we cannot assent to his explanation, nor, consequently, to his derivation. The instance quoted above from Fotheringay, would alone suffice to its confutation: or one quoted by himself, vi. 220. 1454. R. F. "did glasen a window in the *clere-story*." Mr. Bruges, in his will, 1450, orders two chapels in a church at Stamford to be "closid with ostrich boarde, and *clere-storyed*, after such quantite as the closure of pleyn borde there now conteineth." Peck, b. xiv. p. 26. It is remarkable

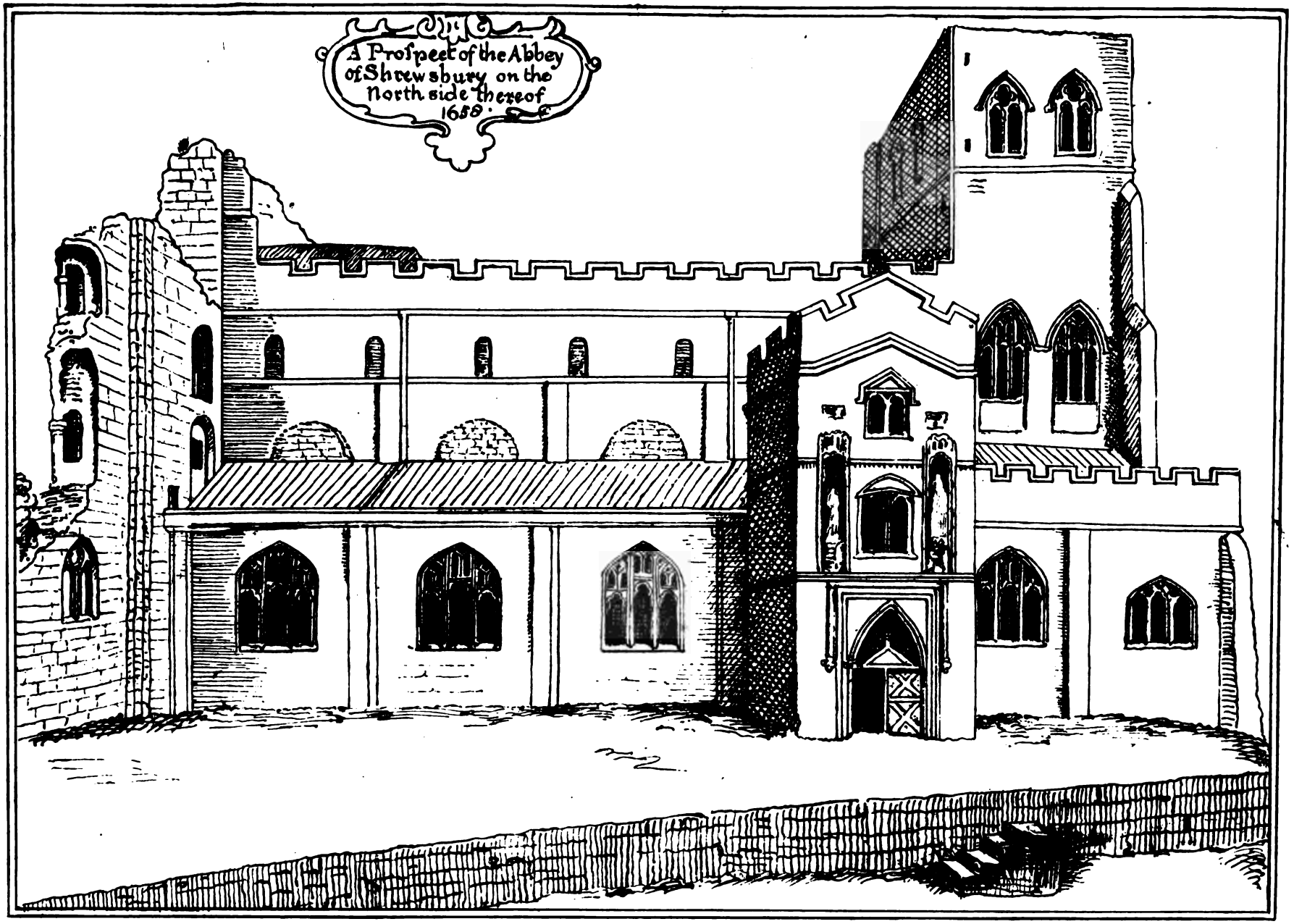
deprived of its leaden cover, and neglected by the parishioners long after the Dissolution[1], the roof, from decay, fell in, and in its destruction involved the walls on which it rested. This misfortune, as tradition reports, happened on a Sunday evening after divine service. As it took place when the graces of sacred architecture were little regarded, and no respect whatever was felt for the remains of monastick grandeur, the shattered walls of the clere-story were swept away; and probably, to save trouble and expence, the new roof was placed on the story beneath[2]. Thus, as the western portion of the upper story retains its original height, the whole displays a very confused and deformed outline, arising from the great disproportion between the east and western parts of the fabrick.

At the end of Dugdale's Visitation of this county, in 1663, preserved in the Heralds' College, is a pen-drawing by our countryman, Francis Sandford, of the north elevation of the Abbey Church, as it appeared in 1658. Here the nave is represented as it was left after the havock of the Dissolution. The eastern portion is delineated of the same height with the still remaining western walls of the upper story, though in a very different style; for, instead of the lofty and elegant clere-story windows of pure Gothic architecture, which adorn the western portion, it exhibits a series of six small round-headed windows, with shallow square piers, inserted between them unequally. Over this is represented a high-pitched roof, abutting against a fragment of the centre campanile, while the remaining portion of the covering westward is flat and leaded. The side aisle is drawn with a slanting roof of the same pitch in the whole range; its windows, of which there are five, have pointed arched heads, rising quick at the springings, and proceeding, almost without curves, to their summits; they are uniform, and each is divided into three bays or compartments, by two mullions. One of these, westward of the porch, remains in its original form. A flat double square pier between every window flanked the walls of the aisles. The porch and western tower are represented in the sketch partly as they remain at present, except that the latter is ruinous and without a parapet. The rest of the fabrick is embattled; and displays a regular, bold, and lofty elevation. A large fragment of the central tower is exhibited. On the north-west angle of it appear some indications of a clustered column, which would lead one to suppose that prominent feature of the edifice more

that the word has no place in our best dictionaries. See Malone's Shakspeare by Boswell, xi. 474.

[1] Great neglect of churches succeeded the Reformation. Lord Clarendon observes, that in the reigns of James and Charles the First, "people took so little care of the churches, and parsons so little of the chancels, that instead of beautifying or adorning them in any degree, they rarely provided against the falling of many of their churches, and suffered them at least to be kept so indecently and slovenly, that they would not have endured it in the offices of their own houses; the rain and the wind being suffered to infest them," &c. Hist. Rebellion, v. i. 95. 8vo.

[2] The only cathedral or monastick churches now remaining that have no clere-stories, are the cathedral priory church of Bristol, and the abbey church of Dorchester, Oxon.



FROM THE ORIGINAL DRAWING OF FRANCIS SANDFORD IN THE HERALD'S COLLEGE, LONDON.



recent than the Norman arch; but it is too indistinct for any probable conjecture as to its particular style. The drawing also displays a mass of the western wall of the transept, which has flat square piers between a round-headed window or two, and all in the style of the early parts of the church, with the exception of one small Gothick window in the lower wall.

Such was the venerable portion, now only in part standing, of the abbey church, after the storm of the Dissolution; and although but a wreck of that once stately structure, sufficient was thus spared to constitute a very noble parochial church. It was to the violence or neglect of after-times, and those of comparative tranquillity, that it owes its present mutilated and shattered appearance.

Of the state of the conventual church more than half a century after the Heralds' drawing was made, we have the subjoined description by Browne Willis, in his History of the Mitred Abbeys, published about the year 1710. "The whole that now remains is the nave and side aisles, namely, from the great broad tower at the west end, where are six large bells, to the cross or choir part. The vaulted arches of the aforesaid aisles are still in being; and to support them, and the rest of the building, a wall is run up between the columns. This wall is now the east end, and has had lately windows struck through it. The choir, cloister, and chapter-house are entirely destroyed, as is also the stone roof of that part of the nave which is now standing, occasioned, in all likelihood, through want of its leaden covering, of which it probably continued destitute for some time after the Dissolution. The remaining part of the fabrick seems to have been patched up in queen Elizabeth's time." Thus it appears, that the roof of the nave had then fallen in, though those of the side aisles still retained their vaulted arches. The insertion of eastern windows seems at that period to have been a recent improvement; for the termination of the church, after it had been robbed of its choir, was probably a plain blank wall, as is the case at Malmesbury to this day.

The west front of the abbey church displays but little ornament, and is merely composed of the tower, with the western ends of the side aisles. These had originally each an early Norman window: that on the north side still remains, with a small Gothick light inserted within it; the window of the corresponding aisle has a pointed arch, evidently cut out of the old Norman masonry, and now entirely void of mullions and tracery. The tower is nearly perfect; and though neither lofty or much adorned, is a noble, and would be a well-proportioned structure, were it not that the want of pinnacles on the summit gives it a heavy effect, not usual in those of that age. It rests on an early Norman basement, evidently once a part of the ancient nave, surmounted by a superstructure of the fourteenth century. A round-headed arch, deeply recessed, and richly laced with mouldings, having a pointed

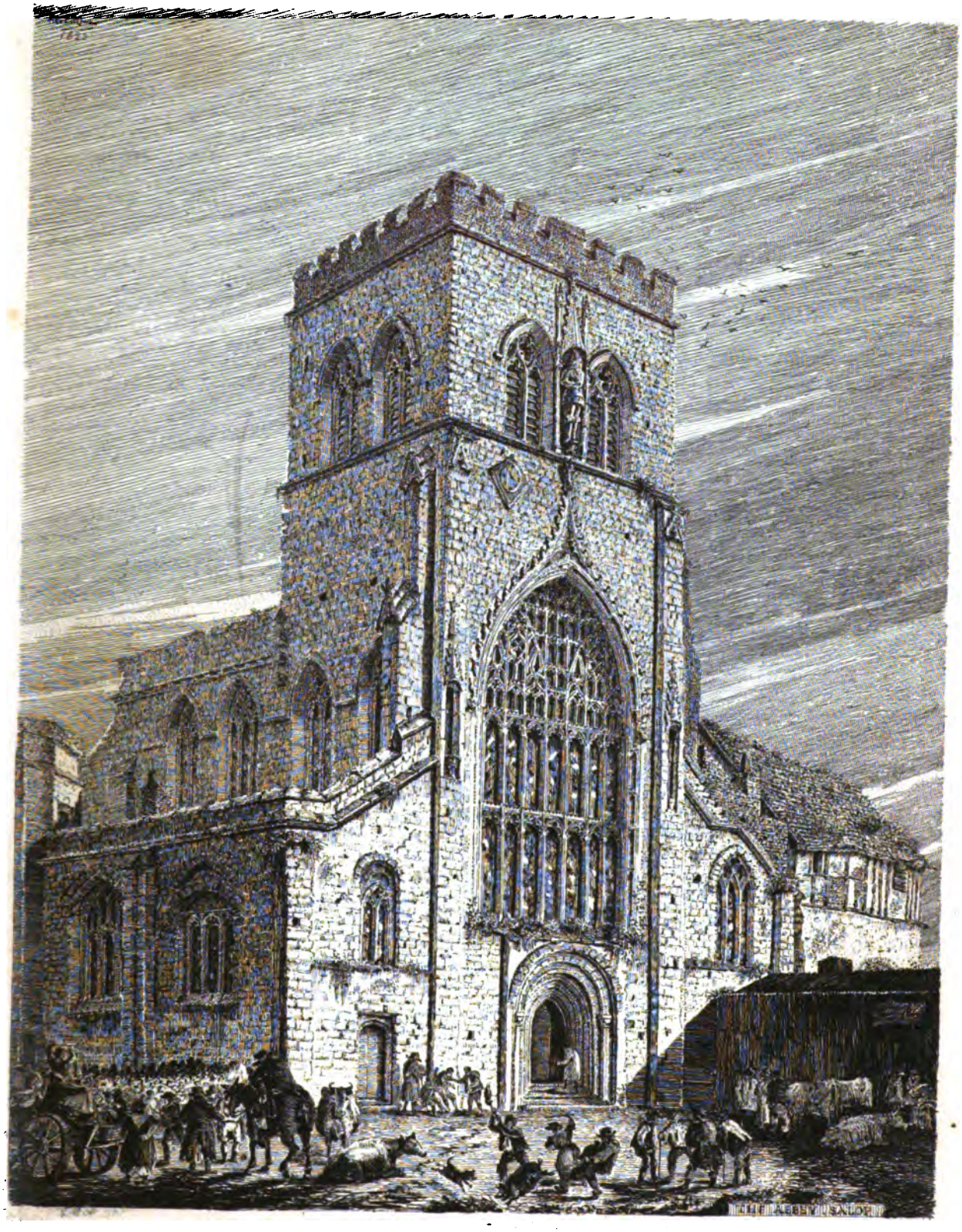
doorway similarly adorned inserted within it, forms the west entrance, which has now an ascent of three shallow steps. The exterior rib of the outward round arch springs, on each side, from a Norman shaft, with an indented capital; the *pointed* arch was doubtless ingrafted within the ancient semicircular doorway, when the tower was erected, in order to preserve uniformity. This is an elegant portal; and it is impossible not to admire the skill and ingenuity with which the architect has combined the pointed with the Norman round arch, and the beauty of its effect. Through this door, the solemn processions of the abbot and his monks, on the anniversary of the Corpus Christi and other great festivals, entered the church, clothed in their rich vestments, preceded by crosses, banners, and incense, after having attended the host to one of the collegiate churches of the town.

Immediately above the west door, rises a magnificent and beautiful window, its sides and arch enriched with delicate mouldings; in the deep hollow soffits of which is a series of small pannels, having foliated arched heads. The outward mouldings of the arch rise high above it, forming a spiring canopy, enriched with crockets, and ending in a flower; from which again springs very elegantly a niche or tabernacle, as described below. The body of this fine west window to the spring of the arch contains two stories, divided horizontally by a transom, and perpendicularly by six upright mullions, into seven compartments for the glass. The two central mullions, as they approach the spring of the arch, bisect the head into smaller arches on each side, and these are further subdivided into others, which are uncommonly acute, the interstices of all filled with several tiers of small open pannelled tracery, mingled with trefoiled and quatrefoiled foliage, in beautiful and variegated profusion. For a window of such large dimensions, the arch is remarkably sharp and lofty; the tracery, too, is uncommon, and of an intricate richness seldom met with, partaking of the perpendicular straight-lined and horizontal curved characters. The form of this tracery, and the armorial bearings, quite fix it to the latter part of the fourteenth century, when the foliated and more elaborate fashion, displaying infinite variety and beauty, was going out, and the upright or small *arched* style was beginning to take place. The matchless west window of York Minster[1] is a complete specimen of the former; while the east window, which was erected forty years after it, assimilates with that of the abbey of Salop. For justness of proportion and elegance of design, we have very few great west or eastern windows equal to this. The easy and graceful ascent from the base to the summit, and the light though rich combination of the tracery, are remarkably pleasing.

The lower story of the window was never pierced to admit glazing[2],

[1] Built in the time of archbishop Thoresby, who sate from 1354 to 1373.

[2] This is proved by the fact that the pannels of the blank tier are worked out of the same pieces of stone with the mullions.





but consists of blank pannels, which in shape and size exactly resemble the range above them. This was undoubtedly done to preserve a due proportion, which otherwise would have been too short for the breadth. It is, however, a remarkable instance of inattention to the harmony of *colour* by ancient architects, that this lower division of the window is of *red* stone, while the rest is *grey*. The square and shallow piers of the old basement are continued in front, attached to the angles of the tower in the new masonry, as far as to the summit of the middle or window story, where they end in pointed canopies. On the face of each of these, midway, is a niche, both of which have evidently been elegant, but are now almost mouldered away; they contained the statues of St. Peter and St. Paul, the tutelary saints of the abbey; the former fell in a tempestuous night about the year 1780; the other had long been destroyed. Handsome shelving buttresses flank the north and south-west angles of the tower, their sets-off worked into canopied pediments. These are finely proportioned, and give a remarkably pleasing effect, by the gradual diminution in its breadth as it rises to the summit. On the north-eastern angle are evident vestiges of a flying buttress. The middle story has two handsome Gothick windows on its north and south sides: those in the former being now blocked up, and having been barbarously despoiled of their mullions, the blank arches are painted to represent tracery. The upper, or bell-chamber story, displays a double window on every side; they are small, but handsome. Between those in the west front, is an armed knight standing on a corbel, which rests on the finial of the great window below. He occupies a tabernacle, which has a high straight-sided canopy[1], flanked with a small pinnacle at each impost. It has been usual to denominate this figure the effigy of earl Roger de Montgomery the founder; but, beside that it may be doubted whether the sculptors of his day could represent the human form, the armour has no resemblance to the military costume of the eleventh century, while it exactly accords with that of the middle and latter part of the fourteenth. The helmet is conical, the throat and breast clad in mail, while the rest of the figure is enveloped in plated steel. In one hand he bears a fragment of what appears to have been a sceptre, the other rests on the hilt of his sword now mutilated; and round the helmet are the evident remains of a crown. A figure like this, "armed at all points, exactly, cap-à-pé," appears on the seals of king Edward the Third, the only one of our monarchs who wore the pointed helmet. Hence we can scarcely doubt that the statue was intended to represent that warlike prince; and the painted glass of the great window beneath his feet, which will be

[1] Here, again, is an instance of the struggle that took place between the plain acute and straight canopies of niche-work, and the curved or festooned lines that were introduced in the latter part of Edward the Third's reign. The canopy above the great window is *curved*, while that over the niche of the king is *straight*.

described hereafter, strongly confirms this opinion; displaying, as it does, a series of armorial bearings of the royal family, and of the chief nobility of his day, and proving that the tower was in great part erected, if not finished, during that reign. The battlements, and very likely, the pinnacles which originally crowned this fine old tower, were suffered either to go to gradual decay after the Dissolution, or were ruined in the civil war, and have been meanly repaired with brickwork. An old painting of a view of Shrewsbury, in the possession of the rev. J. B. Blakeway, represents the tower of the abbey church with a *fourth* story above that of the present bell-chamber, and of light grey stone; while the other parts of the fabrick, in form and colour, accord with its present appearance. If such an addition ever existed, it must have been destroyed before Sandford made his drawing, in which, however, the ruinous appearance of the summit of the campanile, is a trifling indication that something more than a battlement had surmounted it. The different-coloured stone in the juncture forming a violent and very unpleasing contrast, is a presumption, at least, that it could hardly have been the invention of the painter: and some entries in the parish book, combined with a few particulars in the history of the town, enable us to fix with great probability the time when so signal a demolition may have taken place. Shrewsbury fell into the hands of the Parliament Feb. 17, 1644-5. On the 2d of December, 1646, it was ordered by the committee of parliament for Shropshire, "that the *breaches* and *other dammages* donne to the abbey church, by order of this committee *for the better securitie of this garison*, be surveyed and reported to us, what damage hath beene donne to the said church *and steeple*[1]." These *breaches*, as we learn from the same authority, were numerous; more than one on the north side, one at the east end[2], besides others on the south[3] and west. Mention of them occurs as early as the accounts from 23 April, 1644, to May 4, 1645[4]: and they must have been very large, for there is as much as 17*s.* charged in the next year's account (p. 147) for "five loade of gorste," to stop them up. The *quantum* of injury done to the steeple is no where stated; but the *nature* of it will not be difficult to discover, if we consider the *cause* from which that and the breaches proceeded. They were "for the *security*

[1] Parish book, p. 176.

[2] "Payd Tho. Langford for pullinge downe stone, and carrieinge it into the church, and makeinge up of two breaches, one in north side of the church, and the other at the east end, £10. 1*s.*" Accounts for 1649, p. 165. The stone pulled down to repair these breaches came from the ruins of the monastery, which were still subsisting: for there is an entry in the same accounts, "Payd Rich. Sherston for carrieing of stone out of *the olde Abbey* into the church, and placeinge it in the church, 9*s.* 10*d.*" In the accounts for 1649, are 3*s.* received for "olde gorste taken out of the *breaches* in the north side of the church." In the account for 1653, is written (p. 123): "Paid for makinge up the breache at the west ende of the northe ile with dore place and new windowe, £3. 19*s.* 7*d.*"

[3] "Payd for makeinge up the breaches in the church nexte Mr. Langley, &c. 15*s.* 10*d.*" Accounts of 1653. This "making up" can have only been with gorse.

[4] "Paid for makeinge up the breaches in the churche with thornes, 3*s.* 10*d.*"

of the garrison." Shrewsbury became a parliament garrison, as we have seen, in February 1645. The parliamentarians had scarcely acquired it, before they entertained very great apprehensions that it would be wrested out of their hands. The king's forces were said to be advancing rapidly from the east and south to recover the town. The abbey church lies without the walls, and would have afforded the royalists an excellent post for assailing them, if they could seize it. It was, therefore, we may suppose, pierced by numerous breaches on all sides, in order to render it untenable. Its steeple, too, within 250 yards of the tower on the Stone Bridge, and, by its superior elevation, completely commanding it, was to be reduced in height, and thus the security of the garrison provided for. That the Puritans did not proceed further in the work of demolition, may justly be ascribed to the certainty, which a few days disclosed, of the king's inability to dispatch an army hither. Of the probability of this conjecture we shall leave the reader to decide for himself; only adding, that if this western tower was, as seems most likely, the "new steeple" spoken of below, we see a very good reason why it was so called. Its stone was the new, i. e. the white stone from Grinshill.

The mixture of dark red and almost white stonework in the same edifice, seems to have been common in the ancient fabricks of Shrewsbury, and almost peculiar to it, especially in the steeples, as is still exemplified in those of the churches of St. Mary and St. Julian, where the deep red stone basements are surmounted by superstructures of white masonry now turned grey. The reason of this is apparent: the higher parts were additions, made long subsequent to the erection of the broad low Norman towers; and after the red stone in the immediate neighbourhood was nearly exhausted. The quarries of Grinshill were then resorted to, and affording a stone of much superior quality, it was almost universally used in these and other future reparations and improvements, notwithstanding its glaring want of harmony in point of colour. This mixture was seen in every one of our old churches, especially in St. Chad's and St. Alkmund's. In our military architecture, too, we are not without specimens of this singular fashion; the lower portions of the beautiful Welsh gate were of deep red stone, while the whole superstructure was of light grey. The upper Castle gate was red, the lower in part grey.

From the ancient document already quoted, relative to the original dimensions of the abbey church, we learn, that each of the towers was furnished with a set of bells, and their weights are specified as follow:

In the new stypyll v bells of one accord, 1. xi^{c}. 2. viii^{c}. 3. vi^{c}. 4. v^{c}. 5. iii^{c}.
In the great stypyll v bells of one accord, 1. xv^{c}. 2. xx^{c}. 3. xxii^{c}. 4. xxv^{c}. 5. xxx^{c}.

Thus it appears, that the former of these was a very light shrill peal, while the other was heavy and deep-toned. Which of the towers was designated the *new*, and which the *great*, or, as it is called in another place, the "*old stypyll*," cannot now be determined; the probability is, that by the western campanile the new tower was intended, which is at least much *newer*, with the exception of its base, than the early Norman work of the original church; and the *great*, or "*old stypyll*," the centre tower, or, as such fabricks erected over the crosses of cathedral and abbey churches, were often denominated, the *rood steeple*. Yet, one difficulty[1] attends this supposition: the great bells were certainly in the western campanile not long after the Dissolution; so that if the middle tower was that which is here called the "*great stypyll*," they must have been removed from it, and placed in the western tower previous to or soon after its destruction. There is a tradition in the parish, that the bells were seized by the lay possessors of the abbey, and that a suit was commenced by the parish for their recovery, in which they succeeded, by the exertions of the then eminent lawyer, Mr. Prince of the Abbey Foregate: but still, it does not appear which of the peals this was. There can be little doubt that Churchyard meant the great bells, when, in his slight notice of the abbey, he says, that there was "such ring of bells, as is not found from London unto Welles[2]." No doubt, in those days, when rings of bells in parochial churches were rare, the steeples seldom containing more than three or four, and those generally small, the deep and mellow tones of the abbey peal must have been highly delightful to all lovers of that species of musick.

The use of bells in churches is undoubtedly of very great antiquity, and we have accounts remaining of the cathedrals and abbeys in the Saxon æra having been furnished with them. In the middle ages, great bells were the pride and delight of the collegiate and monastick clergy; and it will hardly be denied, that when "swinging slow, with sullen roar," their deep and solemn tones are well calculated to fix on the contemplative mind serious impressions. Every cathedral and abbey church had its great bells; and England was famous for them. Monstrelet mentions, that the duke of Bedford, regent of France in the reign of our Henry VI., presented two magnificent bells of great value to the church of Therouenne, on his marriage, in that cathedral, with the count of St. Pol's daughter. They

[1] This doubt seems satisfactorily solved by reverting to the old measurements, where it will be seen, that only *one* of the towers was measured, and *that* the "*old styple*," which denotes the *centre campanile* evidently, because the western tower, being attached to the parochial part of the church, was not taken into the estimate of materials to be disposed of, as was the fate of the middle tower.

[2] Wells was not here chosen by the versifier entirely for the mere sake of his rhyme; for Browne Willis observes, that in his time "hung the largest peal of six bells in the south-west tower of that cathedral in all England."

were brought at great expence from England. Mr. Whitaker, in his History of St. Germans, quotes a writer of the fourteenth century, who declares, that at Westminster Abbey were two bells, "which, over all the bells in the world, obtain precedence in wonderful tone and size." The great bell of St. Paul's was probably one of these. "In the abbey church of St. Edmondsbury," says John Major, who wrote in the reigns of our Henry VII. and VIII., "is reputed to be the greatest bell in all England, though in England be a vast number of bells of the finest tone." At Canterbury was a bell in the cathedral priory which required twenty-four men to ring it[1]. Some of these great bells remain.

The four largest now in England are the following:

The great Tom of Christ Church, Oxford, brought from Oseney Abbey .	17,000 lb.
The St. Peter's bell of Exeter Cathedral	12,500
The great Tom of Lincoln Cathedral, by far the finest toned bell in England	9,894
St. Paul's Cathedral clock bell, which originally belonged to Westminster Abbey	8,400

Canterbury and Gloucester have also very large clock bells. The greater number of these, if not all of them, have been recast since the Reformation. France, Germany, and Italy, abound, too, in vast bells. At the cathedral of Rouen was a bell, before the Revolution, which weighed 36,000lb., and was the greatest in France. That of St. Peter's at Rome weighs 18,667lb.; but the most astonishing bell in the world is that of Moscow, which, when perfect, for it is now broken, weighed 443,772lb.[2] Dr. Clarke mentions a second bell in the tower of the cathedral in the Kremlin that weighs 114,000lb.; which, he says, emits a sound like distant thunder[3]. St. Wenefrede's bell, in the abbey of Salop, shrinks into a mere bauble on being compared with such a monster.

It is probable that every cathedral or conventual church, which was possessed of more than one campanile, had a set of bells in each. At Lincoln are still two peals, one called Our Lady's bells in the great middle tower, and another in the south-west steeple. At Wells also, and at Canterbury, are, or were, two peals.

In ancient times rings of bells in musical progression, or, as is here expressed, "of one accorde," were little known; four or five bells of great size, or, in the other extreme, very small, were the greatest number almost ever in use. The first regular peal, it is said, that was ever hung in England, was brought by Henry V. from France, after the battle of Agincourt, and given by his son to King's College Chapel at Cambridge. Others, however, are mentioned as of earlier origin; the most remarkable of

[1] Whitaker's Cathedrals of Cornwall, v. i. p. 172, where is much learning on this subject.

[2] Hanway's Travels, i. 61.

[3] Clarke's Travels, Russia. One belfry at Moscow contains thirty-three bells, ten of which weigh 331,904 lb. Lyall's Character of the Russians, p. 201. Vast quantities of bell-metal, the spoil of abbey steeples, were exported from England to that country after the Dissolution, and went to form these enormous masses.

which was the peal of six bells in Oseney Abbey. Whitaker mentions a peal "in regular tune" in the Abbey of Croyland, as having been put up soon after the Conquest. The use of those peals was, however, very different from the present mode of ringing, when the machinery in which they are suspended is so greatly improved, that bells of very great size are now raised (oscillated with a constantly increased force by a wheel, till their mouths are turned uppermost in equilibrio) with ease. All the use that could be made in the monastick times of their great bells, was to toll or chime them by a rope, drawing the clapper to the rim, as is still the case in Russia[1], or to swing them without *raising*. Dr. Ducarel says, that at his day the "Normans and French were strangers to the ringing of bells harmoniously," it being the custom to ring only three at a time, which were merely swung. The ten bells in the south tower of Exeter cathedral is the heaviest peal that ever was attempted to be rung in harmony; the great bell, or tenor, weighs 7,500lbs., being 1000 heavier than any other in England that is raised in peal.

The middle ages, adopting a principle of Paganism[2], peopled the air with demons: and as the concussions occasioned by bells in that element could not be thought indifferent to those spirits; so the ringing of those which were consecrated to worship was deemed intolerable to them, and believed to drive them away[3]. Hence arose the practice of consecrating those instruments: and, in process of time, as superstition grew (its usual process) into impiety, of baptizing them. They had even sponsors[4]: and the reader, who can be pleased with such mummery, will find the whole ceremonial in Staveley[5]. On that occasion names were given them. The celebrated bells of Oseney Abbey were denominated Douce, Clement, Hautclere, Gabriel, John, Austin. Thus was the great bell of our abbey named *Wenefrede*, after the reputation of that celebrated saint's relicks had induced pilgrims to make the rich offerings at her shrine, which enabled the monks to buy it.

[1] Lyall, *ut supra*, p. 94, ubi plura.

[2] See Diogenes Laertius, lib. viii. p. 221. edit. 1664, and Menag. in loc.

[3] "Dæmona fugo" is one of the offices ascribed to bells in an old verse.

[4] La Monnoye has preserved a copy of verses on a bell at Nôtre Dame, to which Louis XIV. and his queen stood sponsors. Allowing for the inflation of panegyric with which the *Grand Monarque* permitted his courtiers to insult him, the turn is ingenious.

J'ai Louis pour parrain, Therésé pour marraine;
Le plus grand roi du monde, et la plus grande reine.
L'un remporte le prix sur cent héros divers;
L'autre par ses vertus a surpassé les anges.
Que ne puis-je égaler le bruit de leurs louanges!
Je me ferois entendre au bout de l'univers.
Menagiana, t. iv. p. 65.

My sponsors were Louis, of monarchs the greatest,
And Teresa his consort, of queens the compleatest.
From an hundred brave heroes He bears off the prize;
And She, by her virtues, the angels outvies.
Could I make as much noise as their praises in sound,
My voice would be heard to the world's utmost bound.

The custom yet subsists, if we may believe the biographer of pope Pius VI., vol. i. p. 89: "and thus," says the writer, "did the Roman Catholicks lavish the august mysteries of their religion, sometimes upon the baptism of a bell, and sometimes upon the rebuilding of a wall."

[5] History of Churches, chap. 14.

The duty of tolling or ringing their bells was anciently performed by the monks themselves, the ropes having brass or sometimes silver rings; afterwards by servants[1]. They were usually rung from the ground-floors of the towers. Henry III. in 1254, assigned to the brethren whose office it was to ring the great bells of Westminster Abbey 100 shillings a-year out of the exchequer, as long as they enjoy the liberty granted to them by king Edward the Confessor[2]. Of the expence of these great bells, some notion may be formed from the price of one given to the abbey of St. Edmundsbury in the fourteenth century, which was £133. 6*s*. equal, says Willis, to £1330 at this day. Many of the monks were themselves bell-founders: a monk of Wenlock is mentioned as celebrated in that art. Indeed, they were usually cast in the precincts of monasteries and cathedrals. The great bell of Lincoln was cast in the close, as there is a tradition that those of our abbey were in the churchyard.

The ancient manner of sounding the bells in abbies and cathedrals, was probably much like that still practised at Exeter, where there are ten of deep and solemn tones. Half an hour previous to the commencement of the choral service, the sexton begins by tolling the first bell very slowly, and at long intervals; then, by degrees, quicker, till it is struck at length as fast as the rope can go: the second bell is afterwards tolled in like manner, and so through the whole peal. He then proceeds, very deliberately, to chime the eight larger bells, till the hour is struck on the great clock bell. In the curious account of the usages of that cathedral, in the Archæologia[3], very particular directions are given for ringing the bells[4].

The large bell, called St. Wenefrede's, was famed for its fine sound, and preserved long after the Dissolution, as the chief ornament of the abbey tower. It was broken in ringing for the safe return of Corbet Kynaston, esq. from France, in 1730, and sold to Mr. Rudhall, the renowned bell-founder of Gloucester. Its weight was 35 cwt., and £147

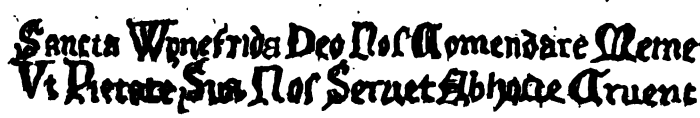
[1] Fosbrooke, 289.

[2] Gent. Mag. Nov. 1813. From the patent rolls.

[3] Vol. xviii. p. 409.

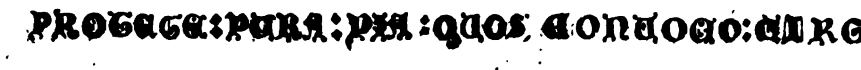
[4] The mode of ringing the bells of the several churches of Shrewsbury for divine service, until within these fifty years, was very different from the present. The sextons began at nine in the morning, and having chimed a full hour, two small bells were rung for half an hour; then the great or *sermon* bell, as it was called, was rung alone for another half hour, till service commenced. For daily prayers and holidays, the chiming and ringing of two bells took up an hour. On fast days the chiming was omitted, and the great bell was tolled for two full hours. It was probably a continuation of the manner of performing this duty before the Reformation: almost the whole day was employed in the ringing of bells; as, travellers assure us, is still the case in Russia, where, says Dr. Lyall, p. 94, the length of the chiming is proportioned to the sanctity of the day. At our Abbey Church, the sexton still begins to chime at ten o'clock: at half-past ten, he rings two bells; and at twenty minutes before eleven, the great, or sermon bell, is rung.

was received for the metal, at the rate of 9*d*. per lb. Round the upper part of this bell, near the crown, was inscribed



SANCTA WYNEFRIDA DEO NOS COMENDARE MEMENTO
UT PIETATE SUA NOS SERVET AB HOSTE CRUENTO.[1]

About the middle,



PROTEGE . PVRA . PIA . QVOS . CONVOCO . VIRGO . MARIA.[2]

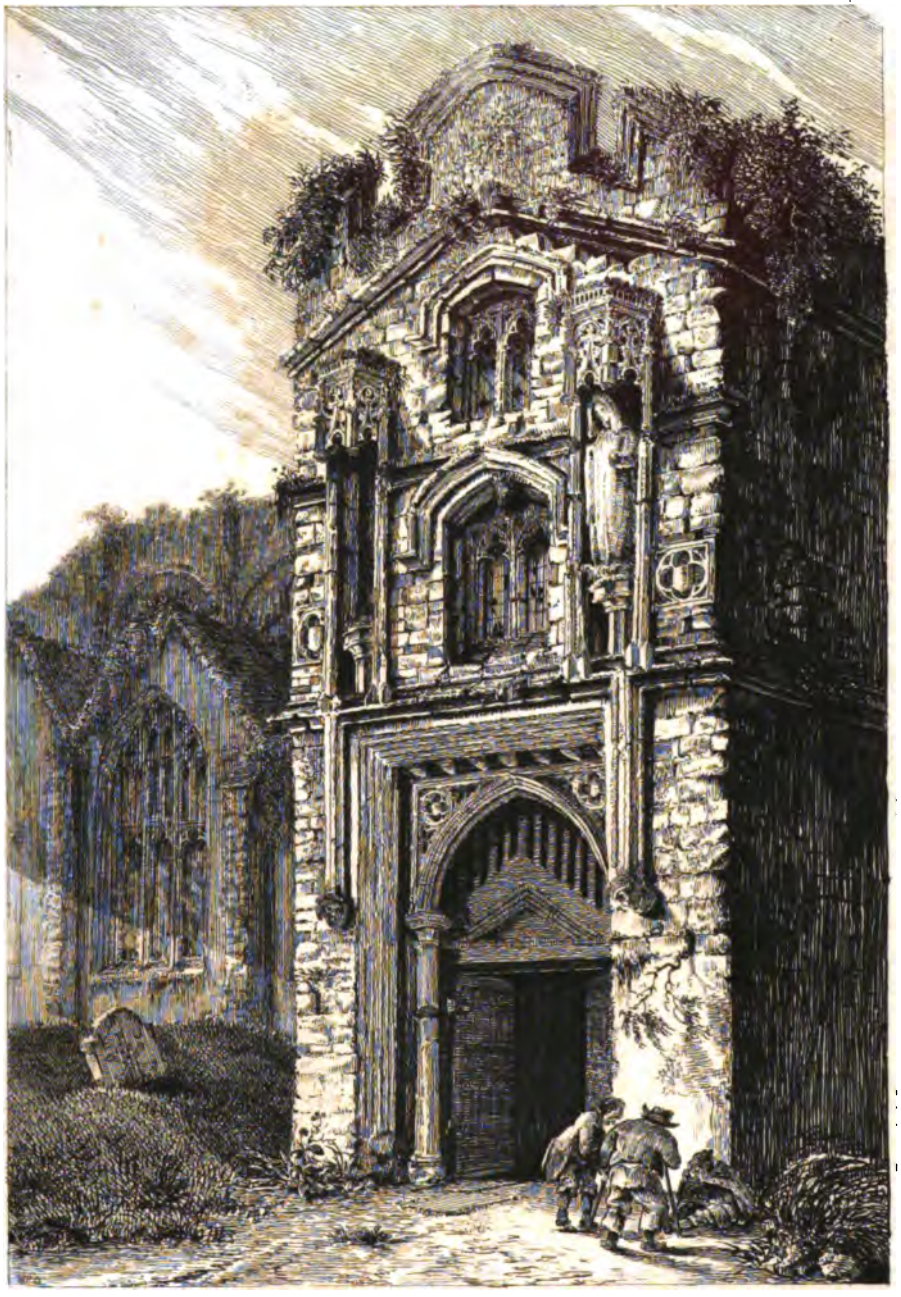
Although the weight of this bell exceeded that of the tenor of the present fine modern peal of St. Chad's only by a few pounds, so rude was the mechanism in which it was hung, that the united strength of four or five men was required to ring it; whilst the same operation may now easily be performed on St. Chad's by a boy of fourteen or fifteen years. It is recorded, that in 1570 "two women were slain, and two men greatly hurt, in ringing the abbey great bell."

There is now a deep-toned peal of eight bells in the tower, the six largest of which are melodious, but the trebles flat and ill-tuned: these were cast from the metal of four of the old abbey bells, with three small ones from the turret of St. Giles's church, by George Oldfield of Nottingham, in 1673, and altogether weighed 89 cwt.: the expence of casting was £89. 0*s*. 3*d*. In 1682 the eighth bell was recast by Thomas Roberts, with an addition of 2 cwt. 1 qr. 20 lb. of metal, which cost £13. This fine tenor bell was again recast by Mr. Rudhall in 1713. The fourth bell was cracked in ringing at the election of 1807, and recast by Mr. Brian of Hertford.

On the north side of the church is a lofty and handsome PORCH. Its portal is formed by a deeply recessed square opening, the mouldings of which fall over the angles far down the sides, ending in mutilated busts. Within this is a graceful pointed arch rising from a round column on either

[1] Remember, holy Wenefrede, to God us recommend,
That by His pity He may us from bloody foes defend.

[2] Mary, pure and pious maid!
Those whom I call together aid.



The north Porch of the Abbey

SALOP



side. Above are two chamber stories, each lighted by a small window; the heads nearly flat, and divided by single mullions. These two chambers, with the appurtenances, described as "scytuate over the northe dore of the parish church," the wardens, by deed still remaining in the parish chest, and dated 5 Edw. VI., granted "to Richard Prince of the East Foriatt, in consideration of the good service, labor, and travayll, of the said Richard heretofore had and don to the said parishioners in tyme of necessyte, concerning the parishe churche aforsaid." On the right and left is a niche, extending the whole height of the upper stories, and originally elegant; but, having been grievously mutilated, they were restored in a wretched style about thirty years ago. The bold embattled gable was unnecessarily destroyed at the same time, and replaced by the present ill-designed square parapet.

The roof of this entrance is vaulted, but void even of the usual intersecting ribs, and perfectly plain. The internal doorway displays a fine semicircular arch, overspread with massy round mouldings, which rise from clustered piers on each side. This structure is, in all appearance, coeval with the rest of the more modern work of the church, and has evidently risen on the basement of the original porch, which was equally large, as clearly appears from the ancient masonry of the lower parts of the eastern and western sides.

Two of the clere-story windows of the western portion of the nave, in all respects similar to those in the tower, remain on each side. The battlement above these, delineated in the Heralds' sketch, has been destroyed, and is succeeded by a square parapet. The eastern division of the present upper story has very evident remains of the short round pillars and arches of the ancient triforium; and between them are two modern flat-topped windows. Both of the side aisles have very awkwardly been patched up from a state of almost utter ruin. The old slanting roofs are destroyed, and the coverings now placed on a series of pointed gables. The original Gothick windows have also been demolished, with one single exception; viz. that which adjoins the western side of the porch. These were replaced by high misshapen pointed-headed windows, raised on the bases of the old ones, and elevated into the gabled roofs, which, on the south side, are constructed with common brickwork. The bottoms of these last named windows remain, and prove that, when entire, they were elegant forms of the later Gothick. On both aisles, the original Anglo-Norman walls, flanked by the characteristick square double piers, are standing several feet above the ground.

The present eastern termination of the church is formed by a wall built between the two great western piers of the central tower, in which is inserted a pointed window, with mullions selected from the ruins, and placed in it with more care than has been bestowed on the other early

reparations of this dilapidated fabrick. The two western columns of the middle campanile remain, and now externally flank the angles of the east end; though much defaced, they have been handsome, each consisting of a square massy pier, on which were attached round shafts with early indented capitals. Not a vestige of the central tower is visible, or of the four arches on which it reposed; they were doubtless lofty, and probably semicircular. A gable end occupies the space, which the western arch once adorned. In the walls which now block up the eastern arches of the said aisles are inserted small square-headed windows. Considerable fragments of the ruins of the great cross aisle are represented in Sandford's view, so often referred to, but little of it remains; the northern remnant of the wall has a round arch below, and a smaller above it, which was, no doubt, part of the continuation of the triforium of the nave round the transept; a small window, with a pointed head and single mullion tolerably perfect, also appears lower down. In the ruin of the south-west wall of the transept, are two low and narrow arches on the ground, embedded in ivy; they are round, and seem to have formed portions of a side aisle or small chantry on the western side of the south transept.

Although barbarously defaced, and curtailed of its fair proportions, the interior of the Abbey Church has still much of that solemn dignity which irresistibly fills the mind with religious awe, to the excitement of which Gothick cathedral and monastick churches contribute in a degree so far beyond all other ecclesiastical structures, that the art of man has ever yet produced. The lofty fretted roof, the massy semicircular arches and piers, the taper column and pointed arch, the mellow glow of painted glass shedding its rich tints along the spacious aisles, still combine in this venerable pile, deeply to impress the beholder with a feeling of the sanctity of the place.

The ancient nave displays five arches on each side. Three on the eastern portion are semicircular, and rest on short thick round piers, having shallow bases and filleted capitals in the plainest and earliest Anglo-Norman style. The two half columns which adjoin the great piers of the central tower are, like them, broken into a cluster of massy round shafts, with indented capitals. Above these are the remains of the *triforium* of the original church, and the round arches and short stumpy pillars of which, corresponding in form, though of much inferior size, are as conspicuous internally as without. Each of these when perfect was perhaps bisected into smaller arches by a short central pillar, with a plain ill-proportioned capital. It is very probable that the ancient *triforium* of the Abbey Church was built up long previous to the havock which commenced at the Dissolution, and that blank clere-story windows, similar to those in the western

portion of the nave, were intended to have been inserted and incorporated within the old Norman masonry, at the time when the alterations were made in the other parts, to produce some degree of harmony with them. We are led to this conjecture by the remains of openings within the masonry of the old gallery, which almost ranged in the same line, and were of nearly equal width, exhibiting similar splayed imposts with the jambs of the arches of the elegant Gothick windows in the western clere-story. It is evident that the monks intended, by degrees, to transform the whole heavy Norman work of the nave, to the more favourite style with pointed arches. If other proof were wanting, the great alterations that took place in the walls and roofs of the side aisles are sufficient indications that the part originally occupied by the *triforium* was entirely changed in its form previous to the Dissolution. These, without doubt, consisted originally of two stories of round-arched Norman windows, similar to that still visible, though blocked up, at the west end of the north aisle. The lower ranges lighted the aisles; as those of the story above did the triforia galleries. Between the two stories, over each aisle, was a vaulted ceiling, and another roof extended above the *triforium*, reaching, externally, to the sills of the small clere-story or upper windows, as at Peterborough, Ely, Durham, Worcester, &c. When the arches of this gallery were blocked up, great alterations of the side aisles became necessary; there being no longer light wanted for the ambulatory behind the gallery, the upper stories were destroyed, and the walls lowered to the heights shewn in the Heralds' drawing, and still exemplified in the portion remaining between the porch and the west end.

Beyond the three semicircular arches westward, is a very wide pier[1], on the eastern and western extremities of which are half columns of the arcades, and to the middle is attached a flat pilaster. From hence the remainder of the nave displays a very different style, and the massy plain Norman arcade gives place to the pure Gothick of the fourteenth century. That the semicircular arches and huge round columns originally extended to the termination of the present western tower, the whole space in which it is included, forming the ancient nave, is proved by evident vestiges of round arches imbedded in the masonry both of the north and south sides of the tower, on the north and south walls of the nave, from the west window of the north side aisle, and the great west door. The new work has

[1] Such piers were very usual in the arcades of the naves and choirs of the greater Anglo-Norman churches, as is exemplified in the curious ancient church of St. Peter's Northampton, Durham cathedral, and Waltham Abbey church. In the two latter, those are adorned with small round shafts attached to their faces. They generally include the space of two arches; some are, in that respect, irregularly placed. They were, no doubt, intended to add further stability even to those ponderous arcades, whose strength without them seems to bid defiance to the ravages of time. The supporters of the circular arches of the ancient nave of the cathedral of Chichester, are all plain flat piers, very wide, with round small columns attached, from which the arches rise.

on each side two pointed arches delicately lined with mouldings, on well proportioned clustered pillars. Each of these is composed of a square pier, with four small round columns attached to their sides, between which are still more taper shafts; the flat ribs, always found on the faces of the clustered columns of that æra, are, in this instance, unusually broad, and ascend quite within the capitals, spreading into a bold kind of entablature very unusual. The capitals themselves are ornamented with a series of small horizontal mouldings, that have the appearance of waving bands; and this is continued in a line as a string-course along the internal basement of the tower. Above the arches is the clere-story, which, in this part, has no mixture of the ancient masonry in its composition. In it are, on each side, the two large and handsome Gothick windows, already mentioned in our survey of the external state of the fabrick; their tracery is elegant, and of excellent execution. The arches of these windows do not rise in gradual curves from their jambs to the points, as appear outwardly, but the heads spring abruptly from the sides of the imposts, and suddenly approach to their pointed terminations, a strong depressed upper arch being turned considerably above them, as is often seen in castellated architecture, but more rarely in ecclesiastical structures[1]. It is, perhaps, not very improbable that the plain blank recesses now beneath the sills of these clere-story windows, were originally faced with light low screens of perforated arched or quatrefoil work[2]. That some mutilation has here taken place is very evident, because the string courses that run the whole length of the more modern work, on each side of the nave, (where such an architectural division between the upper story and arcades below always occurs), has, under the clere-story windows, been cut away, while on the other portion of the wall it remains. As there seems to have been no apparent reason for this barbarous defacement, it is probable that when the roof fell in, or when it was re-edified, these open-worked screens having been injured and become ruinous, were removed; together with the ornamented basements on which they stood; but this is mere conjecture.

The side aisles are spacious, and still bear many of the half columns attached to square piers on the walls, from whence sprang the groined ceilings. Correspondent indications of springers appear on the opposite columns of the nave, especially on the north and south sides of the spaces between the new and old work, where complete arches seem to have been

[1] These double arches were certainly intended to give additional strength to the structures in which they are found.

[2] The clere-story window at the north-east extremity of Chester cathedral, the architecture of which, in many respects, bears a strong resemblance to that of the western part of our abbey nave, has an elegant screen of this kind; and it is probable, that all the others of the upper tiers either once had them, or some such decorations were intended. The same is beautifully exemplified at Exeter, and in the choir of Lichfield cathedrals; but in those latter instances, there is sufficient depth in the recessed wall to admit a passage through, which could not have been so in the case before us.

turned across the aisles. We have no account of the time when the vaulted roofs of these aisles were destroyed. They were certainly in existence when the Heralds visited the church: and Willis, in his description many years after, asserts that "the vaulted arches of the aisles were still in being," so that this lamentable mutilation must have happened subsequent to his time. It is possible, in the confused description of the church by that industrious antiquary, that by the "vaulted arches of the aisles," he might mean the arcade of the nave equally connected with the side aisles; so that, if this is allowed, the destruction of the stone roofs may, perhaps, have happened during the civil convulsion of the seventeenth century; and the "patched up" ruin, as he himself calls it, might have been in existence when he published his scanty history of the abbey. The insides of the series of gables which now form the roofs, are of common coarse beam-work, with the interstices plastered immediately beneath the tiles. At the eastern extremity of the north aisle is an ancient Norman arch which originally communicated with the transept and choir. It springs from a clustered pier on each side, having heavy indented capitals, and is overspread with very thick circular mouldings. The corresponding aisle had its communication with the transept by a depressed pointed arch, somewhat similar in its mouldings, though not in its form, to the arches already described in the western part of the nave. These are now built up with plain masonry. The pointed arch of the nave, facing the porch, is filled up, to the height of seven feet from the floor, by the remains of the *perclose* (i. e. the screen) of a chantry. This remnant, probably of a beautiful little chapel, is adorned on the north side with a series of small foliated niches, each divided by a buttress and finial; within them are evident traces of imagery in high relief cut out of the same stone. Sufficient remains in one, which is larger than the rest, to indicate that it contained a representation of the crucifixion; on the south side it presents foliated pannels, blank, with plain shields. In the garden of the Rev. Archdeacon Owen is a sculptured stone three feet by two feet eight inches, which from the exact similitude of style and dimensions, evidently once belonged to this screen. It contains, within foliated tabernacles, three figures each twenty-two inches high, which have escaped the destruction of the seventeenth century. In the centre is a female bearing a clasped book, on her right hand is St. John the Baptist, with his symbol of the lamb, and on her left, a mitred abbot, his hand elevated in the act of benediction. Perhaps two of these figures may have been meant for Saint Wenefrede and St. Beuno. If the conjecture be correct, it fixes the chantry of the gild of St. Wenefrede to this spot. The stone had been placed over the arch of the gateway tower on the English bridge, and the sculptured side turned inwards; it was, doubtless, chosen from the ruins of the abbey, for the purpose of blazoning on it the royal arms, which it displayed in its



new situation on the reversed surface, and was most likely a part of the church, carried away for the reparation of the gate and other fortified structures at the time of the civil war.

Near the western end of the north aisle is now the font, which is of great antiquity, and once belonged to the ancient church of High Ercal, from whence it was excluded to make room for a modern vase, and afterwards placed here. The bason is round, and its upper part sculptured with the common chevron ornamental work; beneath is a series of circular-arched pannels, within which are the remains of crosses, or what have rather the appearance of defaced emblems. A cylindrical pedestal supports the bason sculptured with zigzag mouldings. This stands upon an elevated arch paved with ancient glazed tiles[1], some of

[1] It is impossible now to be thoroughly acquainted with the original effects of our ancient churches, from the loss of one of their principal and most beautiful features, their *mosaic pavements*, which in a state of perfection must have displayed a scene of wonderful richness, especially when emblazoned by the deep and mellow radiance of painted glass, beaming from the numerous windows in a fine summer's declining sun. "In the Norman centuries," says that able and indefatigable antiquary Mr. Fosbrook, (p. 239) "there is abundant proof that mosaic work was an embellishment of the *high altar*, and before *shrines*, painted upon bricks and tiles of an irregular shape, fitted

which were found on the spot once occupied by the refectory of the abbey; among the figures are a knight on horseback, arms of the Talbots, Fitzalans, Mortimers, &c.

In the church is the bason of another font found in the abbey garden. It is large, and intended, like all our old fonts, for complete immersion, representing an open flower, over which is festooned drapery suspended from the mouths of rude lions or leopards heads. The form approaches so near to a comparatively modern design, that it might be thought to have had such an origin, did not its ancient appearance, and the coarse carving of the heads, lead to a contrary supposition. The original font of the church stood under the west tower, and was merely the upper portion of a

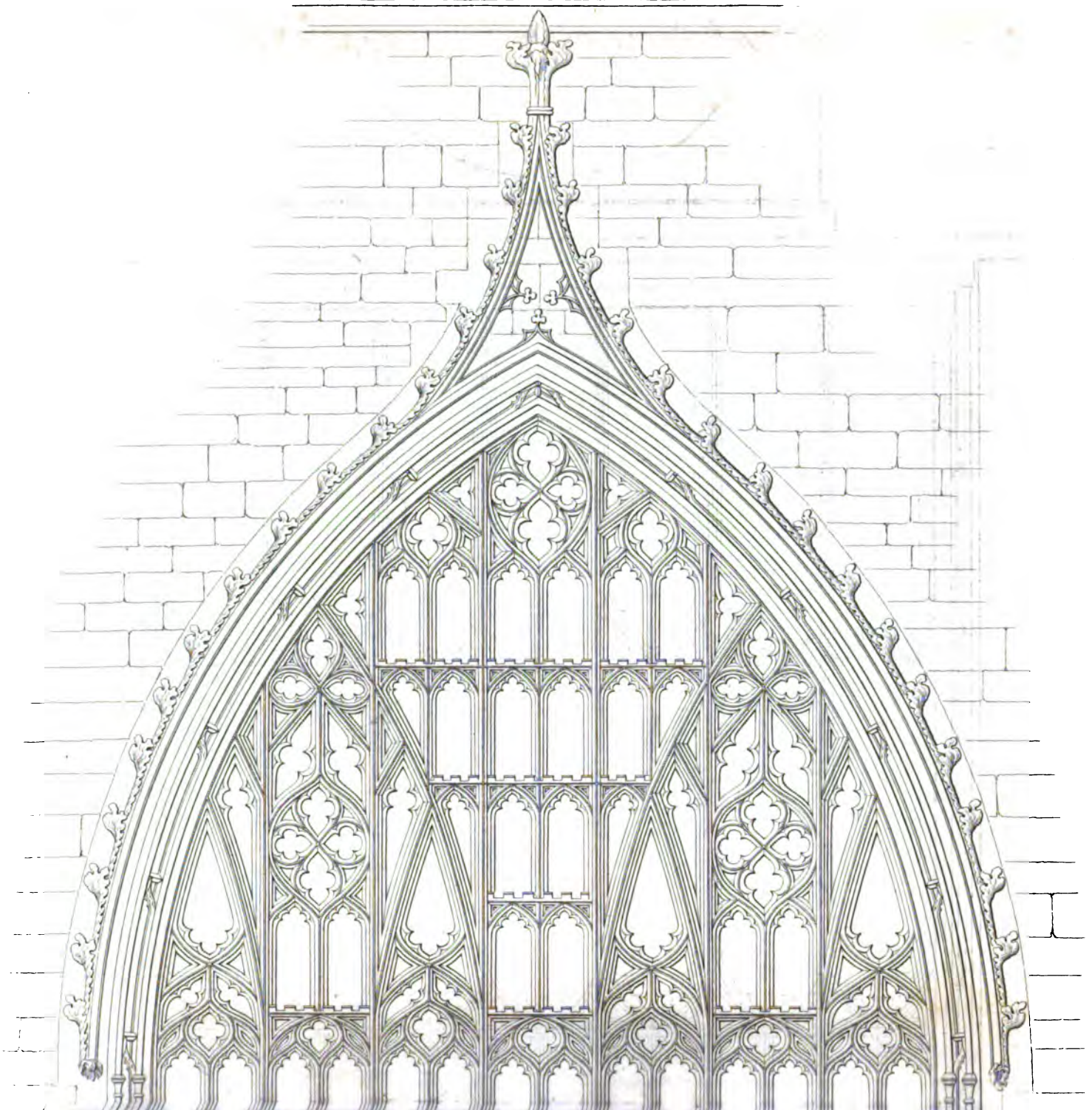
together as the colour suited." As an improvement in succeeding ages, the tiles were made equilateral and about four inches square, which, when arranged and connected, produced an effect somewhat resembling Roman designs. Wreaths, circles, and single compartments, the arms of founders and benefactors, made parts of their plans. Exquisite variety and delicacy, though seldom consisting of more than four or five colours, as red, yellow, green, and dark chocolate brown, and sometimes, perhaps, blue, are particularly discernible in those of a date when this branch of encaustic painting had reached its highest perfection. Amongst those of later date, arms impaled and quartered, as well as scrolls, rebuses, and devices, interspersed with single figures of knights and ecclesiasticks, gryphons, spread-eagles, roses, &c. were very frequent. In many instances they formed a pavement consisting of a series of mazes or labyrinths, each about two feet in diameter, of much intricacy, enriched with birds and foliage. The tiles were baked almost to vitrification, and wonderfully resist the damp. It is thought that the monks employed themselves at their leisure hours in preparing these tiles, and that in many of the greater abbeys were kilns for burning them; but this is very doubtful. Tesselated pavements after the Roman manner, with small dies, once existed in our oldest churches, and a specimen may be seen before the high altar in Westminster abbey. The old altar-piece of the priory church of Great Malverne is almost entirely incrusted with painted tiles, bearing, in general, coats of arms; and there are great remains in that of the beautiful collegiate church of St. Mary Ottery, Devon. The mosaic pavement of the noble chapter-house of Salisbury cathedral is entire, and the ingenious Mr. Fowler, of Winterton, has published beautiful coloured drawings of several, especially of a very curious one at Ely. Some fine remains were of late discovered in the choir of Lilleshull abbey, and vestiges of them appear in many of our old parochial churches in Shropshire. But it was not only in churches that this embellishment was used; the cloisters, refectories, chapter-houses, &c. of monasteries were paved with glazed tiles, and the halls and chief apartments of castles and great houses were adorned with them.

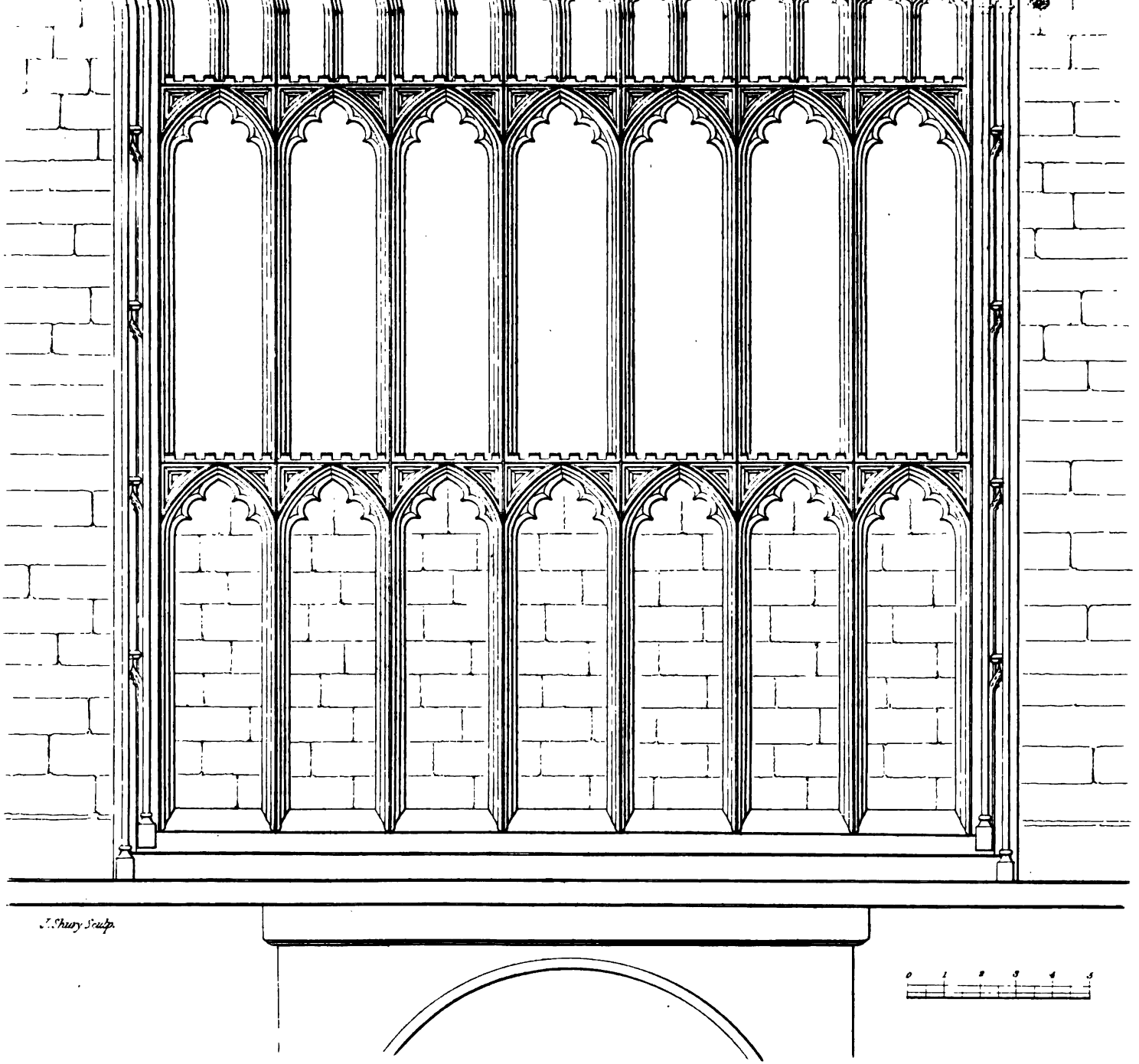
It is not only the original mosaic floors of which we are now deprived; but also the pictorial decorations on the walls of our cathedral, conventual, and other great churches, have nearly all long vanished, and are supplied almost universally with a coat of yellow or whitewash. Of the splendour and skill displayed in this decoration, a specimen was seen in the paintings which once adorned the collegiate chapel royal of St. Stephen's, Westminster, now the House of Commons, of which some judgment may be formed by the fine drawings of their remains by Mr. Smirke, and published by the Society of Antiquaries. In the lodging of the prior of Wenlock is a large room, in which are still some vestiges of ancient painting in fresco; a figure of St. George is very apparent. With the loss of their mosaic floors and rich paintings and gilding on the walls, we may imagine how inadequate our ideas must be of the original splendour of our cathedral and conventual churches. There are some specimens of brilliant colouring on the walls of the church of St. Michael, Coventry. Besides the floors, walls, and windows, the roofs were often adorned with gilding. The ribs of the groined ceiling of Westminster abbey church still display the original gilding, as, till within the last forty years, did that of the cathedral of Lichfield. The rich and curious bosses in the vaulted roof of Tewkesbury abbey nave are painted in brilliant colours, and also the wooden ceiling of St. Alban's; but the most perfect example is the groined roof of the matchless chapter-house at York, on which are painted figures of almost Grecian grace and beauty.

round Norman pillar with its plain capital hollowed. It now stands in St. Giles's church. The western end of the south aisle has been separated from the church by a plain wall, as far as the length of the area of the tower, for a vestry; and a portion of the corresponding aisle is made use of for a school-room. The ceiling of the nave is now flat, and of modern plaster, but has, with very good taste, been painted in imitation of an ancient oak-pannelled roof, ornamented with flowers at the intersections of the beams, and the interstices with quatrefoils. The very unequal heights of the ceilings is internally a great deformity, but not quite so offensive as externally. Browne Willis seems to have taken it for granted that the nave had originally a groined ceiling, when he remarks, that "the stone roof of the part of the nave then standing, was destroyed through want of its leaden covering;" but it does not appear that this important portion of the church ever had that usual and beautiful appendage to cathedral and conventual churches. The early Norman architects rarely, if in any instance, attempted stone vaults in the lofty parts of their cathedrals and abbeys, but confined their skill, in that respect, to the side aisles, porches, chapter-houses, and other lower portions of those fabricks; nor is there the slightest trace of the small pilasters or corbels, from which these vaults invariably sprang, which would have appeared had such a thing ever existed. We are ignorant of the time when the original wooden roof of the western portion of the nave was demolished, whether at the same time with the ruin of the eastern division, or at some subsequent period; but the former supposition seems the most probable, especially as the new roofs are evidently in the same style of construction. If so, the walls of the more modern portion of the clere-story must have resisted the tendency to spread, when deprived of the bands which the beams afforded, and stood the shock when the roof fell in, and was thus preserved, while the *ancient* walls were precipitated to the ground with it.

The tower at the west end is nearly open to the nave, divided from it by a lofty and beautiful pointed arch reaching to the ceiling, and springing from high clustered imposts. On the north and south sides are two elegant windows forming a continuation of those of the clere-story of the nave. They were all blocked up with brickwork, till in 1820, those on the south side were judiciously opened; and it is hoped that the windows on the corresponding side, now reduced to blank arches, will also be restored to their original beauty and perfection. The whole breadth and nearly height of the western front of the tower is occupied by the great window. Internally, the lower division, on the outside consisting of blank pannels, is a plain wall, which seems to indicate that there had originally been a loft or gallery before it, perhaps, for an organ and minstrelsy, to be used on great processions. It is, indeed, very improbable that this conspicuous, and in other respects adorned part of the church, should have been left in so bare and







Architectural Elevation of the West Window of the Abbey


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unfinished a state; the existence of openings on the stonework (now concealed) for the reception of beams, adds probability to the above conjecture, which is further confirmed by the fact that such a gallery still remains at the west end of the priory church of Dunstable, now parochial. Till lately this beautiful window was deformed by a bell-loft, which entirely obscured the rich tracery of its arch. That barbarous incumbrance was removed in 1814, and the effect produced by throwing open the whole to view, was remarkably striking. On the principal beam of the belfry was the date of 1673, the year in which the present set of eight bells was cast, and which marks the cause and time of its erection. At the end of Sir William Dugdale's Visitation of Shropshire, 1663, in the Heralds' College, are notes of the armorial bearings in this window; and also an outline sketch of it made by our countryman Francis Sandford, in 1658.

We subjoin a description of the arms, with the names of the persons or families which, as we conceive, they were intended to denote.

First Row.

1. G. a fesse between 6 cross croslets O. *Beauchamp.*
2. England and France (semée) quarterly, within a bordure A. *Thomas of Woodstock, duke of Gloucester, youngest son of king Edward III.*
3. The same, without the bordure. *The* Sovereign.
4. The same, over all a label Ermine. *John of Gaunt, duke of Lancaster, fourth son of Edward III.*
5. The same, over all a label Argent, on each point three castles. *Edmund of Langley, duke of York, fifth son of Edward III.*[1]
6. O. a chevron G. *Stafford.*

Second Row.

7. G. fretty O. *Audley.*
8. This was blank when Sandford and Dugdale were here: it is now O. 3 chevrons G. *Clare.*
9. B. a lion rampant O. *This coat, but within a bordure, is assigned to Roger de Montgomery; it was, perhaps, placed here as the arms of the abbey.*
10. Barry of twelve A. and S. *Unknown.*[2]

Third Row.

11. This was blank; it is now Barry of eight O. and B. an inescutcheon A. on a chief of the first, 2 pallets between as many esquires, base, dexter, and sinister of the second. *Mortimer.*
12. First and fourth, G. a lion rampant O. *Fitzalan.* Second and third, Checky O. and B. *Warren.*

Fourth Row.

13. A. 3 fusils in fesse G. a bordure S. *Montague.*
14. G. a fesse counter-compony O. and B. between 8 (or, as Dugdale has it, 6) cross croslets of the second. *Boteler of Wem.*

[1] Our heralds assign the label charged with castles to Edward duke of York; but this window may be adduced as a proof that his father Edmund of Langley sometimes bore it: for Edward was a mere boy at the time when, as we shall shew, this glazing was set up; and his father still living. Duke Edmund had a very good right to bear the castles if he pleased: for his first wife, the mother of his children, was the king of Castile's daughter. Sandford, in his Geneal. Hist., calls the label *Gules.*

[2] The earls of Bradford of the family of Newport quartered a coat very like this; viz. A. 3 bargemells S., by the name of Ercall. But the monks of Shrewsbury would scarcely class the Ercalls, though an ancient and knightly Shropshire family, with the princes and nobles of the realm, unless they had some *weighty* reason of which we are not apprized.

15. S. a cross engrailed O. *Ufford.*
16. B. on a bend A. 3 escallops S. *Unknown.*

FIFTH ROW.

17. This is, in Dugdale, First and fourth, O. a cross B.; in Sandford, Checky O. and B.: in both of them, Second and third blank. It is now Checky O. and B. *Warren.*
18, 19, and 20. B. a lion rampant, within a bordure O. *Probably intended for the three Norman earls of Shrewsbury. See* 9.
21. B. 3 garbs O. two and one. *Blundeville, earl of Chester.*
22. A. a lion rampant S. crowned O. *Burnell.*

SIXTH ROW.

23. Modern France and England quarterly.
24. O. a lion rampant S. *John of Hainault, earl of Cambridge, uncle to Queen Philippa.*
25. A. 2 lions passant G. *Strange of Blackmere.*
26. G. 2 lions passant A. *Strange of Knockin.*
27. G. a lion passant gardant A. crowned O. *Lisle.*
28. As 11.
29. Blank: now as 12.
30. Blank: now France (semée) and England.
31. First and fourth, G. a lion rampant O. *Fitzalan.* Second and third, O. fretty S. (it should be S. fretty O.) *Maltravers.*
32. O. a raven proper. *Corbet of Morton.*[1]
33. G. a lion rampant O. *Albini.*
34. G. a cross patonçée O. *Latimer.*
35. As 18.
36. In Sandford, blank, empaling O. a chevron G. *Stafford;* but in Dugdale's notes the husband's arms are S. 3 bars O. an inescutcheon G. 2 bars Erm.[2] on a chief of the second, two pallets of the first. *Burley.*

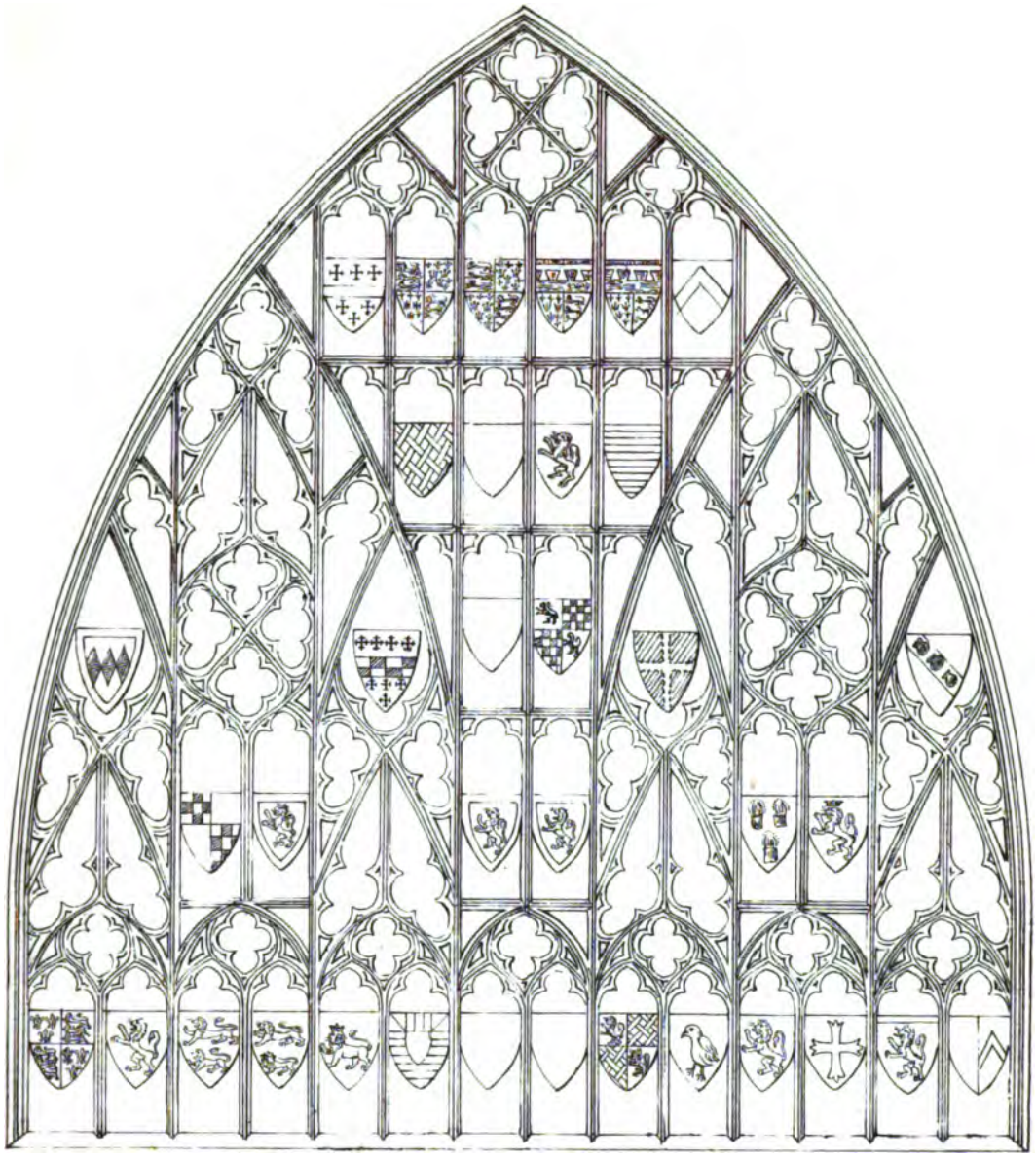
This last coat will enable us to fix, within the compass of a few years, the date of this glazing. Sandford considered it as put up in the reign of Richard II.[3]; and he is certainly right. The arms of that king's three surviving uncles, arranged in the exact order of their proximity to the crown, prove it. But No. 36 enables us to approach still nearer to the exact time; as sir Richard *Burley*, K.G. who married Beatrice daughter of Ralph earl of *Stafford*, and relict of Maurice earl of Desmond, died in 1388, 12th Richard II. If we knew the date of her first husband's death, we could fix the time of sir Richard's marriage, and consequently the chronology of the glass with greater accuracy.

We have not been able to satisfy ourselves as to the principle of selection upon which these several armorial bearings were chosen to decorate our abbey window. But the following sketch of a part of the pedigrees of Richard Fitzalan earl of Arundel, and Hugh Stafford earl of Stafford, the representatives of their respective houses at the period in question, shews that the ancestors and alliances of those two great Shropshire peers will account for most of them.

[1] This is very probably designed, though erroneously, for Corbet of Caus, as will be seen hereafter.

[2] This ought to be Barry of six S. and O. an inescutcheon Barry of six G. and Erm.; but we follow Dugdale's notes.

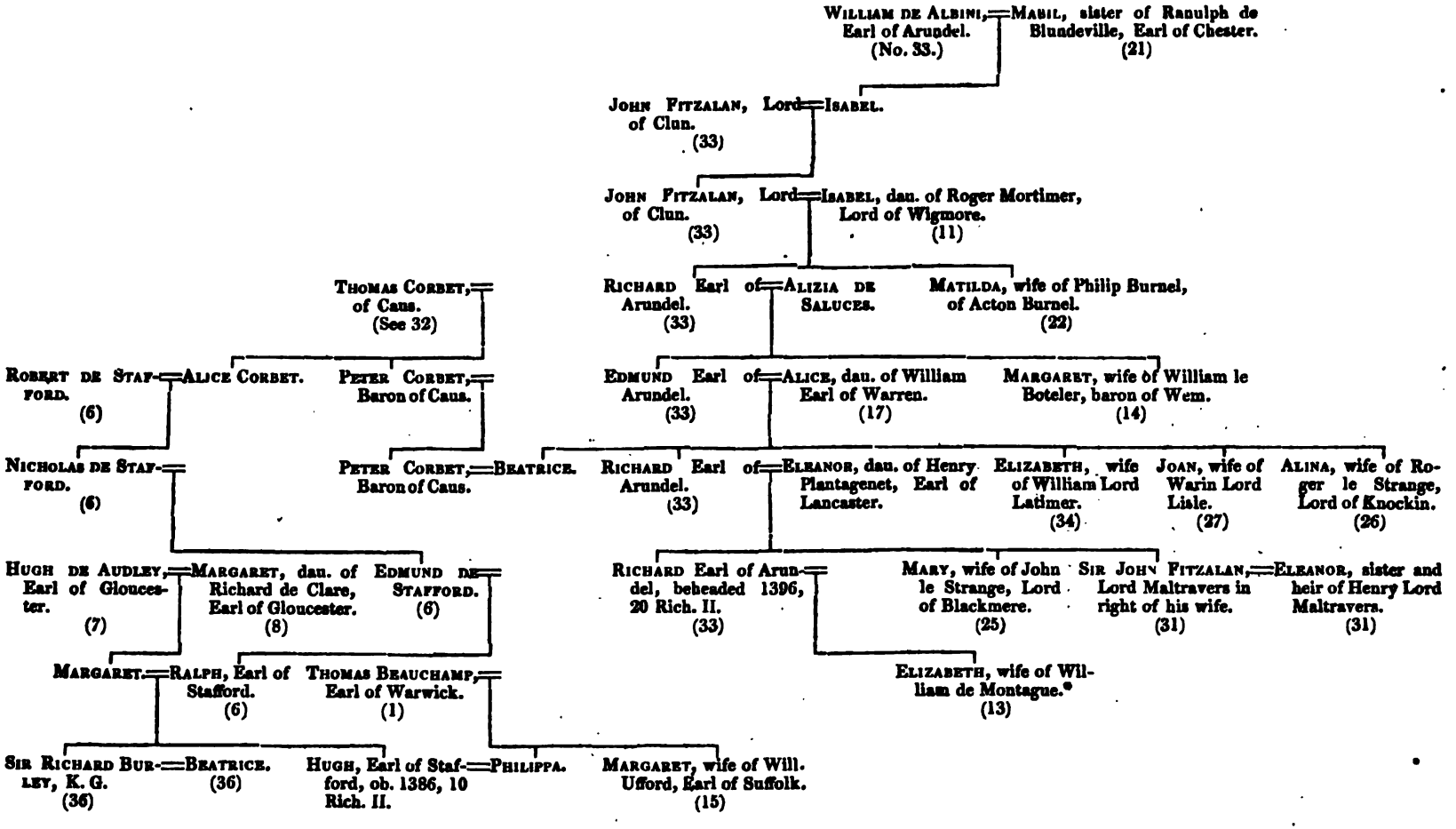
[3] See his Genealogical History, p. 191.



The figure of the upper part of the West window in the Steeple of the Abbey Church in the Suburbs of Shrewsbury with the arms therein contained.

From Fr: Sandford's Drawing in the Herald's College.


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* This young nobleman was accidentally slain by his own father in a tournament at Windsor. Blomef. Norf. i. 218, from Vincent.

Not a single fragment of these arms remained when the belfry was removed. So great did that improvement appear, that it was determined to restore the glazing to its original beauty, and a new series of armorial bearings, copied from the Heralds' drawing, were put up in 1814, chiefly at the expence, and entirely under the superintendence, of the Rev. William Gorsuch Rowland, curate of the parish. Besides the above, other windows of the church have been embellished with painted glass by the indefatigable exertions of the same benefactor. The right hon. lord Berwick, in the year 1806, presented an east window; but as this had been the earliest production of the Salopian artists, and therefore much inferior in merit to their subsequent performances, it was removed to the north aisle, and a painted window in a far superior style of execution supplied its place. The present east window is composed of an upper and lower compartment besides the arched head. In the centre of the bottom tier of lights is king David in a robe of scarlet, over a vest of deep blue lined with ermine, and encircled with loose drapery of fine linen. In his hand he bears a golden harp. On the left is St. John the Evangelist in a vest of brilliant green, with a red mantle thrown over the right shoulder, and drawn beneath the corresponding arm. He holds a golden chalice. This beautiful figure is looking upward, with a mild expression of devout affection. On the right is St. James, a venerable man, clad in a bright yellow vest, over which is a capacious mantle of purple. In his hand is a scroll. In the centre of the higher division is a spirited figure of king Solomon; his hands uplifted, as in the solemn act of consecrating the Temple. The robe is of deep royal purple lined with ermine, and over this is a vest of scarlet silk richly laced with gold; the tunic is white. On his right is St. Peter, with the keys, clothed in a vest of red silk, over which, thrown negligently about the body, is a green mantle. This is a venerable and beautiful figure. On the left is St. Paul, bearing his emblem, the drawn sword, in the right hand, the point resting on the ground. He is clad in a flowing mantle of brilliant ultra-marine blue over a scarlet vest. The apostle has a profound, grave, and contemplative air, with a countenance manly and commanding. These figures have each a label with the name beneath the feet, and are painted on a brown ground, relieved with Gothick tracery in lighter shades. The smaller compartments within the pointed arch, are filled with a row of angels in loose draperies, and in front is a waving label held by each figure,

GLORIA DEO IN EXCELSIS, ET IN TERRA PAX. IN HOMINES BENEVOLENTIA.

In a small quatrefoil at the summit is the *Agnus Dei;* below, the *Alpha* and *Omega,* in ruby glass; and in the small corner compartments of the tracery are cherubs. At the bottom of the window is a basement of rich yellow and red glass, containing a series of quatrefoils, within each of

which, on a shield, is a letter of the donor's name, and at the bottom this inscription:

AEDI . SANCTAE . CRUCIS . POST . ANNOS . VIGINTI . SEPTEM . IN SACRIS . EJUS . ADMINISTRANDIS . IMPENSOS . DONO . DEDIT . GVLIELMVS . GORSVCH . ROWLAND . ANNO . SALVTIS . MDCCCXX.

This window was the present of the Rev. William Gorsuch Rowland, and we may with confidence venture to assert that it deserves a place among the very finest specimens, in its kind, which has yet been produced of the art of modern glass-painting. The figures were executed from paintings by John James Halls, esq. In the centre compartment of the north-east or lord Berwick's window, is a large figure of St. Peter beneath a Gothick tabernacle of yellow glass. On one side of the upper part are the arms of the see of Lichfield, opposite to which are those of the munificent donor, surmounted with the symbols of the tutelary saints of the abbey. The remaining portions are filled up with thirteen shields of the arms of all the incumbents since the Reformation, very well executed, and each inclosed within a roundel, containing the name, date of institution, and death. A border of red roses and green quatrefoils alternately, on a yellow ground, lines the mullions. At the bottom is inscribed:

MVNIFICENTIA . VIRI . PRAENOBILIS . THOMAE . NOEL . BARONIS BERWICK . DE . ATTINGHAM . HVJVS . ECCLESIAE . PATRONI . ANNO SALVTIS . MDCCCVI.

In the small east window of the north aisle are the arms of Mortimer, Fitzalan, Talbot, and Berkeley; and in the corresponding window of the south aisle three ancient shields of the arms of France and England, and Roger de Montgomery. On the third are the key and sword in saltire. The arms, &c. in both windows are embedded in diapered grounds of purple foliage, within borders of roses and leaves. These two last ancient coats of arms were in the great chamber of the abbey-house when Dugdale visited Shrewsbury, but had by some chance been removed to an old house on the Wyle Cop. In the south aisle is a very beautiful mosaic window, presented in 1820 by the late Rev. John Rocke, which contains twelve shields of the marriages of his family, and bears this inscription:

MAJORUM SUORUM INSIGNIA DEPINGI CURAVIT JOHANNES ROCKE, MDCCCXX.

With the exception of the old shields above mentioned, the whole of the painted glass now in this venerable church, was executed by Mr. Betton, of Shrewsbury, (now a knight,) and his partner Mr. David Evans, whose skill alone produced the east window[1].

The accommodations for the parochial duties in the abbey church are

[1] Sir John Betton has the merit of having first commenced, and afterwards conducted, this branch of art to a considerable degree of perfection, with very little assistance or instruction. His partner, Mr. Evans, greatly extended its improvement. The fine transept windows of Lichfield cathedral,

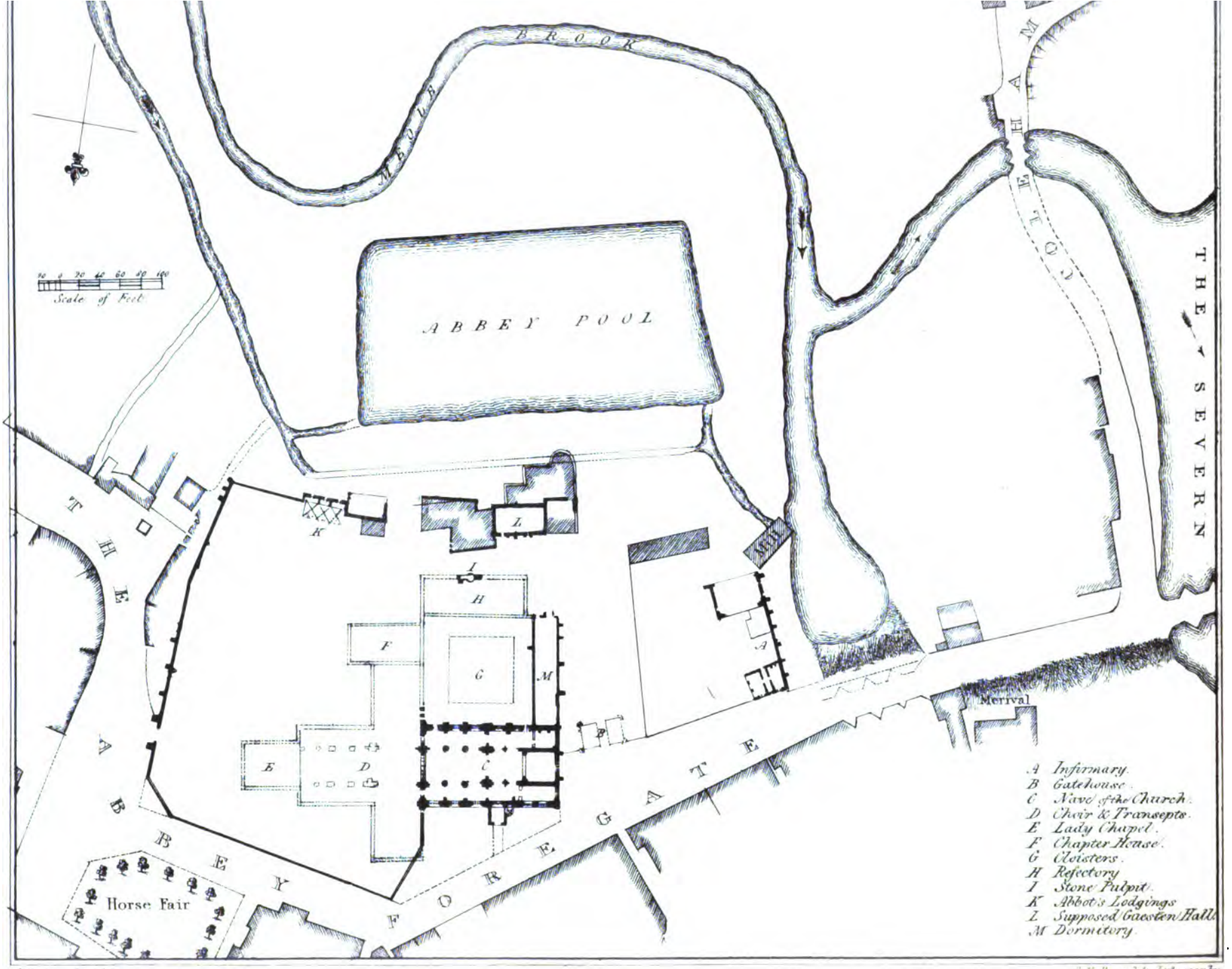
highly respectable. The altar stands on a raised area beneath the eastern wall, on which is a wooden screen of the last century, with figures of Moses and Aaron on each side the decalogue, wretchedly painted. The pulpit and desk are placed against the great pier on the south side of the nave; these were, in 1809, adorned with carved work of foliage and tracery in a pure Gothick style. At the west end is a deep and capacious gallery, covering the whole area of the tower. It was put up at the expence of the contributors to the National School in 1817, for the accommodation of the children of that important institution. In it is a handsome and fine-toned organ, erected by subscription, and made by Gray of London, in 1806; it cost 365 guineas. The front of the gallery is a Gothick screen of three arches, divided by buttresses, crowned with pinnacles. Above is a series of arched pannels, in which are shields with the arms of the chief contributors to the organ.

The seats are of oak wainscot, regular and substantial. Until within a few years, three of the northern arches in the nave were incumbered with unsightly galleries, which rendered the church in that part extremely gloomy; they were removed in 1808, and additional seats made below.

It is evident that the present remnant of the abbey church displays two distinct styles of ecclesiastical architecture. The whole basement of the fabrick, the three plain semicircular arches, and uncommonly thick and low round columns of the eastern portion of the nave; the western piers of the central steeple, the eastern arch of the north aisle, with the adjoining ruin of the transept; the remains of the ancient arcade or gallery over the round arches of the nave, the lower portions of the walls of the side aisles; the western door of the south aisle, the greater part of the north and south walls of the porch, with the internal round arch and the lower story of the western tower, were all works of the eleventh century, erected under the auspices of the two first Norman earls. The style of the remaining portions is pure Gothick. These are, the western division of the nave, from the great pier; the clere-story; the dividing arch of the tower; the west window, with the whole superstructure of the tower; the front, and upper parts of the side walls of the porch; the remains of the pointed arched windows of the side aisles; the eastern arch of the south aisle; the eastern cloister door of the south side aisle, together with the two small arches, and a fragment of a window of the ruined transept on that side, all belong to the fourteenth

with those of the chapter-house, are of his execution; but the performance that exhibits the most eminent proof of his talents, is the large east window of Winchester College chapel, an exact facsimile of the original glass given by William of Wykeham, and celebrated by Louth. This window by length of time had become so greatly decayed as to have been nearly opaque; and its restoration, as a specimen of the close imitation of the finest ancient painted glass, both in respect of colouring, drawing, and arrangement, has probably no rival. Many other works of great merit have been produced by this artist, among which may be named some beautiful windows of very difficult and elaborate execution, for the right hon. lord Hill, and lately erected in his lordship's seat at Hardwick.





GROUND PLAN OF THE MONASTERY OF ST PETER AND ST PAUL, SALOP.

century. There does not appear to be any mixture of the latter, or, as it has been called, the Tudor style, nor of the lancet or early Gothick, so very prevalent in the other ancient ecclesiastical buildings of Salop. A noble simplicity seems to have pervaded the sacred structure, combined with a massy solidity intended to exist through countless ages. The same plainness of character, as far as the present remains admit of the conclusion, accompanied it through the succeeding changes, which, though in a pure and elegant style, is sparingly decorated with nichework or statuary, and, except in the porch and traceried windows, not at all with enriched friezes, cornices, panneling, or pinnacles, so profusely spread over many of our cathedral and abbey churches in those portions which belong to the fourteenth and fifteenth centuries.

The scanty accounts merely inform us, that it was begun by earl Roger, and carried on by his son Robert de Belesme, though probably not completed during some succeeding years. No clue remains to direct us to the munificent hand which raised the western parts in far subsequent times. The style of architecture, the statue of Edward III. on the western tower, the great armorial west window, fix it to his reign with almost certainty; for there can be no doubt that the new work in the western division of the nave, the tower and porch, are coeval. Alston, Stephens, and Presbury, were abbots in the fourteenth century, the two latter in the reign of Edward III. Abbot Presbury was a person of considerable eminence in his day, and may possibly have been the projector of these improvements. Having been twice chancellor of the university of Oxford, where he, no doubt, often resided, he must have been known to William of Wykeham, bishop of Winchester, that patron, and indeed master of architecture, who was then employed in erecting his noble college of St. Mary there; and also, in transforming about the same time, at a vast expence, and with consummate skill, the grand Norman nave of his cathedral into the pure and admirable Gothick architecture in which it now appears. Animated, perhaps, by the example and conversation of that great prelate, Presbury may have caught some share of his spirit, and have employed his abbacy in the analogous alteration of a portion of his own conventual church; but this, of course, is mere matter of speculation.

Of that part of the abbey inhabited by the monks no complete apartment exists, and the remains are not considerable. The site displays a confused mixture of the ancient walls, patched with almost every style that succeeded the Dissolution, scattered about in irregular and generally unsightly masses of ruin. Nearly the whole shell of what is conceived to have been the monks' INFIRMARY, remains, now considerably detached from the main body of the abbey, and standing nearly seventy yards

south-westward of the church, bounded by the brook. It consists of two oblong wings, with high gable ends, connected by an embattled building, supported by very rude Norman arches, and lighted by three square-headed windows, between strong shelving buttresses. In the north gable end, are the traces of a round-arched window; and in the south end, another nearly so, which was originally divided by a single round pillar, and a very early trefoiled head, lately destroyed. The part adjoining the street has been recently converted into two modern houses, and much of its ancient character is destroyed. The south wing is now a malt-house, in the walls of which several pointed arches appear. The whole length of this building is about one hundred and thirty feet. At first sight it may appear, that this must have been a structure too spacious for the reception only of the aged and invalid monks of an abbey consisting of not more than from fifteen to twenty members; but, when it is considered, that, besides the refectory, a parlor or common living apartment, others with fireplaces for the dying, a dormitory, chapel, apartments of the *infirmarer*, and rooms for several attendants, were required, it will not appear more than adequate to its benevolent purpose. Perhaps, also, the school and dormitory of the novices and scholars, with the chamber of the monk who superintended and taught them, were included in this part. In the more degenerate days of monastick establishments, the indulgence of the infirmary was frequently abused. A better diet was allowed there; flesh meat was often permitted; a dispensation from attendance on the almost constant and fatiguing duties of the choir, and other more austere discipline of the house, was given to those who were allowed by the abbot or prior to retire from indisposition to the infirmary[1]. This licence was often wrested to unworthy purposes, by idle monks who feigned sickness to gain admission. The very infirm, and those who laboured under incurable diseases, were permitted to spend their days altogether in these apartments, where their friends were allowed to visit them, which often caused the introduction of improper persons within the sacred precinct.

Of the CLOISTER scarce a vestige remains. We know that one of the sides of the quadrangle was in length eighty-four feet, and in breadth twelve. The extent of the two sides, from north to south, was probably somewhat more. On the walls of the south aisle of the church, still appear the square piers from whence the roof sprang, which was probably groined, and in the old Anglo-Norman style[2]. The windows were, perhaps, glazed with painted glass[3], and the floor certainly paved with rich figured tiles. The cloister

[1] In the middle ages frequent *phlebotomy* was thought absolutely essential to health, and was much practised in monasteries. Within or near the infirmaries was often a room appropriated to this purpose, called *the bleeding-house*. Fosbrook.

[2] The western remains of this cloister were dug up in 1819, when Norman capitals, shafts and capitals of the thirteenth century, and fragments of mullions of a later date, were brought to light.

[3] In the side of the cloister adjoining the church

was not only a general connecting avenue of access to the chief apartments of the house, but a place for walking, study, and meditation; and around it processions were made daily. The two doors opening from it into the church are visible[1]. That on the eastern end faced the opposite ambulatory of the cloister, and has a Gothick arch, which is now somewhat defaced, and blocked up; the other terminated the western alley of the cloister, and is still open; it has a semicircular arch, not much adorned. The bases of these doorways are buried below the soil of the garden which occupies the site of the cloister; whence it is evident, that the ground has been considerably raised on this side.

Adjoining the western side of the cloister is a long building of red stone, in which may be traced portions of the ancient herring-bone masonry, but evidently altered or repaired at some subsequent age, in the same style as that of the tower and porch, and flanked with strong shelving buttresses; it has been a mere ruin, and is now converted into stables. The upper story was, perhaps, the monks' DORMITORY, or, as it was called, the *dortor*, a long room, with a row of small cells or chambers on both sides divided by wainscot partitions. One of these cells was appropriated to each monk. It was furnished with a bed, stool, desk for books, and was lighted by a small window. Between the chambers was an area paved with glazed tiles; at the end of which stood the prior's apartment, so situated as to command a view of the whole dormitory. This great chamber had probably a communication with the church, by a staircase immediately leading to the western door opening from the cloister, for the convenience of attending the early service in the choir[2].

"the windows were always glazed, and in every window were three recesses called *carrels*, in each of which was a desk where every one of the old monks had a *carrel* to himself; to which, after dinner, they resorted, and there studied till evensong. Opposite to them, in the wall of the church, were *almeries*, or cases filled with books, at all times open to them." Fosbrook. Of these little cloistral studies we have some specimens still remaining. In the cloisters of Gloucester and Worcester are several. The most magnificent conventual cloister now remaining is, undoubtedly, that of Gloucester, erected in the fourteenth century. It consists of a series of large traceried windows, now deprived of their painted glass; and the vaulted roof is overspread with the most luxuriant fan groining. At Worcester is a beautiful cloister still in high perfection, with the exception of the windows, which have been mutilated. Though essential to every monastick establishment, the cloister was by no means exclusively appropriated to them. Nearly all the secular cathedrals were furnished with cloisters, as Salisbury, Wells, Hereford, St. Paul's, Exeter, Lincoln; and most of them, especially the two first, were very fine structures. The larger collegiate churches, as Fotheringay, Maidstone, &c. had cloisters, and some of the old colleges in the universities were adorned with them, as New College and Magdalen in Oxford, and Queen's and Jesus Colleges in Cambridge. In the design for erecting King's College by Henry VI., a magnificent cloister was intended.

[1] These doors are small and plain for the cloister of so considerable an abbey. The church doors opening into the cloisters of Haughmond and Lilleshall monasteries, still standing, are, on the contrary, very grand specimens of Anglo-Norman architecture.

[2] It was so at Durham Priory, and at Fountains. At each end of the dormitory was a square pillar, in which were cressets or lamps wrought in the stone. The monks slept in their flannel undergarments, and were not allowed to uncover their feet. In the early discipline of monachism, the brethren were to be in bed by eight o'clock.

The CHAPTER-HOUSE is entirely destroyed. It doubtless adjoined the eastern alley of the cloister, which opened into it by a door always much adorned[1]. The ancient measurements, so often alluded to, state the dimensions of this apartment to have been forty-eight feet by twenty-nine. Here were held the conventual chapters, and other meetings for the business of the abbey. A daily assembly of the monks also took place within it for the correction of breaches of discipline by admonition, sentences of penance[2], and, sometimes, in early days, corporal correction on the spot. Divinity lectures were frequently read; the abbot or prior sate in a stone stall at the upper end, those of the monks ranging on each side. In this apartment, it is probable, sate the parliaments, when those august assemblies were convened at Shrewsbury.

On the left of the chapter-house, was the TREASURY, and on the right probably the LIBRARY, and the LOCUTORY[3], or monks' parlor, where only a fire was allowed in winter, and the brethren met for conversation in hours of leisure and relaxation. Of these not a vestige remains. The REFECTORY, or great dining-hall, adjoined the south side of the cloister, and occupied nearly the whole length; beneath it were usually vaulted cellars, and its entrance was by an arch opposite to the western door leading from the cloister to the church. Near to this, either in a recess of the wall of the cloister, or in that of the refectory, communicating with it, was the LAVATORY, where the monks washed before dinner; consisting of stone troughs, into which was conveyed water by leaden pipes, with a press for towels adjoining.

The refectory[4] was doubtless a noble room; at the upper end of

[1] Such were the fine portals at Westminster Abbey, Christ Church Oxford, Worcester, Norwich; and, in Shropshire, at the monasteries of Haughmond, Wenlock, and, till of late, Lilleshall.

[2] "This room," says Fosbrook, "had three rows of benches, a reading-desk, a place called the *judgement* in the middle. The chapters were usually held daily at nine o'clock in the morning, but sometimes at seven." In some orders they were held only once a week. Chapter-houses were either octagonal or oblong rooms, generally surrounded with a bench, and stone recesses or stalls in the wall. At the upper end was the stall of the abbot, more rich and elevated than the rest. The chapter-house of Buildwas Abbey in Shropshire, remaining nearly entire, is 41 feet by 31. It is of mixed Norman and early lancet architecture, coeval with the rest of that venerable ruin, and has a groined roof springing from two slender pillars on each side, which divide it into three aisles. That of Wenlock priory, the walls of which are standing, is a parallelogram 60 feet by 30, and displays a most curious specimen of pannelling, with Norman intersecting arches. The abbey of Haughmond has its chapter-house almost in perfect preservation. Its front toward the cloister consists of a fine circular arch of entrance, with a window in the same style on each side, which have been divided by short pillars into smaller lights. The apartment itself, which is 45 feet by 37, is more modern, and has a round end. By the foundations of the ruined chapter-house of Lilleshall abbey, we learn that it was 63 feet by 30.

[3] The *locutory*, or common room, sometimes had a garden and bowling-green attached, for the recreation of the novices. Once in the year, at the feast of *O sapientia*, a solemn banquet was held in this room, at which the abbot and convent attended, and were entertained with raisins, figs, cakes, and ale. Fosbrook, Mon. 371.

[4] Usually called in monasteries the *Fratery*. This hall is well described in Pierce Plowman's Creed:

"An halle for an hygh kynge an household to holden,
With brode bordes abouten ybenched well clene,
With wyndoes of gloas wroght as a chirch."

Perhaps the two most perfect conventual refecto-

which was a raised area, about a foot in height, on which was the high table, called the *high dais*, where the abbot only dined, on great occasions, with his guests. Below were tables for the monks and novices. On common days, the senior monks sate at the high table, where the prior presided, as did the claustral or subprior at that beneath. At the upper end was a large crucifix elevated on the wall, which was also, in some instances, adorned with paintings and tapestry. The dinner consisted on common days of soup, made of beans, lentils, bread, and fresh or salt fish; at festivals, *pittances* were added, which were moderate portions of meat above the usual fare. No one could be twice helped, or receive more than the common allowance. The beverage was water, or ale brewed with a mixture of oats, without hops; they drank a fixed number of times, but, excepting in convents where discipline was neglected, (which it seldom was in the great abbies) never to excess[1]. Excepting on festivals, silence was enjoined, and the prior struck the table with a small hammer, to mark the different removals of the board, and to preserve order. Dinner ended, the prior gave the usual signal, and the grace cup having gone round with much ceremony, the brethren arose, and went in solemn procession to the choir to chant their thanks. On great occasions, as at the inthronization of an abbot, or a royal visit[2], the whole aspect of conventual manners was changed; the nobility, gentry, abbots, priors, and deans of Shropshire were invited, the gloomy silence and sable garb[3] of the brotherhood gave place to royal state; while wine and wassel, minstrelsy and song, banished the sober gravity of the refectory, with its austere monkish repast. Then the whole convent was crowded with guests, and from the lord abbot down to the meanest groom, all was festivity and bustle. It is surprising how great a concourse of

ries we possess are those of Chester and Worcester: the former 98 feet by 34, and lighted by handsome windows, with a noble one at the east end, now blocked up; the latter, including the vestibule, 120 by 38. Those of the greater abbeys were very spacious: that of St. Edmondsbury was, according to William of Worcester, who measured it, 171 feet by 40.

[1] Wine was allowed on some occasions. The rule of the order permitted the monks to refresh themselves with drinking beer after nones, called *biberes*, and they could enter the refectory at any time to drink if thirsty. Fosbrook, 303. No doubt, as the austerity of monastick ordinances declined, the temperance of the refectory was one of the first that was relaxed; and it is to be feared that, in small country priories especially, great irregularity prevailed but too frequently. White's Hist. Selb.

[2] Richard II. held a parliament in the refectory of the abbey of Gloucester in 1378, soon after it had been erected. The king and his whole court were lodged in the monastery. It is, therefore, probable that this unfortunate monarch held his great but fatal parliament of Shrewsbury in this apartment twenty years after.

[3] In the rule of St. Benedict much is left by the founder to the discretion of the abbots or priors, particularly the dress. The habit of the first monks of that celebrated order was much the same as that of the better sort of Italian peasants. The under dress was a frock a good deal resembling those worn by our carters. It was woollen, of a russet colour: they had a hood, with socks and boots of cloth for their legs. The cowl was a long black gown, or *toga*, intended to cover their working dress, and to give them a decent appearance when they went to church, and was at first the only external distinction from the rest of the country people of Italy. In process of time, the dress of the inhabitants of the Italian states changed, but that of the Benedictines remained stationary; which gradually grew to a distinction that at length became solely theirs. Eustace's Italy.

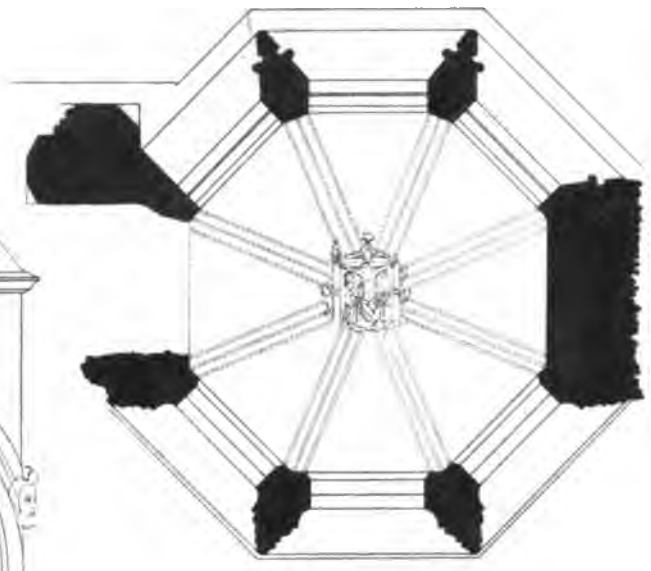
persons was sometimes entertained in the monasteries. The abbey of Glastonbury once received 200 knights and their retainers; and the abbey of Bury had stables for 300 horses[1] within its hospitable walls[2]. The abbot and prior, it is believed, alone graced the hall on these days of licence, while the monks and novices retired to another apartment; where, though some indulgence more than common was permitted, the monastick discipline was still preserved under the vigilant eye of the claustral prior. Of this once spacious hall, with the exception of the reader's pulpit, nothing remains.

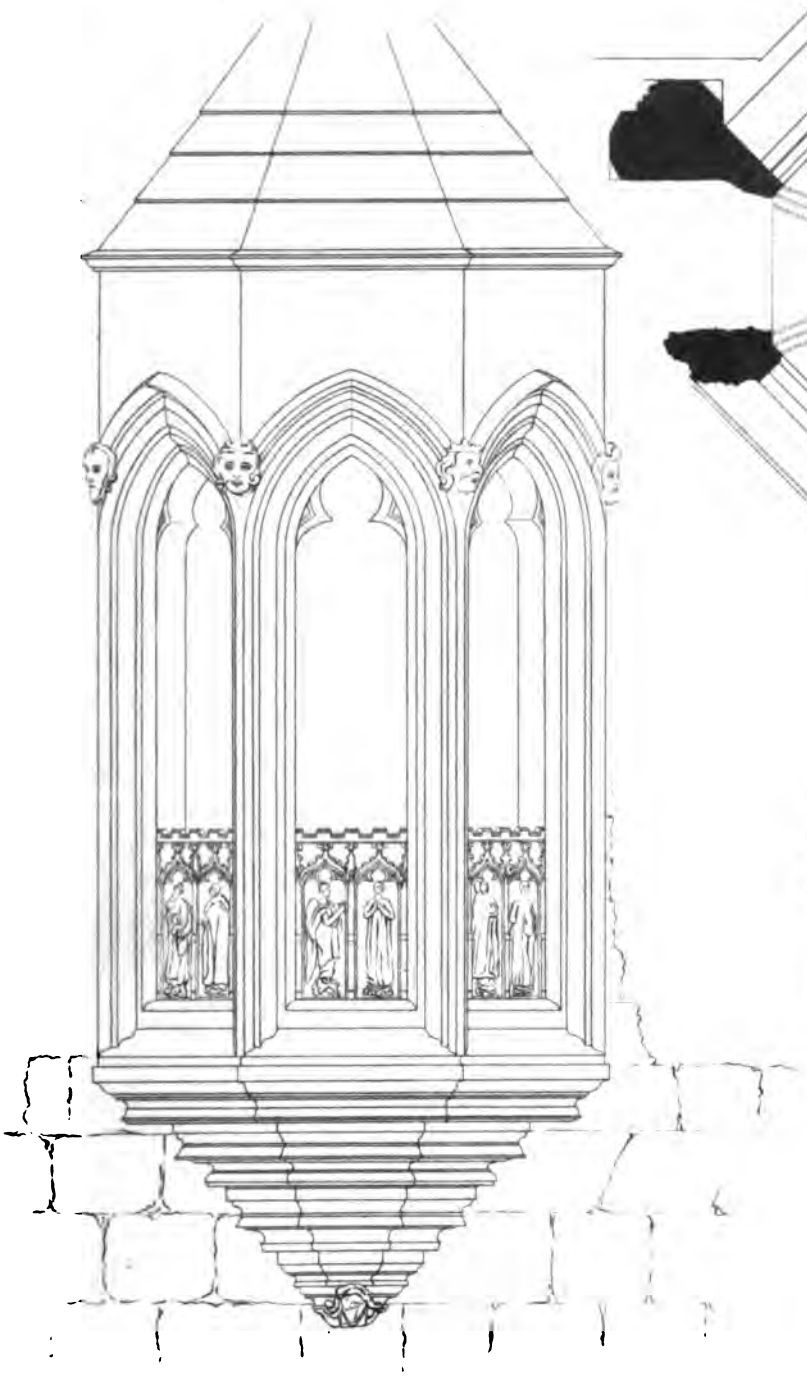
The plan of this PULPIT is octagonal; some broken steps lead, through a narrow door with its arched head nearly flat, to the interior. The southern half rests on the ruined wall, and looked outward, in the form of a small bay window; the corresponding moiety, which was *within* the hall, rests on a bracket encircled with delicate mouldings, which springs from a corbel, carved as a head, but now defaced. This part projects considerably over the wall, forming the basement, about five feet from the ground. An obtusely pointed, or rather conical roof of stone, is suspended twelve feet above the floor, on six narrow pointed arches, which have been decorated with trefoil heads. The western side is a blank wall, and that opposite contains the door. The roof internally ascends to a Gothick dome, vaulted on eight delicate ribs, which spring out of the wall without corbels or pilasters. In the centre, at the intersection of the ribs, is a very fine boss, representing an open flower, on which is displayed a representation of the Crucifixion very delicately sculptured, with St. John and the Virgin Mary at the foot of the cross. This is still quite perfect, and must be deemed a singularly rare and curious specimen in its kind, when we recollect that almost universal destruction of every symbol or ornament which bore the Cross during the Reformation, and continued for more than a century after it. And it is the more remarkable in the present instance, as this sculpture has probably lain within the reach of every wild fanatic or wanton schoolboy who may have approached the pulpit. The spaces of the three northern arches looking inwards, are filled up with stone embattled pannels, to the height of two feet from the floor, over which they are now entirely open. On the centre pannel are two crocketed tabernacles, with a small buttressed division surmounted by a pinnacle. In one of them is the figure of an angel; in the other, a female, whom he is addressing: they seem to have represented the Annunciation of the Virgin Mary. The right-hand pannel bears the figures of St. Peter and St. Paul, with their respective symbols; and that on the left, a monk and a female in the monastick habit, probably St. Wenefrede and the abbot Beuno.

[1] Willis.

[2] At the priory of Norwich 5500 quarters of malt were annually consumed, and 800 quarters of wheat. Tanner's Pref. N. B. Norwich valued at 1061*l.* per ann., Shrewsbury Abbey 522*l.*; half its income.

PLAN







BOSS

Scale of Feet.

0 1 2 3 4 5 10 16 feet

J. Gardiner del.ᵉ

J.ᵗ Basire scul.ᵗ

Architectural Elevation & Plan of the Pulpit in the Refectory of the Abbey.



No pannels ornament the south side, the arches of which are open. We are inclined to refer this elegant structure to the fifteenth century, but it may be earlier. Like the other portions of the abbey where sculpture was employed as a decoration, this fragment was of the fine grey stone of Grinshill quarry, which is of a firmer texture, and more fit for statuary and nichework, than the soft red sandstone of the other parts of the fabrick.

Dimensions of the Stone Pulpit.	Feet.	Inches.
Diameter (internal) of octagonal area	5	8
Height to spring of dome	9	10
Ditto, from floor to centre of dome, about	12	0
Ditto of niches	2	2
Ditto of figures	1	8
Breadth of each open arch	1	9
Ditto of door	2	7
Present height from ground to corbel, whence basement springs	5	0

We have denominated this building the *pulpit* of the refectory; by Mr. Pennant and others it has been called an *oratory*, and by some a preaching cross; but it accords, neither in form nor position, with either of these. In terming it the reader's *pulpit*, we are borne out by its situation, and the analogy it bears with other similar remains. It rested on the wall of the refectory, from whence it sprung, in the manner of ancient stone pulpits still existing; half of the octagon having been glazed, as appears by the grooves in the stone, while the corresponding half, which was *within* the hall, and probably over the middle table, has no such appearance; this side is highly ornamented, while the other, which looked into an obscure court of the abbey, is plain. The original entrance was by a door from the hall through a narrow staircase, worked within the wall, the opposite face of the octagon being left blank, because it formed a continuation of the building. There are several remains of this kind in the refectories of monasteries that have been spared, which were undoubtedly pulpits. In the noble hall of the abbey of St. Werburgh, now the cathedral of Chester, is a handsome stone structure projecting from the wall, very similar to this in situation, form, and dimensions; another in the refectory of Beaulieu Abbey in Hampshire, now used as the parochial church, equally according with it; and there are also evident indications of such a structure in that of the great abbey of Fountains, and of the cathedral priory of Worcester. The approach to these is, as in the instance before us, within the thickness of the walls, from whence the two first project, lighted behind with small external windows, a stone canopy being suspended over the reader's head. The custom of reading at meals was of very great antiquity, and probably had its origin in the more refined and learned ages of the

Romans, when it was usual at the suppers of great or literary men, for a person to read or recite some philosophical or poetical composition. That this was a part of the etiquette, even of courts, during the lower empire, is proved by a curious circumstance recorded by Mr. Gibbon. Luitprand, bishop of Cremona, who was ambassador from Otho II. in the tenth century, to the emperor Basilius II., in his account of the reception given him at Constantinople, relates, that at one of the royal feasts, where he was present, a homily of St. Chrysostom on the Acts of the Apostles was read during dinner, by a priest with a loud voice. (V. v. 395). St. Benedict, in his famous rule, adopted the same custom. "In the beginning of dinner and supper let one read, out of a pulpit (*è suggesto*), some chapter out of the Holy Bible, to which may be added, the reading of some pious book, which they (the monks) shall all diligently hear, that whilst the body is refreshed with food, the mind may never be idle." Even on the most festive occasions, this ordinance was never omitted in the monastick refectories. In a MS. in the library of Corpus Christi, Oxford, cited by Mr. Green in his History of Worcester, is a description of the inthronization dinner of a bishop of Rochester, in the refectory of that cathedral priory, which has this passage. "When the Lorde and the Halle were served of the firste couvre, immediately ther cam in oon lyke unto a doctour, clothyd in scarlet, standynge before the tabel, seyinge a collacion made by metre in rhetorical terms; the theme triplicat; furst of John the Baptist, seconde of John Evangeliste, thurd of John the Bushope present[1]."

Of the architecture or dimensions of the refectory, no correct estimate can now be made, though the extent of it may in some sort be conjectured, by the length of the south side of the cloister, which, corresponding with the opposite nave of the church, would be about an hundred feet; and, as conventual halls, with very few exceptions, adjoined that side in nearly its whole length, after allowing twenty feet for the vestibule and buttery, eighty feet will remain for the refectory, which is rather less than the size usually found in those which remain of other abbies. The breadth, however, appears to have been about twenty-three feet; and if this is correct, we must reduce the length considerably, or suppose the room to have been of very preposterous proportions.

Beyond the site of the refectory southward, is a large range of red-stone building ending on the west side, with a high gable, surmounted by a flower. This may have been the GUEST HALL, for the reception and entertainment of strangers. Previous to some late alterations, it was a long room; and when incorporated with the abbey-house after it became lay property, was denominated the *gallery*, and long used as a warehouse for

[1] Hist. Worcester, vol. ii. Appendix, p. 35.

woollen goods. Of the kitchen and offices, which doubtless communicated with the refectory, not a vestige remains to point out their forms or exact sites. South-eastward of the spot once occupied by the cloister, is a mass of stone wall partly converted into stables, and in part mere ruins, apparently of a vaulted structure; of this, three pointed arches of grey stone remain, on the piers of which are evident indications of the corbels and springers of an elegant groined roof. A similar fragment in the same style adjoins it at right angles, which seems to point it out as the remnant of a cloister, connected with the abbot's lodging[1], which, it is conceived, stood hereabout.

The boundary wall of the whole precinct still remains, as we have already remarked, on the east and north sides. The lower part is evidently much more ancient than the superstructure. A considerable portion of it is of a soft grey stone, much decayed, consisting of very small pieces. Much of the upper portion is embattled, and constructed with the

[1] The abbot's lodging at Haughmond, still in part standing, is situated beyond the cloister and refectory, southward. The shell of a noble hall, at the end of which was the great chamber, lighted by a beautiful bow-window, and divided into an upper and lower story, remain. The prior's house of Wenlock, a most interesting and curious fabrick, is nearly perfect, and inhabited. A narrow cloister, with an upper and lower ambulatory, runs along the front, communicating with all the rooms. It is situated south-east of the priory cloister, and opposite to the choir of the church, as was also that of Buildwas, which is the position of what are deemed the remains of the abbot's lodging at Shrewsbury. The principal apartments of the abbot's lodgings were the great hall, to which was frequently an ascent by numerous steps, as at St. Alban's, adorned with tapestry, at Gloucester with the portraits of the kings of England; a chapel, not only for prayer, but the celebration of mass by the abbot's chaplains; a library, often adorned with curious painted imagery; a great chamber, and various other lodging rooms. Fos. Mon. 164. The hall of the abbot of Milton is, perhaps, the most perfect remaining; it is almost in complete preservation, and is now the great hall of the mansion-house. A more beautiful *original* Gothick room, perhaps, does not exist in England. The length, about seventy feet, the roof rich carved oak gilt, and in the style of that of the Temple. A gallery and screen at the entrance elaborately adorned, for the minstrelsy. The beauty of this venerable hall has been much injured by modern painting and gilding. In early times, the abbots had what were called *secret houses*, whither they retired at certain seasons for religious privacy. They were private oratories, near the hall, known only to the domestics, where the abbot secluded himself, especially in Lent, from early mass till dinner. Such was the custom of St. Wulstan. Fos. Mon. 165. In the primitive ages of the Benedictine rule, the monks rose at half-past one in the morning, and assembled in the choir to perform the matins, which altogether took up in chanting two hours. At five the service called *prime* began, at the conclusion of which they attended the abbot or prior in the chapter-house. At six the capitular mass was sung. After an hour and half employed in exercise or study, at eight they again met in the choir, to perform the high mass, &c. This service lasted till near ten, at which time, if not a fast-day, dinner commenced in the refectory; the monks at first waited on each other, and no conversation was allowed, excepting at festivals. After chanting grace in the church, in the heat of summer, they were allowed an hour and half for repose; but in winter, the monks either retired to their studies in the cloister, or walked till vespers at three; they then returned to their books. At five they met in the hall to partake of supper, which usually consisted of the remains of the dinner, except on fast days, when nothing was allowed. After supper, they retired to the locutory, or common room, where was, in winter, a good fire, and conversed till the bell rang for complin, the last service in the choir, which lasted till eight. After this, private prayers were said in the cloister, when they all retired about nine to bed. Changes were made in these stated hours sometime before the Dissolution, especially in the austere practice of rising at midnight, which was gradually relaxed to five in the morning. Milner's Hist. Win. Fosbrook.

same kind of red stone as that of which the church is built. It does not appear that the abbey wall had ever been defended by towers, as was not uncommon in monastick institutions, especially when placed in situations liable to attack from a lawless mob, or hostile force; but there is, in the embattled work on the eastern side, an opening somewhat similar to a loop, which commanded a view of the whole street eastward, probably for the purpose of reconnoitring. Not far from this, on the same side, is a postern gate, consisting of a wide pointed arch, and flanked on each side by a strong buttress. It opens to the Abbey Foregate, and was on that side the extreme limit of the conventual precinct. We have conjectured above, that this gate was inserted for an access to the abbot's lodging.

Such were the buildings of our abbey: as to its offices and economy, we learn a few particulars from the Chartulary.

"Brother H. (probably Henry) by divine permission abbot of Salop, and the convent of the same place, make known, that they have, with unanimous consent of all the chapter, given and granted to *the sustentation of the work of our church* of Salop, all tenths which the prior and convent of Wenloke used to take in the vill of Ellesworthen in our parish of our church of Ercalaue, so that they who by process of time shall successively have *custody* of the said work," (i. e. shall from time to time hold the office of custos operis,) "shall receive the said tithes without any contradiction, and shall convert the same to the uses of our church aforesaid, as other tithes granted to the construction of the same our church[1]." G. (Giles) bishop of Hereford, (1200-1216,) confirms to the abbot and monks all the tithes given them by good men in his diocese for the building of their church: viz. the tithes of the whole town of Weston, those of the lordship of Heneleg, two parts of the tithes of the lordship of Stottesdon, of Walkeslow, Subbedon, and Lokethull[2].

Among the ceremonial ordinances of the Romish church, one of the chief is the perpetual burning of lamps and wax tapers. This, as we have seen, formed the subject of a very early donation to our abbey: and there is another deed in the chartulary which refers to the light of the high altar, and affords a slight view of the internal economy of the house. Roger, son of Roger Black (Rogeri Nigri), had granted to his brother Arnald a plat of ground (placiam terre) *between the bridges* (i. e. as it seems, between that now called the English bridge and one that stood nearer to the abbey), viz. that land between Richard Hager's house, and the house which was Ivo the dyer's: paying to the abbey of St. Peter of Salop 1*d.*

[1] "Ita videlicet quod illi qui processu temporis successive dicti operis custodiam habebunt, decimas predictas sine contradictione qualibet percipient; & eas in usus predicte ecclesie nostre, sicut et alias decimas ad constructionem ejusdem ecclesie nostre concessas convertent." Chartulary, No. 382.

[2] Cart. 331.

of silver at Hoketisday[1]. Arnald erected on this ground a messuage, which by a subsequent deed[2] he sold and quitclaimed to the sacristary of the abbey, to the increase of the light before the great altar: viz. one wax candle always burning at the great mass[3]; so that the sacrist for the time being, and custos of the said altar, do pay 1*d.* to the kitchen of the said convent at the day commonly called Hoketysday, for all service.

The Chapel of the Virgin, which lay eastwards from the high altar, was the subject of more donations. Here was the founder's tomb, inter duo altaria, between the two altars. This chapel had its distinct custos: Diota daughter of Will. le Turnur grants to God and the kitchen of the monks of Salop (such is the irreverent position of the sacred name) a plat of ground built upon (placiam terre edificatam) in Monks Foriete, lying between Adam le Bole's messuage and the lane (viculum) called Hullewithene, rendering yearly to the custos of the chapel of St. Mary in the abbey of St. Peter of Salop[4], 2*s.*

And this custos was a monk; for Henry abbot of Salop, by consent of his convent, assigns to the monk, who, for the time being, shall be cnstos of the altar of St. Mary, a rent of 2*s.* for the purpose of finding two wax candles of 2lb. weight to burn at the anniversary of earl Roger. The deed signifies the manner in which this was to be done. At the beginning of the office of the anniversary the candles were to be lighted at the earl's tomb, and were to continue burning till they were burned out[5]. And a severe anathema is denounced against all who shall presume to contravene this regulation.

The same abbot, by another deed[6], assigns a perpetual rent of 3*s.* to find light before the *altar of St. Mary.* He probably thought that the altar of the blessed Virgin demanded some respect, as well as the tomb of the founder: and he further ordains that the custos of the said altar, out of the lands and rents which William de Norton, "our monk," hath purchased or shall purchase for the same altar, either by gift or bargain (tam dono quam empcione) shall find every day at the mass of St. Mary, four lamps

[1] No. 178.

[2] No. 179.

[3] "Ad augmentacionem luminis coram majori altari, scilicet unius cerei ad magnam missam jugiter ardentis."

[4] No. 187.

[5] "Omnibus Christi fidelibus ad quos presens scriptum pervenerit Henricus dei gratia Abbas Salop salutem in Domino. Noverit universitas vestra nos assensu & voluntate conventus nostri assignasse monacho qui pro loco & tempore fuerit custos altaris beate Marie in abbatia nostra 2 sol. argenti annuatim percipiendos ad festum S. Mich. de tenemento Hugonis filii Ricardi filii Siwardi, quos idem Hugo & heredes sui domui nostre singulis annis solvere tenentur, Ad inveniendum duos cereos duarum librarum cere ardendos ad anniversarium Rogeri comitis, fundatoris domus nostre. Ita quod singulis annis in principio officii anniversarii sui, ad tumbam illius illuminentur & sic ardeant quousque plene combusti fuerint. Quod si quis contra hanc assignationem aliquo tempore temere venire presumpserit perversitatis macula tactus indignationem omnipotentis Dei & beatorum Petri & Pauli apostolorum ejus & omnium Sanctorum incurrat. In testimonium autem hujus assignationis nos & conventus nostri sigilla nostra presenti pagine decrevimus apponenda." Chartular. No. 208.

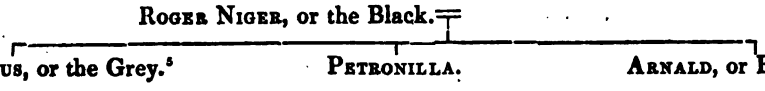
[6] No. 209.

and seven wax candles, and also at all processions. He moreover grants to the aid of the said light, and to buy ornaments for the altar, all the obventions and oblations arising to the said altar from the alms of the faithful; yet so that the said custos shall be bound to find proper light for all bishops, abbots, and other great personages desirous to hear mass at the said altar[1].

These deeds must have been executed sometime between 1225, when this Henry became abbot, and 15th of the calends of July in the fifth year of the pontificate of Alexander bishop of Coventry and Lichfield, (1229,) when that prelate, by a charter dated at Shrewsbury, confirmed these ordinances respecting this altar[2].

Diota le Turnur was not the only one of her family attached to this chapel. Her brother John, son of William le Turnor, grants, for his soul's health, and that of his wife and his ancestors, to God and the altar of St. Mary in the abbey of St. Peter, to the increase and beauty (decorem) of the light before that altar, chiefly to increase the light of the lamp, which Will. de Norton, monk there, established, always to burn, 2*s.* of yearly rent issuing out of two messuages in Northforiet, holden hereditarily of the grantor by Roger Bungy, and lying between the land of Robert de Burechelton and that of Henry le Wayte: and he retains nothing in the premises, except a participation in the benefits of the said altar[3].

The descendants of Roger Black, mentioned above, were also benefactors to this chapel. Roger, called the Grey, grants to the altar of St. Mary in the abbey of Salop, a messuage in the corner towards the monks' wear (*gurgitem*), and situate between the messuages of Hugh Paris and that of Roger le Justice: rendering yearly to the treasurer of the monks 2*d. ob.* at Hokeday, and to their almoner 9*d. ob.* at Michaelmas. H. T. Johe de Prestecote, Gilberto de Halchton, tunc ballivis[4]: and that this grantor was the same son of Roger Black, as has been mentioned above, appears from a grant (417) to the same altar by Petronilla, daughter of Roger Black, in which she speaks of her brother Ernald, who has before been called brother of Roger Grey: and their pedigree stands thus:



The Eleemosynarius, or *almoner*, mentioned in this last deed, was an

[1] "Dictus autem custos inveniet semper lumen honestum episcopis, abbatibus, et aliis magnatibus missam ad dictum altare audire volentibus."
[2] No. 210.
[3] C. A. S. 425.
[4] C. A. S. 416.
[5] We are able to fix the time when this benefactor lived, from an entry on the fifth roll of the merchant gild of the town, 36 Hen. III. "Rog' Grey de foriet 1° dim. marc. xx.d." (i. e. he paid the first time half a mark, and the second time, 20*d.*) and underneath is written, "Gratis dimisit libertatem suam:" he voluntarily resigned his franchise.

important officer of the abbey, and had estates appropriated to his office[1]. The land of the almery, terra de eleemosinaria, is mentioned in a deed concerning the fields of Monks Foregate[2]; we shall hear presently of the *Almery meadows and orchard;* and "Almery Farm" occurs in sir Richard Prince's rental as late as 1616.

The Infirmary also had a revenue of its own. Ivo, son of Robert de Slepa, sells to the abbot and convent of Salop for 18*s*. sterling, a rent of 19*d*.: viz. 5*d*. out of forty-eight acres in Wellecroft, &c. and in land held of him hereditarily by John the Priest in the town of Nunnileg, and 14*d*. of a noke and half of land held of him by Reyner Chaundrei in the same town; so that neither he nor his heirs shall ever claim any thing in the said rent, or in the lands out of which it issues; whereupon the abbot and convent grant all the premises to the infirmary of sick monks; "because the said money was paid to me out of the rent of the same infirmary[3]."

The *abbot's fish-pond* was probably a part of the piece of water now called the abbey pool, and which, within memory, was in two pools. William, son of Richard, son of Martin, son of Becke, grants to the abbey a croft formerly holden by James of the Foriet, his paternal uncle, lying between the piscary (piscariam) of the monastery, and the land formerly belonging to Gilbert Sadoc[4].

The infirmary had land belonging to it. William, son of Nicholas, with the assent of Edith his wife, grants to Salop abbey a rent of 4*s*. 5*d*. issuing from two messuages in Colenham, situated between the land formerly of Herbert le Griss, and the land formerly of Robert son of Edwin, which land belongs to the infirmary of the said monks. One of these messuages was held by Martin son of Edegold, and the other by Alan le Taillur. Of this rent he orders 3*s*. 11*d*. to be disposed to the kitchen of the monks, and 6*d*. to the altar of St. Mary in the said abbey to find light[5]:

And it is not incurious to remark how anxiously the several departments of the monastery were kept distinct. James son of Martin grants to the abbey a rent of 2*s*. of the messuage which Wm. Golichtly held of him near the lane (viculum) called Ullothwithene, and he also transfers to the said monks all his right and title in the said premises; so that the custos of

[1] No. 279 of the Chartulary is a long inquisition taken at Betton-under-Lyme in 12 Hen. IV. concerning the places and fields of which the almoner of our abbey used and ought to have tithes pertaining to his office in Betton and Ruggewardyn.

[2] No. 404.

[3] "De redditu ejusdem infirmarie mihi fuit pacata." 253.

[4] No. 168. At the back of the site of the infirmary are still evident traces of another pond, which was probably attached to that office. We know that in some monasteries there were fish pools in the infirmary gardens: the bishop of Worcester, by his regulations for the priory of Little Malvern, in 1323, enjoins the prior not to fish in the stew set apart from ancient times for the recreation of the sick, unless manifest utility, to be approved by the chapter, should sanction it; because that which was intended to be poured into the bowels of the infirm should not be converted to Mammon, or to any other bad use, "in alium usum minus bonum." He was also, at a fit opportunity, to replace the fish which he caught. Nash, ii. 148.

[5] No. 195.

the infirmary of the sick monks receive a moiety of the premises to be converted to the use of the said sick, and that the wardens (custodes) of the greater altar and of the altar of St. Mary receive the other moiety to the increase of their lights, and render 4*d*. at Hokeday to the kitchen of the monks[1].

No mention occurs of the LIBRARY, though there can be no doubt that our abbey, in common with all others, had such an appendage. But in the catalogue of the MSS. of England and Ireland, printed at Oxford 1697, is a list of those, fifty in number, which had been in the possession of sir Henry Langley, knight, of Shropshire, "eminent both for his erudition and lineage:" and as this gentleman was possessor of Shrewsbury abbey, by descent from his great great grandfather, the original purchaser, it is a very probable conjecture[2] that the MSS. which he possessed in the reign of Charles II., were the very same which, in that of Henry VIII., had filled the shelves of our monastick library; especially as they are, (with a few exceptions, however, which shew that some of our monks, if these books were theirs, had cultivated general literature,) just such as would be likely to attract the notice of persons devoted to a conventual life: fathers, decretals, legends, and chronicles[3]. The reader will, perhaps, like to look them over.

"Librorum Manuscriptorum viri eruditione ac genere insignis Henrici Langley equitis de comitatu Salopiensi Catalogus.

"1. Petri Abaelardi Doctrina. fol. 2. Alcuinus Levita. 3. Ambrosij multa opuscula. 4. Vita Sanctæ Hildegardis. 5. Augustini Sermones in Dominicis et quam plurima alia. 6. Dares Phryx. fol. 7. Decretalis Epistola Gelasij. 8. S. Basilij Doctrina. 9. Tho. Becket Vita & Obitus. fol. 10. Bedæ Sermones in Dominicis. 11. S. Bernardi multa. 12. Edwardus Rex de Jure suo in Scotiam. 13. Tripartita Historia Ecclesiastica. 14. Eusebij Emeseni Homiliæ. fol. 15. Cassiodorus de Institutionibus Divinis. fol. 16. Henrici Huntingdon Historia. 17. Hugo de S. Victore. 18. De Fontanensis Monasterij Origine. fol. 19. Gennadius de Illustribus Viris. fol. 20. Guidonis Musica. 21. Jo. Gower's Poems. fol. 22. Jo. Segnard, Poemata. 23. Gregorius Turonensis de Vita S. Martini & dedicatione Basilicæ ejus. 24. S. Hieronymus de Illustribus Viris. fol. 25. Tripartita Historia Ecclesiæ. 26. Isidor de Origine rerum, de summo bono, de Illustribus Viris. 27. Roger Hoveden Historiarum Pars utraque. fol. 28. Henrici Huntingdon Historiarum Partes duæ. fol. 29. Ivonis Carnotensis Episc. Panorm. liber de multimoda distinctione Art. fol. Sermones. fol. 30. Will. Malmesbur' de Gestis Anglor'. fol. 31. Martyrologium Usuardi. 32. Matth. Westm. Flores, in Chart. fol. 33. Galfr. Monumethensis. fol. 34. Guil. Neubrigensis Narrationes. fol. 35. Odonis Vita. fol. 36. Orosius. fol. 37. Odilonis Vita. fol. 38. Raboni Vita amicorum Christi. 39. Ric. Rolle Eremitæ Notabilia. 40. Roberti Grostest Sermones. fol. & Tractatus. 41. Rob. Talbot in partem Antonini. 42. Palladius de Agricultura. fol. 43. Petrarcha de Remediis. 4to. 44. Petit's Chron. of England and France. 45. Severi Epist. de S. Martino & dedic. Ecclesiæ. 46. Vita Ægidij, Agnetis, Ruperti & Patricij. 47. Vita Tho. Becket, Tisibodi, Silvestri, Vinentij, Odonis, Majoli, Odilonis. 48. Vegetij de Re Militari lib. fol. 49. Vitruvius de Architectura. fol. 50. Usuardi Martyrologium."

If these actually belonged to our abbey, the first lay proprietor, Langley,

[1] No. 212.

[2] For which we are indebted to the rev. canon Newling.

[3] Compare the catalogue of Glastonbury library in Tanner's Monasticon, 1695, preface.

must have been an honourable exception to the great body of such purchasers, who generally sold them to grocers and chandlers. Whole shiploads, we are told, were sent abroad to the book-binders, that the vellum or parchment might be cut up in their trade. Covers were torn off for their brass bosses and clasps; and their contents served the ignorant and careless for waste paper. In this manner English history sustained irreparable losses; and it is more than probable that some of the works of classical antiquity perished in the indiscriminate and extensive destruction[1].

The KITCHEN was an important part of every monastery, and our monks must have been supplied with fish for it from their estates on the Mersey near Warrington, and from their Lancashire property between that river and the Ribble. Abbot W. and his convent, by deed bearing date pridie Idus Aprilis 1270, settle upon the conventual kitchen all their part in the fishery of Thelewelle, and all their land in Cheshire on this side Merse, & totam terram inter Ribbell & Merse in comit. Lancastrie, with all their rents and tithes; so that no abbot shall in future exact aught in Thelewelle, save reliefs and homages[2].

Walter son of Walter de Streddone, grants to Salop abbey a messuage in the town of Salop, between that which was Alan Talpenny's and that of Robert Pally, to the kitchen of the monks: rendering therefore at Easter to master Reginald Pinzun, a pair of white gloves of the price of an halfpenny (obolus), or that sum in money; and also rendering to the abbey of Buildwas *5d.* in alms for the souls of master Pinzun's ancestors. Witnessed by Gilbert, then prepositus of Streddone, Hugh, clerk of the said town, &c.[3]

Roger Pung of Salop binds himself to pay to the kitchener of the abbey *29d.* rent of a messuage in Coleham; and he further agrees to submit to the ecclesiastical coercion of the archdeacon of Salop or his official, if the said rent shall be in arrear[4].

Closely connected with the kitchen were the *Pitances*, which were dishes of superior quality to the ordinary monastick diet of pulse, and consisted of fish and the like[5]: and pious people took a pleasure in thus adding to the comfort of the religious: though, if we may judge from the acceptation of the term in modern usage, the dishes thus extraordinarily served up to the monks were of dimensions so slender as not materially to violate the accustomed simplicity of their diet. Only one deed occurs in the Salop chartulary respecting the pitances of this abbey. Philip lord of Baaggesouere (*Badger*), in consideration of four marks sterling, grants to the lords William Abbot, and the convent of Salop, all his land which he had in their manor of Astlee, with all his rights in rents, homages, reliefs, escheats, and all appurtenances thereto, which land he held at *5s.* rent: provided

[1] Southey's Book of the Church, ii. 126.
[2] C. A. S. 384.
[3] Chartul. Sal. abb. No. 182.
[4] No. 193.
[5] Du Cange. This glossographer derives the name from pieta, a Poitovin piece of money: and disapproves of the other etymologies.

that the steward of the said monastery shall receive the said 5*s*. rent, as he hath been used to do, and that all the residue of the profits of the said land in rents, reliefs, &c. shall remain to the pitance of the convent, and be paid over to the treasurer to be applied to that purpose on St. Mark's day, for the anniversary of chaplain Reymund[1]: and he directs, that if his wife shall survive him and demand her third out of the said land (de dicta terra nomine tertii sui petat), then his heirs shall recompense as much out of his land[2].

Among the premises belonging to the abbey was the grange court, *curia grangie*, appropriated, we presume, to the farming offices. Within this sacred precinct, certain individuals of distinction were occasionally indulged with the permission to erect granges of their own, for the sake, as it should seem, of security[3]. Such, at least, appears to have been the case with Robert bishop of Bangor, who sate from 1197 to 1215. This prelate, a native of Shrewsbury, and, as it appears, possessed of property in the vicinity, grants by a deed[4] in the Chartulary, in pure and perpetual alms, to God, and the church of the blessed Peter and Paul the apostles of Salop, and to the abbot and monks there serving God, all his messuages in Colham, & grangiam nostram in curia grangiæ, my grange in the grange court: but so that he shall hold of them that grange with the court for his life, or as long as he shall please[5]: and shall render to them yearly a pound of cumin. This deed is witnessed by master Henry, Robert de Heding, William the clerk, and others. It was, perhaps, in return for this donation that our monks buried their right reverend townsman *in medio coro*, in the middle of their choir, a spot which may have been converted by an inadvertent transcriber into the middle of the market-place, *medio foro*.

The garden of the monastery lay upon the bank of the river[6], as appears from the statements of a long deed of 24 Edward I. in the Chartulary[7]. The substance is as follows: Four islands had of a long time (*dudum*) arisen

[1] "Ita scilicet quod senescallus monasterii eorundem qui pro tempore fuerit, recipiat dictos 5 solidos annuatim reddendos de dicta terra sicuti prius solebat, & totum residuum quod ad eandem pertinet tam in redditibus releviis escaetis quam in aliis rebus ad dictam terram pertinentibus ad pitanciam conventus perpetuo remaneat & thesaurario ejusdem conventus qui pro tempore fuerit liberetur, ut inde pitancia eidem conventui die beati Marci Evangeliste pro anniversario Reymundi Capella in eodem die faciendo attribuat. [f. attribuatur]."

[2] Witnessed by Hen. le Forcer, John de Esthop, and Philip de Scoyneya. Chartul. No. 145.

[3] In the same way persons of quality in France were sometimes permitted to build houses within the precincts of monasteries: as the duchess of Longueville at Port Royal; madame du Deffand at St. Jacques, &c.

[4] No. 185.

[5] "Ita tamen quod nos tenebimus de eis grangiam illam cum curia in vita nostra, &c."

[6] There was, probably, another garden within the boundary of the precinct. The monks were fond of horticulture. Its gentle exercise and placid recreation suited their habits. They planted the best fruit-trees, flowers, and herbs, which those ages could furnish. They were particularly pleased with arbours and shady walks. It was not uncommon for them to have each a peculiar garden, divided by a low wall, and laid out in beds of flowers. On an island within the precinct of the Franciscan friars at Oxford, was a fine grove of five acres, called the Paradise. Steevens's Monasticon.

[7] 277.

in the river between the Stonene brugge[1] and the house of the friars preachers. The monks claimed them by reason of their fee on each side of the water: (i. e. that they possessed the land, at least the feudal superiority of it, through which the Severn flowed). On what plea the burgesses claimed these islands is not stated. By the present deed, however, the monks resigned to the burgesses those three of them which lay nearest to the town wall[2]. These are called the island nearest to the town; length 202 feet, greatest breadth 64: second or middle island, length 24 feet, greatest breadth 32. Third island, nearest to the friars preachers, length 144 feet, greatest breadth 55. The fourth island, which the monks retained, they describe as lying *next to their garden:* and hence we infer that that important part of their premises must have lain westwards from Merival, and on the north side of the street. In other words, it made part of the abbot's land called the Gaye.

For *that*, we are sure, extended then, as it does now, along the bank of the river. This appears from a transaction which grew out of the compromise respecting the abbey mills in 1267, described in our General History[3]. The abbey then agreed to erect no more new mills otherwise than conjointly with the corporation. Yet within a year, the monks did erect one in terra dicti abbatis & conventus que dicitur le Gaye super Sabrinam, in the land of

[1] *Stonen* is the appropriate adjective of *stone*, as *golden* of *gold*, *wooden* of *wood*, &c. It is to be lamented that our language has lost this useful termination.

[2] In thus relinquishing the islets with the herbage and trees thereon, the abbey, however, stipulates, that the burgesses shall not alienate them, and particularly shall not do so *to any religious body, or to any great men* (magnatibus), whereby the right of the monks may be impeded; and further, that the said burgesses shall not exercise any manual work therein (opus manuale in eisdem insulis facere) as in mills, wears, fisheries, engines (ingeniis), houses, or other profits: on pain of the same being liable to be prostrated by the said monks: and they make an express saving of all their rights, liberties, easements, and ancient customs, as well in the water as in the bank on either side: and add a proviso, that the water may have its free course running down between the said islands, and the bank nearest the town wall; and that the burgesses shall at their own expence remove any increase that shall befall the islands, either by flood or accumulation of sand; and if they shall neglect so to do, the religious may do it at their own charge, to be repaid by the burgesses, according to estimate thereof made by four honest and lawful men chosen on each side. The burgesses on their part remit 2*s.* of the 40*s.* yearly due from the abbey for the fair on the eve of St. Peter ad Vincula. This agreement, as being of great importance, was witnessed by many distinguished personages of the county. Sir John le Strange [of Knokin], sir Peter Corbett [of Caus], sir Robert Corbett [probably of Morton], sir Thomas Corbett [probably of Hadleg], sir Walter de Beysin, and sir Peter de Eyton, knights, John de Esthope, Thos. de le Hyde, and Richard Hoord.

These islands, we see, were large enough to bear trees upon them: yet they have now nearly disappeared. It is probable that the first thing the burgesses did when they got them into their power, was to destroy them: for they must most materially have obstructed the navigation of the river. The whole distance from the stone bridge to St. Mary's, Water-lane, according to the scale on Rocque's plan, is 970 feet: from this we cannot deduct less than 200 feet for the precinct of the Friars towards the water: for none of the three islands appears to have extended lower down than that house of religion. Here is, therefore, a space of about 770 feet; 370 of which (being the aggregate length of the islands) were occupied by land. The breadth of the river at that part is, by the same scale, 220 feet; of which at least 64 were, we see, obstructed. It is no wonder, then, that the burgesses should be anxious to remove so great an incumbrance: though it is extraordinary that no record should be preserved of so great a piece of work, as this must have been.

[3] i. 130.

the said abbot and convent, which is called the Gaye[1] upon Severn. The further history of this mill, which is not incurious in itself, though immaterial to our present purpose, may be seen in the note[2].

Somewhat of the internal economy of the monks may be traced in the agreement of the abbot with Stephen de Stanleya, who, in 1252, with the consent of his wife Juliana, granted all his lands in the hamlet of Stanleya (near Bridgenorth) within the manor of Estleg (Astley) to the convent, upon condition that they should furnish him and his wife with a house in the Abbey Foregate, and with all the necessaries of life. The particulars throw some little light on the manner in which the monks lived at that time. These two persons, then, are to have (daily, no doubt, though that is not specified) two monks' loaves (i. e. such bread as was served at the table of the monks) of the weight of 50s. each[3]; and one servants' loaf: 2 gallons of conventual ale, and one of servants' ale: a mess of flesh and an *entremets*[4], such as the abbot's serjeants have, on

[1] The burgesses destroyed the new mill in the Gaye, as a plain infraction of the agreement of the former year. At length, however, this fresh contest was appeased.

[2] The burgesses acquiesce in the new erection, stipulating only, that if it be found to obstruct the approach of ships, both small and great, (we suppose barges and boats) to the town, it shall be competent to them to seize the lands, &c. of the abbey into their own hands, and hold them till the evil be redressed. Such at least seems to be the meaning of the following agreement. C. A. S. 385.

" Notum sit omnibus ad quos presens scriptum pervenerit quod omnes lites tunc mote & omnes controversie inter dom. Abbatem & conv. Salop. & burgenses burgi Salop. ratione meremii destructi molendini aquatici faciendi in terra dict. Abb. & conv. que dicitur le Gaye super Sabrinam, & occasione alia quacunque, conquieverunt in hunc modum: viz. quod dicti burgenses communiter unanimiter & fideliter promiserunt quod nullum impedimentum nocumentum impetrationem [l. impetitionem, *impeachment*] [vel] occasionem facient, quin dicti Abbas & conv. in loco predicto, sc. le Gaye, molendinum aquaticum ad libitum suum & aisiamentum possint facere, & eo facto, ad commodum suum libere uti. Si autem aliquod impedimentum evidens ratione dicti molendini, vel alicujus ob id f'c'i [vel] appositi, vel ad aliud [f. illud] pertinentis quod rationabili [modo] & rationabiliter potest ostendi, fuerit factum ad nocumentum dicti burgi, ob quod naves majores & minores libere ad dictum burgum venire & redire non possint, dicti burgenses omnes terras redditus & tenementa dictorum Abbatis & conv. ubicunq; fuerint inhabitate burgens' in manu sua sine contradictione & cavilatione tenebunt. Et interim omnes fructus & proventus ex dictis terris red. & ten. provenientes plenarie suscipient donec emenda talis transgressionis facta fuerit. Ad hec vero, &c. In quorum test. &c. H. T. D'no Thoma Corbet, Roberto de Gyros, Will'o de Hedleg, &c. Dat. die S. Luce Evang. A. gr'e. M.CC.LX. octavo."

The site of this mill is still traditionally remembered. It lay, midway up the meadow, on that old channel of the river, still discernible, which sets off from near the Brown school, and runs towards the east side of the Council-house bank. A pavement which had belonged to it was taken up a few years ago.

[3] We have not been able to find the weight of the shilling in 1252: but more than a century later, in 1300, it weighed, according to Fleetwood, (Chron. Pret. p. 52) almost 12 pennyweights. At this rate, the monks' loaf would be about two pounds and a half troy. It might be something more, as the shilling at the time of this deed was probably rather heavier than it was in 1300. Fleetwood denies the existence of the shilling as an English coin before 1504. Mr. Clarke, Connex. of Coins, p. 200, seqq., on the contrary, argues that they existed here in the Saxon times: and the present deed will go near to prove him correct. It at least shews them to have existed as an English coin in the time of Henry III.; for it is most unlikely that the weight of these loaves should be ascertained by a foreign coin, or by a nominal one.

[4] Intermissum. This word does not appear in the glossaries. It seems to be a translation of the French *entremets*, which is expounded by Boyer,

flesh-days: and a dish of fish on fish-days. These dishes to be delivered out of the abbot's kitchen, and carried home by Stanley's servant. They were also to have 13*s*. 4*d*. in silver to buy them robes against Christmas, and 5*s*. on the 1st of August for linen, shoes, and firing[1]. However gratifying it may, at first, have appeared to an indolent person, thus to be relieved from every care, and to have every want supplied; the vacuity of such an existence, compared with the daily calls of rustick employment to which Stephen had been accustomed at his seat of Stanley; and his change of residence from that place to the more confined situation of the Abbey Foregate, must in all probability have quickly disgusted him with the engagement into which he had entered. It is probable that he did not long survive it: for by a subsequent deed, Juliana, who stiles herself his widow, releases all her claim to dower on the lands which lately belonged to him in Stanileg, as it is there called: hereby entitling herself to a continuance, during her life, of a moiety of all the provisions stipulated above. They were certainly both dead in the abbacy of Luke, (1271—1278) when the house here mentioned was granted to one Adam de Biscopham and his wife, who had conveyed to the convent estates in Lan-

"dainty dishes or plates, such as are served at great men's tables just before the fruit."

[1] "Omnibus Christi fidelibus ad quos presens scriptum pervenerit Stephanus de Stanleya salutem. Noveritis me cartam dominorum Abbatis & conventus Salop. recepisse in hec verba. Universis sancte matris ecclesie filiis presens scriptum visuris vel audituris Frater H. miseratione divina abbas Salop. & ejusdem loci conventus salutem in Domino. Noverit universitas vestra nos dedisse & pro nobis & successoribus concessisse Stephano de Stanleya in manerio nostro de Estleg & Juliane uxori sue tunc superstiti duos panes monachiles quemlibet de pondere 50 solidorum & unum panem servientium & 2 lagenas de cervisia conventus & 1 lagenam de cervisia famulorum & 1 ferculum carnium & 1 intermissum quale habent servientes abbatis per dies carnium, & 1 ferculum alicujus generis piscium per dies piscium, per servientem ipsius Stephani & Juliane ad hoc deputatum accipienda de coquina abbatis per singulos annos quoad dicti Stephanus & Juliana vixerint, plenarie & absq; omni contradictione. Concessimus etiam dictis Stephano & Juliane 1 marcam argenti pro robis suis contra Natale Domini vel infra predictum terminum & 5*s*. pro pannis lineis, calciamentis, & sustentacione ignis eorundem ad festum beati Petri ad vintula per singulos annos sine occasione aliqua percipienda. Ad hoc concessimus dictis Stephano & Juliane 1 mesuagium cum omnibus pertinentiis in vico nostro de Forieta in quo Thomas Pincerna (*in another deed he is called Thomas dictus le Botyler*) habitare consuevit, in quo habitare possent libere & sine omni exactione dum vixerint, & cum opus fuerit, redificari & emendari faciemus sumptibus nostris nisi culpa sua fuerit distructa vel combusta. Si vero dictus Stephanus dictam Julianam supervixerit, tunc idem Stephanus plenarie omnia prenominata (salvo quod de dicta marca medietatem pro roba sua) percipiet. Si vero dicta Juliana supervixerit dictum Stephanum, percipiet tantum medietatem omnium predictarum portionum & medietatem predicte marce pro roba sua, rata permanente concessione nostra de mesuagio predicto & redificatione & emendacione ejusdem. Si vero contingat quod dicta Juliana mortuo dicto Stephano vexaverit nos vel successores nostros de dote sua recuperanda de terris a dicto Stephano nobis datis & concessis, immunes penitus erimus a prestatione omnium porcionum sibi a nobis concessarum, similiter & a concessione domus supradicte. Predictam vero donationem & concessionem pro nobis & successoribus nostris predictis Stephano & Juliane dum vixerint modo supradicto facimus ne iidem Stephanus & Juliana ad inopiam vergerent ea occasione quod omnes terras & possessiones quas habebant vel habituri sunt apud Stanleyam in manerio nostro de Estleg vel alibi nobis charitatis intuitu contulerunt. In cujus rei testimonium presenti scripto sigilla nostra apposuimus, & dictus Stephanus transcriptum istius carte sub sigillo suo & nomine suo confecit. H. T. Rogero Corbett de Tasseleg, Hug. de Kinsitheleg, Andr. de Northleya, & multis aliis. Datum anno gracie M°. CC°. LII°. In hujus rei testimonium presenti scripto sigillum meum apposui." No. 141.

cashire. In consequence of which abbot L. and the convent grant to him and Christiana his wife, as long as they shall live, two conventual loaves, three gallons of the best ale, a competent mess from the abbot's kitchen (ferculum competentem de coquina abbatis), and also, when the abbot is at home, an intermissum; and for a page and maid-servant, two pages loaves, two gallons of inferior[1] ale, and a page's mess out of the same kitchen: (& garcifero suo & ancille sue 2 panes garciferinos & 2 lagenas posterioris cervisie & unum ferculum garciferinum): the said Adam shall yearly receive a robe, such as one of the best servants of the abbot hath, and livery for a nag, such as the abbot's servants receive[2], and his wife (who probably preferred being left to her own taste,) shall have 10*s*. yearly for a robe. Moreover the abbot and convent shall provide them with a competent house, which is expressed to be that which they first granted to Stephen de Stanley and Juliana his wife, to inhabit as long as they shall live. The survivor shall receive a moiety of all these provisions, except that Christiana, if she be the survivor, shall not receive livery for a nag; and when either of them shall go the way of all flesh, the abbot and convent shall receive a moiety of all their moveable goods, in name of legacy, so that no testament of theirs subsequently made, shall have any place. Witnessed by sir Ralph de Hingham, then justice[3], sir Stephen de Buterleg, and master Robert de Stoke[4].

The persons thus fed and provided for by the abbey were called "*guests*[5] *of the house.*" Engelard le Marshall of Pulile, (Pulley,) by deed

[1] Posterioris, i. e. ale of the last running, probably small beer. Eight quarts of ale a-day for two persons seems a great deal; but then we must remember that they had no tea, or perhaps wine.

[2] "Liberationem ad unum runcinum quale unus servientium Abbatis suo runcino percipiet."

[3] Ralph de Hengham occurs as a justice of the king's bench in 1270; was made chief justice of that bench in 1278. This deed must therefore be of some date between those years, which precisely corresponds with the abbacy of Luke de Wenlock.

[4] C. A. S. 402.

[5] Some of the persons who thus came to sojourn in the vicinity of the abbey, were probably induced to do so by motives of religion. The old homily of St. Wenefrede, mentioned in a former note, speaks of one such instance, and there were probably others. "To sterre youre devocyon the more to this Sent, now I wulle telle yow a myraculle that was done to a mon of Erkalle towne, that was called Adam. This mon was grevesly payned with the fallynge evelle, and bothe his hondus weron turned azeynward (*backward*) and layen flate to his armes, so that the armys weron stompus and noe armes. He had also suche a grevance in his on legge, that he myzte nott goo but with myche peynance. So this Adam, with these grett grevus, with myche penance he comme to the schryne of Sent Wenefrede, and was therre in his prayers alle a nyzte. But on the morowe, what for wached, what for wery, he falle on slepe, and when he woke he feld hym selfe hoole in alle his lymmys, and syz (*saw*) his hondus streyzte evon owte, and stirryd his fyngurs alle at his lykynge, and sayed whedur he myzte goo Wherfore with hyz voyce he thonked God and this holy madon, and was fayne (*glad*) of his heyle, that he made a woo, that he wolde never goo from hur, but by [*abide*] a servant in that churche alle his lyve aftur, and so he was." There is also a story of "a gret mon," a knight of Wales, "that was dowmbe, and myzte no thinge speke but alle by signes:" he coming to a day of her translation, and drinking, in consequence of a vision, some of the water that her bones were washed in, recovered his speech,—"when he had dronkon of that water, he was *hoole as any fysche*, and a non he gude in to the quere, and by [qu. *to*] the covent he tolde oponly that he com thydur for no other thyng but only to se the doying of the solempnite. *But now, for sche hathe, of her gret curtesy, zeffen me my speche, and heled me in my body also, therfore I wulle be her pylgryme whille that I lyve:* and so he was ever aftur."

in the Chartulary[1], dated in 1270, reciting that he had received the forestership of the Wrokene from the abbot and convent of Salop, well to keep, by himself or his attorney, during their pleasure, covenants (among other things,) that "we will not exact from them any thing to eat or drink against their will: but we will be content with those things with which a guest or *guestess* of the house (hospes & hospetissa domus) will be content."

The monks appear every where to have been bountiful and kind masters: and a deed in the Chartulary[2] enables us to state their allowance of corn to their servants. Richard de Tunstall had made away all his property to the abbey; in return, they settle upon his son "a burgage in the town of Betton sub Lima," with various privileges, "and that he shall take his livery; viz. a quarter of corn every six weeks, like our other servants in that manor[3]."

They had various demesne houses. Three are mentioned in a deed[4], whereby William Burnell, son of William Burnell, in the time of Henry III., permits them to take easements (*aisiamenta*)[5] in his grove of Longeleg (Langley) and to carry them "sine impedimento vie publice ad tres dominicas domus suas, de Drayton scilicet, Eiminstr' & Bethton, per visum forestarii mei." These *dominicæ domus*, demesne houses or lord's houses, were, we presume, manerial residences: and those mentioned above were probably at Dryton near Wroxeter, and Abbot's Betton near Berrington: about Emstrey there is no doubt.

The abbey tenants used to pay aid on certain occasions. Robert le Senner acknowledges to have received for his homage and service a messuage in Coleham, and a croft called Dayfoxiscrofte, from sir H. abbot and the convent of Salop, in fee and inheritance, "Ita quod quando homines ipsorum de Forieta auxilium fecerint prefatis Abbati & Conv. ego, &c.": in that case, I and my heirs will make reasonable aid to them[6].

But a deed of master Reginald Pinzun (the same who about 1241 gave them land at Aston near Newport) is most memorable for the light it throws on the state of our abbey and town in the middle of the thirteenth century. By that deed (No. 163 of the Chartulary) he sells and quitclaims to the monks, "to them and the offices of the same place," (*ipsis & officiis ejusdem loci divisim subnominatis,*) the following lands, rents, and tenements:

1. All his land in the market-place *(foro)* of Salop which belonged to Peter son of Peter son of Roger, and lies between the land formerly of Will. Bydy, and that of the said monks which had belonged to Robert Schitte son of Thurstan, and between the *Great Street* (magnam viam) and Gumbestolesmore: paying to the king the yearly rent of 12*d.*

[1] No. 114.
[2] No. 94.
[3] "Et capiet liberationem suam per sex septimanas unum quarternum bladi quale capiant alii servientes qui nobis in dicto manerio de Betton deserviunt."
[4] No. 156.
[5] An easement is that which a man may take in the land of another, as a right of way, a watercourse, or, as most probably in the case before us, wood for repairs, fuel, hedges, or the like.
[6] C. A. S. 403.

2. To their kitchen, 5*s.* of a messuage situate between the messuage of Alan Talpeni and that of Robert Palli.

3. Also to their kitchen 3*s.* out of the land holden of the grantor hereditarily by Jordan the fisherman.

4. Also to their kitchen, 2*s.* of a messuage in Frankevill, which Walter son of Henry Weaver *(filius Henrici Textoris)* held of the grantor.

5. To the fabrick of the said abbey, two messuages in Frankevill lying between the messuage holden of the grantor by Walter Mauhw, and the land which belonged formerly to Robert de Scholton.

6. To the same fabrick, 12*d.* yearly of the tenement in Frankevill holden of the grantor by William son of Reiner Ruffus.

7. To the chauntry *(cantarie)* of the said abbey, 3*s.* and three hens yearly, for a messuage holden by Alan Lemen.

8. To sustain the light before St. Mary's altar in the said abbey, 40*d.* yearly of a messuage in Frankevell, situate between that of William son of Reiner Ruffus, and that of Roger son of Wodie.

9. To the infirmitory of the abbey, the messuage which I had in the street of Merdevall: for which the infirmarius for the time being must pay to the King yearly at Hoked' 2*d.*; and also the like rent of the heirs of Geoffrey Goldsmith.

10. To the hostillary of the religious, 2*s.* yearly of the grange of William Page, and of the messuage of Cecily, widow of Henry Bilbe.

11. To the refectory, and to repair the cups, napkins, and spoons in the abbey, 12*d.* yearly of the messuages of Peter son of Peter son of Martyn, and Elias son of Reiner.

12. To the almonry *(elemosine)* fourteen acres of land lying under the cross of Kadigan, which land is called in English Crosfurlong, paying thereout the King's rent of 1*d.* This, in all probability, is the rich meadow now called Monk's Eye, lying between the turnpike road and the Severn, just under the old tenement called *The Bull in the Barn*, recently pulled down, the site, as we apprehend, of Cadogan's chapel, and still surrounded by much yew, indicating the sacred character it once possessed.

Witnessed by Richard Pride, Richard son of Reiner, then provosts of Salop, William Talpeni clerk, Clement son of Peter, and Peter his son[1].

The grantor is called by his Christian name alone in a deed[2], whereby James Bonell binds all his lands and tenements *in burgo Salop.* to the power *(potestati)* of the lord abbot and convent, to pay a yearly rent of 16*s.* of farm for that messuage which they had of the gift of master Reginald in the market-place of Salop, so that they may distrain for the same. "Noverit universitas vestra quod ego obligavi pro me & her. meis potestati dom. Abbatis & Conv. omnes terras, &c. ad nos p' ea distringend'

[1] Chartul. No. 163. [2] No. 170.

viz. in festo B. Petri ad Vincula 8*s*. argenti & in festo Purificationis B. Marie 8*s*. de firma pro messuagio illo, &c. quicquid contingat de illo prefato messuagio:" i. e. as it seems, he covenants to pay the rent, whether the house should stand or fall.

Among the various articles of annual expence to which monasteries were liable, that of pensions and corrodies was none of the least. It was a part of the prerogative of the crown to quarter one or more persons, according to the size of the monastery, upon every abbey of royal foundation. As this of Shrewsbury was not of that description, it might have expected an exemption from this burden. And such, perhaps, it did long possess. There is an instance, however, to the contrary, in the Chartulary: at least, of an attempt to charge the abbey with such a payment. The evidence of this is contained in a very elaborate "return" on the part of the monastery to certain writs of the King, commanding the monks to settle a pension upon William Hill, clerk. There was a person of these names, rector of Stoke-upon-Tern and Edgemond during the reign of Henry VIII.: and as that king was at no time very scrupulous as to the rights of any part of his subjects which it pleased him to infringe; and as the rector of Stoke was brother to sir Rowland Hill, a person of great weight in the city at that time, the transaction most probably belongs to this reign, and to one of the vacancies of the abbacy which took place during the course of it. The return is drawn up with all legal formality, and very much in the stile of a modern special-pleader, a circumstance which adds probability to our conjecture as to its date. It pleads the foundation by earl Roger, (Beeleem, as it calls him;) traverses any foundation by the crown; denies that the present body or their predecessors, or either of their abbots, ever granted a pension to any person by reason of the new creation of an abbot, at the request or command of either of the Norman earls or former kings; and pleads the statute of the late king Edward, progenitor of the new king, which ordained that the king of England shall not ask for any corrody or pension in any house of religion, unless where of right he may do so[1]: "wherefore," concludes the return, "we the aforesaid abbot and convent are not bound, nor ought, by the law of the land, to grant to William Hill specified in the said writs, any pension according to the exigency of the same writs." As this return is entered in the Chartulary, it is fair to conclude that it was successful: and that the abbot and his monks preserved it as a precedent for any future occasion of

[1] "For that archbishops, bishops, abbots, priors, ladies of religion, and others, have heretofore been greatly grieved by *prayers* of kings, who have prayed them *by great* menaces, for their clerks and other their servants, for great pensions, prebends, churches, and corrodies, so that they [the archbishops, &c.] cannot give or do any thing to their servants or friends . . . the king will not henceforth pray but where he ought." 1 Ed. III. stat. 2. c. 10. The reader is not to suppose that this return was drawn up soon after the reign of this king, because he is qualified as "late king:" that word is still used with as much latitude by modern pleaders.

the like sort; little foreseeing how soon a rapacious tyrant was to seize upon the whole of their estates. The abbey, however, if it once enjoyed an exemption from these burdens, was certainly liable to them in its declining years; for though we have no account of the burdens of this kind charged upon the abbey at the time of its Dissolution, yet the following list contains those which were still paid in 1553.

	£.	s.	d.
FEE.			
Francis, earl of Shrewsbury, High Steward of all the possessions of the said late abbey	3	6	8
ANNUITIES AND CORRODIES.			
William Poyner	2	10	0
Robert Poyner	2	6	8
John Poyner	5	0	0
Edward Mytton and Richard his son	1	6	8
William Beste	2	13	4
John Scudeamor	2	0	0
David Pole[1]	2	0	0
William Gower	8	13	4
Richard Germyn	4	0	0
Thomas Oseley	6	0	0
William Dingley	3	6	8
William Morgaune and Simon Walwen	2	0	0
Edward Litleton	5	0	0
Anthony Wikecliff	2	0	0
	52	3	4

And thus it appears, that even supposing, which is not to be supposed, that no other annuitants existed at the time of the Dissolution, than were surviving after a lapse of seventeen years, more than a tenth part of the regular income of the abbey, at the period of its downfall, was expended in payments, which brought them in no advantage. The mention of this event forms a suitable conclusion to these particulars concerning the internal management of the abbey, and we shall now proceed to a catalogue of their abbots, in which we shall intersperse such few other matters of an historical nature, as require to be noticed.

ABBOTS.

I. FULCHERED. Earl Roger's first declaration of his design to found an abbey at Shrewsbury, was made in March 1083. Within four years, viz. in 1087, but towards the close of the year, an abbot was appointed: for Ordericus writes, "*primus abbas illius monasterii, Guillelmo Rufo regnante, eloquens Fulcheredus fuit,*" the first abbot was the eloquent Fulchered in the reign of William Rufus. This king did not succeed his father till the September of that year: and it will appear hereafter that the appointment must have taken place during the course of it. Stow calls this abbot the founder's son, on what authority we cannot learn. Ordericus has preserved

[1] An eminent civilian, afterwards bishop of Peterborough.

one specimen of our abbot's "eloquence;" and as sermons of the eleventh century are not common, the reader will not be displeased to see it.

Rufus, as all histories agree, was of a very irreligious temper; preyed himself, and permitted his nobles to prey, upon the ecclesiastical benefices, to the great discontent of the clergy; and it was upon this subject that Fulchered delivered a discourse, which, from the circumstances which attended it, was somewhat remarkable. "In the month of July, 1100," says Ordericus[1], "a monk of St. Peter of Gloucester had a vision, in which he saw the Church, under the figure of a glorious matron, beseeching our Saviour to avenge her on the King of England: and receiving for answer, that the day of vengeance was near. This dream he related to Serlo his abbot; who thought it his duty to write an admonitory letter, apprizing his sovereign thereof. The first day of August is the feast of St. Peter ad Vincula, a day always observed at Gloucester with great solemnity. Fulchered, abbot of Shrewsbury, a powerful preacher and eloquent expounder of God's law, ascended the pulpit, and took occasion in his sermon to denounce the impending wrath of Heaven against impenitent sinners. *The Lord cometh*, said he, *to execute judgement on the publick enemies of His Spouse. Moab and Edom will He smite with the sword of open vengeance: and He will overturn the mountains of Gilboa with tremendous commotion. The wrath of God will no longer spare the transgressors. Behold! the bow of celestial anger is bent against the reprobate; and an arrow, swift to wound, is drawn out of the quiver.* Such was the nature of our Salopian abbot's discourse. The very next day, Rufus, having first received and derided the monk's dream, was slain by an arrow from the bow of Tirel: and it was natural for Ordericus to say, that this gave to Fulchered's sermon "the air of a prophecy."

The death of this abbot is placed by Ordericus in 1120[2]; "and to him," says that writer,

II. "GODEFRED succeeded, in the reign of Henry. Both were literate and religious pastors, and studied to educate the Lord's flock diligently for nearly forty years." As Godefred was "soon after cut off by sudden death[3]," viz. in 1127, this necessarily fixes the appointment of Fulchered to 1087. On the decease of Godefred,

III. HERBERT "usurped the rudder of the infant establishment[4]:" an expression which has been supposed, but perhaps erroneously, to denote somewhat of irregularity in his mode of obtaining this appointment. The historian may have employed *usurpo* in a good sense, and that he did so is nearly certain from the fact that Herbert received regular benediction

[1] Lib. x. p. 781.
[2] Ib. lib. xii. p. 878. Browne Willis places in March 1113.
[3] Orderic. ut supr.
[4] "Gubernaculum rudis abbatiæ usurpavit." Id. ibid.

(i. e. consecration) from William archbishop of Canterbury[1]. It was this abbot who, in 1137, "by advice of his brethren," sent in search of St. Wenefrede's bones, his prior, Robert, who is said to have succeeded Herbert: but there must have been an abbot

IV. RANULPH, or *Ralph*, between them[2]. The Chartulary has an instrument issued by Th. archbishop of Canterbury, primate of England, and legate of the apostolick see, addressed to his venerable brother and friend W. bishop of Coventry, in which he states, that *Ranulphus of good memory, abbot of Salop*, had, against conscience and the consent of his convent, granted two portions of the tithe of Emstre to the church of Ettingham, (Atcham;) and directs the bishop to permit Robert abbot of Salop to recall the said portion into its former state[3]. A comparison of the lists of archbishops of Canterbury and bishops of Lichfield will prove that these initials can denote none but archbishop Theobald (1138—1160) and bishop Walter (1149—1162): consequently, that the instrument must have been written between 1149 and 1160: that Ranulph was then dead, and Robert then living.

V. ROBERT, the *importer* of St. Wenefrede, and said to have been a Pennant, died in 1167.

VI. ADAM succeeded, and was deposed 1175.

VII. RADULPH, a monk of Canterbury, was appointed in the same year[4] abbot of Salopesbury in his room. He is co-witness with Reiner, bishop of St. Asaph [1186—1224], to a deed of B. [Baldwin] archbishop of Canterbury [1185—1190], whereby that primate certifies that the abbot and convent of Haghmon had exhibited to him certain instruments touching the vicarage of Stoke Say[5]. This fixes Radulph to have continued abbot here to some year between 1186 and 1190. He may be called *Ralph the Second*.

VIII. HUGH was abbot in 1190, when he entered into an agreement with the prior of Wenlock about the wood of Mount Gilbert, which we need not here recount. He granted the advowson of Kirkham in Amunderness to Theobald Walter: which grant is witnessed by Hubert, arch-

[1] Gervasius Dorobornensis ap. Twysden X Scriptores, p. 1668.

[2] A good MS. copy of Lloyd's Antiquities of Shropshire (Bibl. Bodl. inter MSS. Gough) gives us the name of another abbot of Salop, BALDWIN DE NORTHLEY: but as it only quotes an undated deed, without setting it forth, we are unable to insert him in his proper place.

[3] "Th. D'i gra' Cant' A'pus Anglie primas Ap'lice sedis legat' ven'abili fr'i & amico W. Coventr' Ep'o & Archidiacon' Sal't'm. Sciatis q^d bone memorie Ranulph' ab'as Salop p'ter conscienc' & consens' convent' sui, ec'l'ie sue cond'onem dete'orem fac'e non potuit nec debuit, verum ut accepim' duas porc'o'es decime d'nij de Emstre p'ter consc' & cons' conv' sui diminuit & inde ab eccl'a sua aliq'm portiunculam alienando sine concession' conv' sui ec'l'e de Ettingham q' nu'c est in bonis Lilleshullens' abb'ie assignatas concessit, liceat nichilomin' Rob'to abb'i Sal' eand'm dec'e porc'o'em justicia dictante in pristinum statum revocare & in usus monachor' sicut antiquitus erat reducere; in hoc quoque vobis p'cipim' quaten' justiciam Salopesbur' monast'ii sum'op'e manuteneatis. Valete."

[4] Gervas. in Twysden X Scriptores, p. 1432.

[5] Chartulary of Haghmond.

bishop of Canterbury from 1193 to 1207[1]. No. 106 of the Chartulary of our abbey is a grant by this Hugh to William Fitz Alan, who succeeded his father in 1172, and died in 1214: and which is witnessed by W. [William] bishop of Hereford (from 1186 to 1200). Calling to mind that it is "authentically delivered that special prayers are more efficacious than general ones, and that he might obtain merit with the Most High by the special devotion of his brethren," he "assigns to them, for their fuller refection on his anniversary," certain rents of abbatial estates: one of them granted to the abbey by "Robert bishop of Bangor of pious memory:" which fixes this deed to some time after 1213, when that prelate died[2]. In one deed this abbot is called *Hugh de Lucy*. It must have been during his time that Walter bishop of Chester (as the bishops of Lichfield were then often styled) issued a charter, of which mention must here be made, not only as enumerating the churches which then belonged to our abbey within his diocese: but much more as elucidating the state of parish churches generally in that age, and te steps by which certain chapels came, in process of time, to grow up to an independence upon their mother churches. In this instrument, the bishop commands, that the priests, who, by the constitution of the monks, preside over their churches, shall pay the accustomed yearly pensions; that the said monks shall continue to enjoy the tithes which they have hitherto without dispute possessed, as well in their own lordships, as in those of others: "and because we have necessarily blessed cemeteries and dedicated chapels in some of their parishes, we command that the chapels be subject to the mother churches as daughters, (*matribus ecclesiis sicut filie,*) so that on solemn days all the people assemble not at them, but at the mother church: and the priest of the mother church may cause the bodies of the deceased, whom he shall please, to be carried to the cemetery thereof." The bishop then sets down the churches or tithes included in his confirmation. "Propter fratrum autem quietem hic annotare placuit

[1] Cartul. 85.

[2] The deed is worth reading:

"Omnibus sancte matris, &c. H. Dei miser. dictus Abbas Salop eternam in D'no Salut. Quum, sicut in autenticis reperitur, speciales orationes juvant super generales, ut non tantum generali, sed et speciali fratrum nostrorum devotione mereamur apud Altissimum adjuvari, eisdem fratribus nostris ad uberiorem refeccionem in anniversario nostro quosdam redditus percipiendos singulis annis assignavimus: viz. 6*s.* de Hauechelega & 5*s.* de Clia quos Thomas Maudith ecclesie nostre concessit, & 5*s.* de Neventon quos Johannes Extraneus in excambium partis nemoris nostri nobis donavit, & omnes reddit̃us in Colebam quos bone memorie Robertus Bangorn. Episcopus ecclesie nostre in elemosinam dedit. Duas etiam sutemas [de] siligine de ecclesia de Bassechurche sumendas assignavimus pauperibus erogandas. Redditum etiam provenientem de schoppis super pontem quas Germanus ibidem construxit refectario concessimus, ut ex eo redditu fideliter per visum conventus tractato, ea que necessaria sunt in refectario comparentur. Rogamus itaque omnes successores nostros quatinus hanc concessionem nostram pro Deo concedere velint & confirmare. Si quis autem perversitatis & avaritie tactus macula hanc concessionem nostram irritare voluerit, in ipsum & in omnes fautores ejus toto conventu concedente & confirmante sententiam maledictionis intulimus." C. A. S. 379.

From the absurd practice of that age, of frequently putting only the initial letter of proper names, we should not know whether to assign this deed to Hugh, or a subsequent abbot, Henry, were it not confirmed (No. 380) by abbot Walter, who preceded Henry.

que sint ecclesie vel decime quas nostre auctoritatis sigillo confirmare ratum duximus. Ecclesia S. Luc. de Hodeneht cum decima ejusdem ville & cum decima de Papelawe & Lochefordie cum capellis ad prefatam ecclesiam pertinentibus. Ecclesia de Archalou cum decima ipsius manerii & cum decima de terra Wiscardi & decima Rodintone cum capellis ad eandem ecclesiam pertinentibus. Ecclesia de Edgmundona cum decima ipsius ville & cum capellis ad eam pertinentibus. Ecclesia de Novoburgo, & ecclesia de Itessala cum decima manerii & cum decima Cambrestone & cum capellis ad prefatam ecclesiam pertinentibus. Ecclesia de Donintona & ecclesia de Toanga. Ecclesia de Welintona cum decima manerii & cum decima de Walecota & cum capellis ad eam pertinentibus. Ecclesia de Worocwardina cum decima ville & cum capellis ad eam pertinentibus. Ecclesia de Optona cum decima ville & cum capella de Widintona & cum decima illius ville & cum decima de Preston & cum capellis ad predictam ecclesiam pertinentibus. Ecclesia de Conedovera cum decima ejus & cum capellis ad eam pertinentibus. Ecclesia de Biritona cum decima ville. Ecclesia de Nessa cum decimis ejus. Ecclesia de Albo monasterio cum decima ipsius & capell. ad eam pertin. Ecclesia de Baschirche cum ecclesia de Ruetona, & ecclesia de Pectona que ad eam sicut capelle pertinent. Ecclesia de Mudla cum decima ejus & cum capellis suis, & ecclesia de Mortuna."

The above is contained in an Inspeximus by archbishop Boniface: No. 61 in the Chartulary.

IX. RALPH III. is stated to have died in 1218.

X. WILLIAM, whose name is said to have been Langton[1], is said also to have been alive in 1221. If this is correct, he must have been dead before the 5th of July; for on that day the abbacy was vacant, as custody of the lands and tenements of the abbey was then granted during pleasure to John Bacun, clerk of the lord legate[2]. The vacancy was supplied in the course of the month: for on the 23d restitution of them was granted to the new abbot,

XI. WALTER, late prior of Leominster.

Owing to these frequent changes, and the consequent vacancies, or to some other cause, the abbey of Shrewsbury complained about this time of very ill usage from their neighbours.

In or about the year 1220, it procured a bull from Pope Honorius, dated at Viterbo in the 4th year of his pontificate, directed to his venerable brother the bishop, and his beloved sons the dean, of the great church, and the prior of St. Guthlac of Hereford: in which, after reciting the frequent injuries committed against the monastery of Salop both by clerks and

[1] Peck, Supplement to the Monasticon. MS. in Mus. Brit. 4935. His obit is there placed on the 26th of August: a date which we cannot reconcile with his being alive in 1221, and dead before July 5.

[2] Close Rolls of that year, membr. 6.

laymen, and the expence which would be incurred by an application to the apostolick see from so great a distance on every occasion, his holiness empowers the said bishop, dean, and prior, or two of them, of whom the bishop to be one, to proceed by ecclesiastical censures against all persons within the province of Canterbury who shall in future molest the religious[1].

It was probably before the receipt of this bull, that the convent had recourse to Hugh Foliot bishop of Hereford: for that prelate, by a deed in their Chartulary[2], addressed to his archdeacons, deans, and priests, directs them, "as soon as you shall receive a complaint from the abbot and convent of their having been disturbed in their possessions, or of themselves or their 'men' having received any injury, you shall, by my episcopal authority, and without delay, solemnly, with lighted candles, excommunicate the malefactors who shall be named to you; and further you shall order such excommunicated persons, in whatever parish they may be, to be carefully shunned by all men, until they have made condign satisfaction of all the things taken away, and you shall forbid divine service to be celebrated while they abide in such parish." A very effectual mode, one should suppose, of enforcing the security of the monks.

Walter is said to have died or resigned in 1225. But the patent rolls of 7 Hen. VII. prove that the royal assent was given, Aug. 24, 1223, to the election of

XII. HENRY, late prior[3].

In 1234 this monastery was visited by Edmund archbishop of Canterbury, afterwards canonized. He published a brief in favour of the abbey directed to the archdeacons, officials, and deans of the dioceses of Hereford, Coventry, and St. Asaph, which may be seen in the note[4], and in which he

[1] "Honorius Episcopus Servus servorum Dei venerabili fratri Episcopo & dilectis filiis Decano majoris ecclesie ac Priori S. Guthlaci Hereford. Salutem & apostolicam benedictionem. Quoniam minus [l. nimis] dispendiosum esset & grave dilectis filiis Abbati & Conventui Salop. Conventrensis dioceseos, cum sint in remotis partibus constituti, pro singulis querelis apostolicam sedem adire, cum frequenter, a multis tam clericis quam laicis, gravibus sunt injuriis lacessiti; ad supplicationem eorum super his, eis duximus providendum. Quocirca discrecioni vestre, per apostolica scripta percipiendo mandamus, quatinus, cum a dicto abbate & conventu fueritis requisiti, molestatores eorum in Cantuar. provincia constitutos, ut eis ablata restituant, & de dampnis & injuriis irrogatis satisfaciant competenter, vel in aliquos compromittant [*we cannot correct this*] qui appellatione remota, justicia mediante procedant, per censuram ecclesiasticam sublata [f. *sublato*] appellationis diffugio compellatis. Quod si non omnes hiis exequendis potueritis interesse, Tum ea, frater Episcope, cum eorum altero nichilominus exequatis. Dat. Viterbii 6 Kl. Decembr. pontificat. nostri anno 4." C. A. S. 368. b.

We have placed this bull in 1220, because we conceive it to belong to Honorius III. who ascended the papal throne in 1216.

[2] No. 339.

[3] Monasticon, new edit.

[4] It is in the Chartulary, No. 57.

"E. Dei gratia Cantuar. Archiepiscopus totius Anglie Primas dilectis filiis Archidiaconis, officialibus & decanis per Herefford. Coventr. & Assav. dioceses constitutis, Salutem, gratiam, & benedictionem. Licet universis & singulis provincialibus nostris sumus justicie debitores, specialiter tamen illos confovere & protegere tenemur, qui, spretis hujus mundi illecebris, divino se manciparunt obsequio. Attendentes igitur religionem & vite honestatem Abbatis & monachorum Deo in monasterio Salopesb. sub regula Beati Benedicti famulantium, personas eorundem, possessiones & bona omnia sub ecclesie Dei & nostra recipimus protectione, sub obtestatione divini judicii inhibentes, ne

highly commends the religious and decorous conduct of the abbot and his monks.

The following privilege was granted a few years earlier, but whether in the abbacy of this Henry, or of some other whose name has not reached us, we cannot pronounce. Before the institution of constables, which did not take place till 1253, it appears that the king used occasionally, perhaps on the emergency of any sudden tumult or insurrection, to appoint serjeants to keep the peace. They were called grith-serjeants, from the Saxon ȝriꝺ, peace: and had the power of exacting some payment, called *doveret*. From this payment Henry III. by a charter dated at Westminster, 25th Jan. in the 11th year of his reign (1227), exempted all the lands of the abbey of Shrewsbury. This instrument is No. 54 of the chartulary; and, as it is, we believe, the only one now extant which treats of this branch of our ancient law, (for the term is unknown to all the glossaries and law books,) that part of it which relates to our present subject, is inserted below[1].

XIII. ADAM II. is stated to have been elected in 1244. Two years after, viz. in the third year of pope Innocent (the IV. i. e. 1246) the monks obtained a bull, setting forth the injuries committed against their lands, tithes, possessions, rents, and other things by the abbey of Lilleshull, Robert de Halectone, knight, and others as well clerks as laics of the dioceses and cities of St. Asaph, Hereford, and Lichfield, and authorizing the dean and precentor of the latter to convoke the parties, hear the cause, and amoving all appeal, determine the same by ecclesiastical decision. Dat. Lond.[2] viii kl. Jun. Pontif. nostri A. 3.[3]

Adam had the misfortune in 1251 to fall under the displeasure of both his sovereigns, king Edward and the Pope: he was fined by the first; and deprived of his office and benefice by the other, who conferred the same upon a certain monk of Evesham[4], by name

quis eos vel bona sua contra libertates ecclesiasticas presumat indebite molestare. Si quis autem huic protectioni nostre, ausu temerario contradicere presumserit, indignationem omnipotentis Dei & nostram se noverit incursurum. Vobis autem mandamus firmiter injungentes quatenus cum ad vos de possessionibus suis ac bonis aliis fuerit prolata querela vel competenti monitione premissa, malefactores & inquietatores eorundem ea celeritate qua decuerit ad satisfactionem debitam auctoritate nostra per censuram ecclesiasticam compellatis. Sic vos in hoc negotio gerentes ut devocionem nostram [*vestram*] nobis merito reddatis in Domino commendabilem. Datum apud Salop. VII Non. Maii. Pontificatus nostri anno primo. Valete."

[1] "Henricus Dei gratia, &c. Archiepiscopis, &c. & omnibus fidelibus suis Salutem. Sciatis nos, &c. concessisse, &c. Quod si aliquo tempore constituti fuerint servientes in comitatu eodem qui vocantur Grith Sergans doueranz ad communem pacem servandam, Ipsi Abbas & successores ejus & monachi & homines sui quieti sint imperpetuum de douerette predictorum servientium. Ita quod in terra predictorum Abbatis & monachorum sive in terra hominum suorum nullum de cetero capient douerettum." From a fine, 16 of king Henry, son of king John (1232), between Imbert prior of Wenlock and Walter de Clifford, "De quietancia *doveretti* forestariorum predicti Walteri per totam terram S'ce Milburge que est circa Clivas," it appears that *doveret* was some kind of payment exacted from the prior's tenants by Clifford's foresters. It will bear a similar sense here. The word is unknown to the glossaries.

[2] As Innocent III. was never in England, Lond' must have been an error of the transcriber for Lugd', Lugdunum, Lyons, often the residence of this Pope, and where he had holden a council the year before.

[3] C. A. S. 390.

[4] Annales Theokesbir. f. 48. M.CC.LI. "Abbas

XIV. HENRY. This abbot is said to have been sent ambassador to Alphonsus king of Castile, a prince with whom our Henry III. had many dealings, and whose niece his son Edward I. married. The death of this abbot, who may be called *Henry the Second*, is placed in 1266; but in all probability this is a mistake, for

XV. THOMAS is said to have been elected in 1258, and in that year, (43 H. III.) the prior and convent paid forty marks to hold the abbey during a vacancy[1]. Thomas's death is also placed in 1266; and William is said to have received the temporalities August 11, 1266.

XVI. WILLIAM (de Upton) was abbot in 1267: for on the 23d of September in that year (51 Henry III.) the king, being then at Shrewsbury, granted the monks an important privilege, viz. that on the first vacancy of their house by the cession or decease of *William their abbot*, the prior and convent should have the custody of their abbey during the whole time of its vacancy, and receive the issues and profits both in tallage of their men[2], and in every thing else to their own behoof. For this concession the monks paid forty marks, equal, perhaps, to £700, and upwards, of modern currency. From an entry immediately following on the same roll it would appear, that these religious had sided with the barons in the lately suppressed rebellion; for the record goes on to say, "It is to be known that our lord the king hath remitted to the said abbot and convent all the rancour and indignation which he had conceived against them by occasion of the trouble of the realm, and has pardoned all the transgressions which they are said to have done against him by adhering to S. [Simon] formerly earl of Leicester[3]." At a subsequent period of our history, when kings chased each other from the throne with so much rapidity, all persons who had any thing to lose, deemed it advisable, upon the accession of a new dynasty, to sue out pardons for having adhered to the former one, even though they had paid it nothing more than a *passive obedience*: and the most respectable persons, even grave ecclesiasticks, were content to receive pardon for as

Salopesbir' per regem [a word illegible, which looks like mulctatus] privatus est officio & beneficio Abbathie per dominum papam, quam abbatiam contulit cuidam monacho de Evesham."

Willis makes the succession thus: Adam elected 1244. Another Adam (late Sacrist) elected May 1250. William Supprior, of Coventry, elected Aug. 1250. Henry, the Evesham monk, elected 1251.

[1] Lloyd, MS. from the Patent Rolls.

[2] See tallage explained, i. 85.

[3] Pat. rot. in Turri Lond. 51 H. III. m. 6.

"Rex omnibus, &c. Sciatis q^d p' finem 40 marc. que prior & convent' eccl'e ap'lor' Petr' & Paul. Sallop nobis fec'unt concessimus eis p' nob. & he'dib' n'ris hac vice de gra' n'ra spe'li quod quam p'mu' abb'iam suam p' cessionem vel decessum Will'i abb'is sui vacare contig'it ipsi prior &. conv' h'eant hac vice custodiam abb'ie sue toto t'pe vacaco'is ejusdem & percipiant o'es exitus & provent' ejusdem abb'ie ad opus suum tam in tallag' hominum suorum quam in terris & aliis rebus ad ip'am abb'iam spectantibus que ad nos p'tinere possent si custodiam illam in manu n'ra teneremus, &c. T. ap Sallop. XXIII die Sept. Et sciendum q^d d'n's Rex remisit p'd'cis Abb'ti & conventui omnem rancorem & animi indignac'o'em quos idem Rex erga ip'os concep'at occ'one t'baconis hoc in regno Angl' & eis p'd'navit omnes tr'sgress'ones quas ip'os contra R. fecisse diceba'tur adhe'ndo S. quondam com' Leyc. & complicibus suis t'pe turbacois supd'ce. de gra' sua spali. p' ip'm R' & totu' consiliu."

many rapes and murders and other atrocious crimes, as the chancery clerk chose to put into the instrument. Whether this practice, an admirable one for fleecing the subject, had been introduced as early as the time of abbot William, or whether he and his monks had been *actively* concerned for Leicester, our materials do not enable us to state. From the largeness of the favours they received from the crown at this very period[1], the probability is, that they had not, and that this was a mere formal pardon. William occurs as abbot in April 1270.

XVII. LUKE DE WENLOCK was elected in 1271: and the king assented to his election Jan. 24, 1271,2. In 1274 he constitutes an attorney during his absence from England, previously to his setting out to attend a council at Lyons[2]. On his return home, abbot Luke in 1275 settles his new mill at Baschurch, (molendinum quod de novo fecimus quod est subtus vivarium de B.,) four houses[3] in Monks' Foregate, and a house which he purchased in London in the parish of St Athelburga the virgin within Bishopsgate, on the conventual kitchen, for the purpose of his own anniversary and obit, and one house[4] in the same Foregate to the custos of the Lady Altar, and he also confirms the grants and confirmations of the abbots his predecessors, brothers Thomas and William, made to the same kitchen: binding the whole under the indignation of Almighty God, St. Mary and St. Wenefrede the virgin. Dat. Salop. in pleno capitulo nostro mense Februar. A° D'ni M. CC. LXX. quinto[5]. We have seen an instance, and others will occur, of abbots establishing anniversaries for themselves out of the abbey estates. Luke, however, evidently settles *one* house of his own purchasing, *that* in London. Perhaps, however, even this had been bought out of the conventual funds; as in the aforesaid grant he reserves to himself and his successors, a competent lodging therein whenever he or they shall repair to the capital: (salvo tamen nobis & successoribus nostris abbatibus dicti monasterii hospitio competenti quandocunque ibidem venerimus.)

During this abbot's time, and in the beginning of the reign of Edw. I., the barony of the abbey of Salop was seised into the King's hands for contempt: but the abbot having paid a fine of fifty marks, the King by writ (6 Edw. I.) releases and pardons to him all "indignation and rancour of soul," and commands the sheriff of Shropshire to restore the said barony, with all the profit thereof from time of the said caption[6]. Luke resigned in the same year, 1278.

XVIII. JOHN DE DRAYTON succeeded, and received the temporalities Feb. 11, 1278,9.

[1] See the General History, sub ann. 1267.
[2] Prynne's Records, iii. 144.
[3] These are specified to be the houses which Tuder, William Pely, and Nicholas de Eminster, held, and that which Henry Herbard holds.
[4] That which did belong to Adam Pirlebagge.
[5] C. A. S. 281.
[6] Madox, Baronia Angl. p. 97.

In his time John de Peccham, archbishop of Canterbury, made a metropolitical visitation of the diocese of Coventry and Lichfield: and caused the instruments of his beloved sons the abbot and convent of Salop, touching their appropriated churches, separate tithes, and pensions, to be diligently examined: and "because it is dangerous to carry about many instruments, on account of their antiquity and fragility," he therefore by charter dated at Tachebrok (a manor of the bishop of Coventry and Lichfield), on the 16th of the calends of Sept. in the year aforesaid (1280), and the second of his consecration, certifies, that he accounts the said religious men to be sufficiently furnished with evidence in support of their said rights, as far as to the ecclesiastical forum appertains, and he inhibits all his subjects, *(universis subditis nostris,)* and all his subclerks, from molesting them in the premises. The instruments inspected by him were:

"Concerning the church of Ercalewe, the deed of collation by Roger earl of Salop, the appropriation of Alexander bishop of Lichfield and Coventry, the confirmation of the chapters of those places, and the letters of Pope Gregory IX.

"For a moiety of the tithes of Wellington, charters from the said earl, bishop, and chapters, with letters of Pope Alexander III.

"For the church of St. Oswald in the White Minster, deeds of collation by earl Roger and Warin the sheriff, with a confirmation by John son of Alan, afterwards lord of the White Minster, appropriations by Reiner I., Reiner II.[1], and Anian bishops of St. Asaph, and confirmations by the chapter of that see, and Pope Gregory IX.

"For the church of Momerfield, the deed of collation of earl Roger, the appropriation by Robert bishop of Hereford, and confirmations by that chapter, and Gregory IX.

"For the annual pensions from their churches in Coventry and Lichfield diocese, the grant by Roger bishop of Chester, and the confirmation by Richard bishop of Coventry.

"For the annual pensions of £4. from Stottesdon, 8*s.* 8*d.* from Castle Holigod, 2*s.* from Abbeton, and 2*s.* from Tuggaford, in Hereford diocese, the grant by Robert bishop of Hereford, and confirmations by that chapter, and by the glorious martyr Thomas our predecessor."

From a consideration of the pensions here mentioned or referred to, some idea may be formed of the relative opulence of the respective churches at that period.

During this abbot's incumbency, viz. on the 6th of July, 1286, king Edward I. reciting the provisions of the statute of Westminster the second, chap. 41, just then passed to prevent ecclesiastical persons from alienating the estates of their houses, and reciting further that the abbot of St. Peter of Salop had, notwithstanding that statute, conveyed to William de Merton certain lands in Mere co. Stafford, given to the said abbey by the king's ancestors for the purpose of celebrating divine offices in the chapel of Wudehuse, commands the sheriff of Staffordshire to seise the same into the king's hands. Abbot Drayton died in 1291.

XIX. WILLIAM DE MOKELEYE succeeded, and received the royal assent June 20th, and the temporalities July 2d in that year. He was pro-

[1] This Reiner the Second is to be added to our catalogues of the bishops of St. Asaph, in which he does not appear.

bably a native of Muckley near Morfeld, where the abbey had estates. His three immediate predecessors, and the same number of his successors, are proved, from their names, to have been born in Shropshire, and most of them, probably, on the monastick property. Monks, as has been said, were always kind landlords, and very generally imparted the benefits of education to any towardly youth among the sons of their tenants. This abbot held his office for forty years; but the only historical incident that we have met with respecting his abbey during all that time, is, that in 1313, Edward II. *borrowed* one hundred marks from him and his convent to prosecute the war against Robert Bruce[1].

During his abbacy, and as it seems[2] in 1322, Roger de Northbrugh, who had been promoted to the see of Lichfield about two years before, made a general visitation of his diocese, and coming to Shrewsbury, "visited the monastery both in head and members," and found some things which required correction.

1. The abbot and the obedientiaries (i.e. the officers) and administrators of the goods of the house did not render such an account as the constitutions directed. He orders that they shall do this twice, or at least once a year, before the whole chapter, or at least before the seniors.

2. A constitution of cardinal Ottoboni (the 39th) had directed, that certain ordinances of various popes therein specified, respecting the conduct of monks, should be read twice a year in full chapter. The bishop found that this was not done at Shrewsbury, and commands it to be observed in future, on pain of the prior's being suspended from his office.

3. He found that liveries[3] were sold and granted in the house without asking the consent of the diocesan, and commanded that neither they, nor corrodies, nor any thing of the sort, by whatever name they may be known, shall in future be so sold or granted to any one, either clerk or laick.

4. "Also, because we find that a great part of the convent is frequently absent from the refectory in the time of eating, contrary to the constitution in this behalf ordained, we appoint, &c. that the prior shall so restrain the common brethren from their former insolences by monastick disciplines, that three parts shall every day, unless prevented by canonical impediment, remain in the convent; and that the abbot, prior, and other presidents, shall with such caution moderate the refection of the younger brethren, that the form of the said constitution may be observed."

[1] De mutuo contra Scotos postulando: dat. ap Wyndsor, 13 Aug. Claus. 7 E. II. m. 25. Rymer, iii. 432. In 1333, the king, Edward III., writes to the abbot of Shrewsbury, in common with the other Shropshire abbots, to send him a contribution for the marriage of his sister Eleanor. Rymer, iv. 547.

[2] The instrument of visitation, as transcribed in the episcopal registers (lib. iii. 100 b.) has no date: but the entry immediately preceding is of September 1324.

[3] Liberationes. These are expounded to be money, clothes, or victuals, *delivered* by a lord to his servants

5. Novices ought not to be permitted to leave the cloisters before they had learned the service; the bishop found that at Shrewsbury they had, under various pretexts, been absolved from this "claustral abstinence;" and he commands, that for the future the *master of the novices* shall not permit them to wander out of "the claustral places," or to turn aside to strange or forbidden acts, or from the state of a novice, before they have learned and performed the service after the accustomed manner.

The decree comprising these particulars was transmitted to the abbot under the episcopal seal; and was to be published in the chapter-house before the assembled convent; any of whom was to be permitted to take a copy of it.

We find nothing further of this abbot; and the paucity of events which took place under his rule may be taken as a proof that he preserved his community in peace and quiet[1]. Certain it is that his successor and all his monks thought most highly of his services, and founded an anniversary for the commemoration of them. In this instrument, dated in their chapter of Salop[2] 4th July, 1333, they state that "in the time of his rule he so governed them and their monastery with diligent foresight, that he not only recovered what had been lost, collected together what had been dispersed, and attentively preserved what was collected together, but also increased their rents and possessions, and moreover acquired new ones, and, what is by no means to be omitted, nourished them happily and instructed them, as well by the example of good works, as by spiritual food;" they therefore grant, at their own charge, a daily chantry at the altar of St. Wenefrede within their monastery, to be for ever celebrated for his soul and the souls of his predecessors and successors, by a secular priest, who shall be bound by his corporal oath to perform the same, and shall receive "for his expences and exhibition," a chamber fitting his estate, in their almery, and six marks yearly [equal to at least £100 at present] by the hands of their almoner. Further stipulations are added for the perpetual maintenance of this chantry; and the deed is witnessed by some of the principal personages

[1] A slight incident, however, respecting the government of the abbey in Mokeley's time, may be worth notice in this place. It is contained in a letter from the bishop to the abbot and convent, dated on the 9th of the calends of February 1324. It recites, that "brother William de Coventre, a monk of this house, at the instigation of the Devil, had quitted it: he subsequently repented of this conduct, and was desirous of manifesting his contrition by entering into a stricter order; (from which it may not unfairly be inferred that the abbey of Shrewsbury was not *very strict*). No such stricter house could, however, be found willing to receive this disorderly monk. He therefore submitted himself, still retaining the habit of his order, to a certain hermit in the neighbourhood of Warwyk. But he continued to cherish a wish of returning to the abbey which he had abandoned; and the purpose of the bishop's letter is to request the abbot and convent to receive this returning prodigal; imposing upon him such penance as to them shall seem meet." Lichfield Registers, lib. iii. p. 14. a. The abbot and his brethren were not wrought upon by this missive; which produced another (19 b.) from the prelate, expressing his *wonder* that they had not complied with it, and *enjoining* them so to do.

[2] In capitulo Salop.

of the country, assembled in the chapter-house upon this occasion; sir William de Botiler[1], sir Roger Corbet of Hadele (Hadley), sir William de Hoptone, sir Walter de Huggeford, and sir Roger Corbet of Caus[2], knights · and confirmed by Roger bishop of Coventry and Lichfield, then residing at Wybbenbury, 14th Sept. in the year aforesaid, and the twelfth of his consecration[3]. At the same time[4] Richard de Dodinton, priest, was admitted by the bishop to the said chantry, (there called the perpetual chantry of William de Mokeley, late abbot.[5])

The mention of St. Wenefrede's altar in this instrument proves her worship to have continued in vogue after the lapse of two centuries. Her relicks, indeed, retained as much power of working miracles as ever they had done. "In the towne of Schrowesbury," says an authority that we have quoted already[6], "setan thre men to gedur; and as they seton talkyng, an atturcoppe cum owte of the wowz (*walls*), and bote hem by the nekkus alle thre, and thowz hit greuyd hem at that tyme but lyttulle, sone aftur hit roncoled, and so swalle her (*their*) throtus and forset her breythe, that two of hem wexon deed. And the thrydde was so nyz deed, that he made his testament, and made hym redy in alle wyse, for he hoped nowzte but only deathe. Then as he lay in his turment, he thowzt on Sent Wenefrede, and of her myraculus. And so, as he myzte, he bad his modur zo thyder, and offer a candulle to the schryne, and brynge hym of the water that her bones were wasschon yn, and so sche dyd. And when he had this water, he made wassche his sore ther with; and when he had done so, he felde that he amended: and then he made a wooe to Sente Wenefrede, that giff he myzte have lyffe and hele, he wolde make an ymage of sylvor and offur to her." The remainder signifies that he did so, "and be cum her servant ever whille he lyffyd after." An atturcoppe, gentle reader, is a spider: and whenever

[1] Of Wem.

[2] On the extinction of the baronial house of Caus by the death of Peter Corbet, 26 May, 1322, the next male heir, Roger, son of John, brother of the said Peter, styled himself, for a time, of Caus. He was, in fact, of Lee, and ancestor of the Corbets of Sundorn. He was knight of the shire 1323 and 1328.

[3] "Ex autographo penes D^nam Powys de Berwick." It is also entered on the episcopal registers of Lichfield.

[4] Dodinton's admission to the chantry is on the 7th of Sept., though the bishop's confirmation is not dated before the 14th.

[5] Notwithstanding all this commendation of Mokeley, his chantry was of very transient duration: at least, there is no second example in the registers of any priest being admitted to it.

[6] We have called it a homily; but it is more properly the announcement made by the priest preparatory to the celebration of her festival: and begins, "Goode men and women, suche a day ze schalle have Sent Wenefredus day," &c. Hearne printed it from a MS. of the book called Festival: and its diction seems to refer it to the period when Mokeley was abbot, or thereabouts. It must, we presume, be antecedent to 1398; for in that year, on the 2d of March, archbishop Walden instituted the feast of St. Wenefrede, "cujus corpus, (says his constitution with a strange ignorance of the patron saint of Shrewsbury abbey,) & reliquiæ in ecclesia conventuali monasterii *Sancti Thome Martyris* extra muros ville Salopie reconduntur & etiam continentur:" (Constitutiones ad finem Provincialis Tho. Lyndewode, p. 62. ed. 1679); whereas the homily says of her day, "the whiche day is *nott ordeyned by holy churche to be halowed*, but therre as men han devocyon to this holy madon." Walden fixes her feast for the 3d of the nones of November, (Nov. 3).

two persons shall be killed, and a third in danger of his life, in the 52d degree of North latitude, from the bite of that insect[1], it is probable that the prayers of St. Wenefrede would be as efficacious now as they were of old, for his preservation.

On the death of abbot Mokeley, the monks determined to proceed *per viam compromissi* to supply the vacancy: i. e. not being able to agree on a fit person, they entered into a mutual engagement to abide by the decision of seven persons, whom they appointed to make the election[2]. These electors chose

XX. ADAM DE CLEBURY, who had been prior. Having received the bishop's confirmation, he was admitted on the 3d of the nones of March, 1333 (i. e. 1333,4).

Under the presidency of this abbot an arrangement of some importance took place, of which it will be necessary to give a short account. By a charter of Henry I. the monks, as we have seen, had very considerable latitude given them to cut down timber in the king's woods throughout Shropshire. At the time when this grant was made, it was of little importance to the crown, on account of the great plenty of timber with which the county was covered. But 240 years of consumption, without any new planting, had made a change in this respect; and Edward III. was glad to come to a compromise with the abbot. The privilege was also of much less value to the abbey than it might at first appear, on account, as an inquest of 28th Aug. 1344, expresses it, "of the distance of the places, and that the bridges of Tyren and Atyngham" (Tern and Atcham) "are broken:" a fact which conveys a curious notion of the internal communication of Shropshire at that period. It was, therefore, agreed that the abbot and convent should surrender their charters in this behalf, and receive in lieu thereof a grant of the wood of Lythewode, consisting of 240 acres, and growing trees (*vestura arborum*), valued at £80: and accordingly the king, by letters patent of March 29th, 1346, made it over to them in perpetuity, with permission "to enclose that wood or hay, and make thereof a park:" and this grant was understood to be so much to the advantage of the grantees, that they paid a fine of £100 for it, and agreed to pay a rent of £3 yearly[3]. We shall presently see how highly the acquisition of Lythwood was appreciated.

In 1344 it is ordered that the abbot provide a house in his abbey wherein to keep the king's money arising within the county of Salop[4]; and two

[1] In hot climates it may be otherwise. A late traveller in the Illinois territory tells of a young lady killed in a few hours by the bite of a huge spider. It seized her on her forehead, her head swelled to an enormous size, and after her death was livid all over. Faux's Memorable Days in America, p. 138.

[2] The reader who is desirous of further information respecting this mode of election, is referred to Hugo Candidus in Historia Cœnobii Burgenais, p. 90, in Sparke's Hist. Anglican. Scriptores Var. 1723.

[3] Ex bundell. escaet. 18 Edw. III. No. 98. Pat. 20 Edw. III. m. 15.

[4] Rymer, v. 431.

years later the king does him the honour to *borrow* two hundred marks of him[1] towards carrying on the war with France.

On the 8th of the ides of February, 1354, Roger bishop of Lichfield, whom we saw, thirty years before, officially visiting the abbey of Shrewsbury, came hither again in execution of the same function. His decree upon this occasion is couched in terms of unqualified approbation; the more honourable, as it forms an eminent contrast to the other neighbouring abbeys which he visited, Haghmond, Lilleshull, Wombridge, with all of which he finds great fault. "Nothing," says the bishop, "gives us so much pleasure as when we see the religious who militate in the triple conflict[2], having their conversation according to the traditions of the holy fathers and the canonical statutes." He then informs the abbot and his convent that "he found them, by manifest tokens, persisting and flourishing with one mind in the observance of holy religion, and the obedience of Divine worship, and sweetness of charity:"—"But as it is not enough to avoid evil, without also doing good, he exhorts and beseeches them, as soon as ever it is in their power to apply themselves to the repair of their houses in their manors and granges, which, as it was told him in his visitation, did in part threaten ruin, not by their fault, but by the *malice* of time and *the scarcity of workmen*[3]: and to exercise a vigilant and prudent custody of their grove called Lythewood, newly, as we hear, acquired to your monastery as a perpetual jewel, (*tanquam jocale perpetuum*[4]), frequently surveying the same, and studying to preserve it for the uses of the monastery." "Has igitur nostras," he concludes, "ad vestram ut speramus edificationem non modicam consolatorias literas volumus in crastino receptionis earum in domo capitulari, conventu ad hoc specialiter convocato, per Priorem vel alium suo nomine, legi & publice recitari; quatinus ex ipsarum conculcatione, animorum vestrorum in fervore caritatis flammescat ydemptitas, ac odore bone fame & virtutum fragrantia perfectius & ardencius delectetur apud Illum qui dat gracias et largitur premia, valeat retribucionem condignam in districti examinis judicio reportare feliciter." Dated at Prees anno quo supra, & consecrationis nostre XXXIII.[5]

Adam de Clebury, whose provident government drew such encomiums from his diocesan, died very shortly afterwards, having been abbot for twenty years.

[1] Ib. 491. In 1347, the king borrows two more sacks of wool from him, in addition to those which the abbot had lent before. 579.

[2] "Viros religiosos nobis lege diocesana subjectos in triformi conflictu militantes." This *triformis* conflictus seems to mean the division of the clergy into seculars, regulars, and mendicants.

[3] "Non ex culpa vestra, set dierum malitia & operariorum raritate." This scarcity of workmen was a consequence of the Great Pestilence which had so recently prevailed; see i. 163, sqq.

[4] So Leland (Itin. in Lancashire). "By Morle is meately good plenti of wood: but good husbandes (*managers*) kepe hit for a *jewell*."

[5] Registers, lib. iii. 135.

XXI. HENRY DE ALSTON, a monk of the abbey, and a native, it may be presumed, of the village of that name, belonging to the convent, near the Wreken, succeeded, and the bishop confirmed his election on the 6th of the ides of August, 1355. He died after a short government of little more than six years: and on the 12th of October, 1361 (35 Edw. III.) the king licenses the prior and convent to proceed to a new election.

XXII. Brother NICHOLAS STEVENES, also a monk of the house, was the next abbot. The prior of Wenlock, by order of the diocesan, confirmed his election 9 cal. Dec. (23d Nov.) 1361[1]: and on the 11th of Dec. the king orders the escheator of Shropshire, John Attewode, to restore the temporalities of the abbey to him; the abbot of Haghmond received his fealty, and all knights, freemen, and tenants of the abbey were commanded to wait upon him (*intendentes*) as their lord and abbot[2]. He was much in favour with Richard II.; for that king, in his confirmation charter of 10th Feb. 1388,9, after stating his grant to be made "ad honorem Dei, and for the special devotion which we bear to the glorious virgin Wenefrede, who into the church of the said abbey is eminently translated, and honourably enshrined," adds, "and also for the sincere affection which we bear and have to Nicholas the abbot, and for his merits." He died 1399, and on the 11th of August, the prior and convent beseech the king, Richard II., whose most devout chaplains and diligent orators they style themselves, to confirm the unanimous election which they have made, according to the royal licence, of

XXIII. Brother THOMAS DE PRESTBURY, their combrother[3]. He was admitted Sept. 4th. This abbot had been chancellor of the university of Oxford in 1393[4], and again filled the same office, then an annual one, in 1409 and 1410, in which last year he presided as the bishop of Lincoln's commissary, at the burning of Wiclif's books at Carfax. His ineffectual mediation to save the effusion of human blood at Battlefield has been recounted in our history. Browne Willis quotes, "Pat. 3 Hen. V." as stating him to have been falsely accused of felony in 1414; but the patent rolls of that year, which have been examined for the purpose, contain no mention of any such charge[5]. He must have survived it twelve years, for the election of

XXIV. Brother JOHN HAMPTON the prior, in his room, was confirmed by the bishop in the church of Lilleshull, 27th August, 1426. On his death, which Mr. Willis places in 1432,

XXV. Brother THOMAS LUDLOWE, sacre paginæ professor, i. e. D.D.[6]

[1] Episc. Reg. sub ann.
[2] Pat. 35 E. III. p. 3. m. 7.
[3] Bundel. Salop. ist. anni.
[4] Wood speaks of him by mistake, as abbot in that year. Fasti sub ann.
[5] He received a pardon of all sorts of crimes in 1415, and that may have been the foundation of Mr. Willis's assertion.
[6] John Ludlowe, abbot of Haghmond, from 1464 to 1479–80, who was also a doctor of divinity, was probably brother of this Thomas.

who had, like his predecessors, been prior, having previously signified his consent to assume the post, was admitted by the bishop 31st August, 1433. He must be the same who was elected abbot of Battel in 1417, and resigned that office in 1434[1]. In 1448 (Oct. 1), he and his convent conveyed lands in Iselham and Tadlowe, co. Cambridge, to king Henry VI. for the purpose of forming part of the endowment of King's College[2]. Dr. Ludlowe died Dec. 8th, 1459, and

XXVI. Brother Thomas Mynde was on the 8th day of the following January elected in his room.

The act of this election is very full; and contains many curious particulars respecting the monastery. It gives us the number and names of the monks at that time: viz. Robert Ydeshale, prior; Thomas Hyll, supprior; Will. Okys, third prior; William Ball, prior of Morfeld; Roger Weston, John Worthyn, John Aston, William Condore, cellerar; Thomas Haston, John Tilley, Thomas Mynde, and John Adys, "co-monks and combrethren of the monastery of St. Peter of Salop, of the order and rule of St. Benedict, expressly professed in the same." These persons having, as they state in the said act, solemnized the interment of their late abbot, and obtained the royal licence to proceed to a new election, formed a chapter on the 19th of December, and appointed the 8th of January for the day of election. When the time appointed came, they first celebrated a mass of the Holy Ghost, *ut est moris*, at the high altar of the conventual church, after which they entered their chapter-house, together with the worshipful master Radulph Makerell, doctor of laws, "whom they took unto them for the purpose of ruling (*regendi*) the business of the said election." Having then formed a chapter, and sung the hymn *Veni Creator Spiritus*, brother Thomas Mynde, bachelor of divinity, addressed them out of the Word of God: the royal licence was read; the prior made a protestation in writing, warning all suspended, interdicted, and excommunicated persons, if any such there were, or any persons not having voice in the present election, to quit the chapter-house. Then the constitution *Quapropter*[3] was read in Latin, and expounded by Dr. Makerell: when "suddenly and instantly, by the grace of the Holy Spirit, as we confidently believe, no previous treaty or act having occurred, but without interval, we the said prior and convent, with one voice, elected the aforesaid magnificent (*magnificum*) man, brother Thomas Mynde, bachelor of sacred theology, free and lawful, born of lawful matrimony, a man provident and discreet, commended by his knowledge of letters, his life and morals, constituted in the sacred order of priesthood, and of lawful age, well seen in spirituals and temporals, and

[1] Leland, Coll. vi. 177.

[2] Register of Bourgchier, bishop of Ely.

[3] From Newcome's Hist. of St. Albans, 278, 346, this appears to have been a canon of some general council respecting elections, and beginning *Quia propter*. But we have searched for it in vain through the Concilia Generalia, and our national collections of Lyndewode and Wilkins. We have enquired from several very eminent antiquaries with as little success.

able to defend and protect the rights of the said monastery[1], to be our abbot and pastor." This election being reduced to writing (the form of which is set down), they *carried* (*deportavimus*) the new abbot to the high altar, chaunting the *Te Deum laudamus*, with solemn ringing of bells (*cum solempni pulsacione campanarum*): where, before the said altar, the prior published the election to the clergy and people in great multitude assembled. They then returned, with the exception of the newly-elected abbot, to the chapter-house, and formed a chapter, to require the consent of their most dread sovereign lord the king, and likewise of the said newly elect, and to present him to the bishop of Lichfield for confirmation; and appointed Hyll and Okys proctors to obtain the same. These two monks on the same 8th day about the second hour, finding the said elect in the chapel of St. Martin within the said conventual church, urgently requested him to give his consent. He refused, alledging his insufficiency; and desired time to consult his friends until the third hour after noon (*post nonam*) of the said day. At which hour, unwilling, as he affirmed, to resist the Divine will, he consented, and the form of his assent in writing is set down, and is stated to be "ad honorem summe et individue Trinitatis, glorioseq; virginis Marie, ac apostolorum principis S^ci^ Petri, in cujus honore monasterium fundatum est, necnon sancte Wenefride virginis & martiris, cujus corpus ibidem honorifice tumulatum existit." All the above, and much more, reduced to writing by John Newton, clerk, notary-publick apostolical and imperial, and witnessed by sir Henry Inse, canon of Lichfield, and William Calton, notary publick, is transmitted to the bishop by instrument dated in the chapter-house January 13th: and on the 1st of Feb. the election is confirmed at Lichfield in the cathedral by the vicar general of the bishop, who was himself at a distance (in remotis agentis) the regular proclamations having been first made, and on the morrow the new abbot was canonically "blessed and sanctified" by the worshipful father in Christ sir Richard, by the grace of God, bishop of Down and Connor, having special authority for that purpose committed to him by John bishop of Coventry and Lichfield[2].

The ancient family of Mynde was seated at the Mynd-town under the south western side of the Long Mynde Hill, from the earliest period of our records: and in all probability our Thomas Mynde was one of them[3]. He

[1] A late traveller, speaking of the convent of St. Bernard in the Alps, commends them for having "departed from the selfish policy which characterizes all other clerical elective bodies," by choosing a prior in the vigour of his age, somewhat under thirty. Letters from the North of Italy, i. 8. We are not bigoted admirers of monks: but all sorts of persons should be fairly dealt by. They did not always elect old men for their abbots. Mynde was, as we see, the youngest but one of the monks of Shrewsbury at the time of his election; and if the monks in 1487 signed their names according to seniority, as we can scarcely doubt, Lye, who succeeded him as abbot, was, only ten years before, the youngest of them all. Similar instances perpetually occur. The truth is, that abbies wanted active bustling persons to conduct their affairs; especially such houses as were wealthy, and still more if they were parliamentary ones.

[2] Episcopal registers, lib. xii. fol. 81.

[3] The following epitaph upon the representative

bore, as we see, a high character in his convent; which he did not forfeit by any subsequent misconduct.

In 1486, when he had governed his monastery twenty-seven years, he struck out a new expedient, founded upon the inexhaustible merits of St. Wenefrede, for attracting adherents and votaries to her shrine, and consequently to his house.

Sir Edwin Sandys, in his able Survey of the state of Religion in Europe, after enumerating sundry particulars wherein the religious orders greatly strengthen the power of the Pope, proceeds, "I must add the invention of spiritual fraternities and companies,—in which, under the protection of some saint and oftentimes annexing themselves to some of the orders of friars, the lay-people of all sorts, both men and women, both single and married, do enroll themselves into one or more of these societies." The fraternities, he says, are not grown into any great request in other places, "but in Italy they have so multiplied that few, especially of the vulgar and middle sort of men, who either are [devout] or affect any reputation of devotion, but have entered into some one of them."[1] However rare they might be in other countries, such fraternities were common enough in England. One already existed in Shrewsbury, that of the drapers: and in imitation, perhaps, of that, abbot Mynde founded one at his abbey; the provisions of which are deserving a particular notice. So far from being confined, like those in Italy, to the inferior ranks, it comprised the principal personages of the town.

The first step in this affair was to obtain the royal licence. It bears date Feb. 9th in the second year of Henry VII. (1486,7) and the king is made to state himself to be moved thereunto "by the sincere devotion which we have and bear towards St. Wenefrida virgin and martyr." Henry appears to have been deeply imbued with the devotional spirit of his age: but we know from the best authority, abbot Mynde himself, that the present licence was not obtained without "*a great sum of money*" by him paid into the royal hanaper.

It permits the abbot to establish a brotherhood or gild to St. Wenefrede in the parish church of the Holy Cross within his abbey; the said fraternity to consist of an indefinite number of persons of both sexes[2], who shall have

of the family in the reign of queen Elizabeth was formerly in the church of St. Faith, under the old church of St. Paul's, and is preserved in Dugdale's History of that Cathedral:

Loe Thomas Minde, Esquier by berthe, doth under tumed lie,
To shew that men by nature's law are borne to lyve and dye.
In Shropshire, at the Mynd towne, the tyme we here prefixe,
And dyed the sevententhe of February, in anno seventie sixe.
Threescore and seaven yeeres he saw; though bodie lye in tombe,
His sowle immortal lives in Heaven, by Goddes eternal dome.

Natus Octavo mensis Julii 1510.
Obiit Septimo Februarii 1576.

[1] Europæ Speculum, p. 79, 80.

[2] Celia, in As You Like It, talks of "a nun of *winter's* sisterhood:" for which Theobald would substitute *Wimfred's sisterhood:* and the charter now before us proves that his emendation, though

power to elect a master or custos for the regulation of the gild, and superintendence of the property that may accrue thereto, and to amove him as they shall judge expedient. Then follow the usual clauses of incorporation, power to purchase lands, to plead and be impleaded, with the long train of *etceteras*, which the verbosity of English law had by this time engendered, though it was not yet brought to the *full perfection* of modern times. The members of the gild are to be called *the master, brethren, and sisters of the fraternity or gild of St. W. in* &c.: are to have a common seal; and may acquire lands from any persons regular or secular (not holden of us *in capite)* to the yearly value of £10 beyond reprises, to the intent of finding two fit chaplains, or one at the least, to celebrate daily at St. Wenefrede's altar in our said monastery, to pray for the good and healthful estate of us and Elizabeth our consort while we live, and for our souls when we shall depart this life; and for the good estate of the said Thomas abbot while he lives, and for his soul when, &c.

In pursuance of these royal letters patent, the abbot, by his indented writing[1] of the 1st day of March following, ordains, makes, founds, and establishes the said fraternity or gild, and nominates and accepts

Master Adam Grafton, rector of the New College of Battelfield,
Thomas Wynnes, prior of the monastery,
John Coly, supprior thereof,
Sir Thomas Morys, vicar of the church of Holy Cross,

1. Thomas Mytton and Anne his wife,
2. Thomas Thornes and Mary his wife,
3. Alan Stury,
4. John Baxter and Alice his wife,
5. Thomas Goldesmyth and Beatrice his wife,
6. William Pontysbury and Elizabeth his wife,
7. John Mason and Elizabeth his wife,
8. Richard Lye and Agnes his wife,
9. Henry Nesse and Isabel his wife,
10. Thomas Oseleye and Alice his wife,
11. John Hulston and Agnes his wife,
12. Richard Yemon and Margaret his wife,

to be brethren and sisters of the same fraternity, with power of admitting such other persons as they shall think fit. Then, after pursuing the terms of the letters patent, he proceeds:

"And whereas I the abbot aforesaid, to the honour of St. Wenefrede, and for my soul's health, have purchased the said letters patent of the said Lord the King for a great sum of money by me paid," &c.

Therefore he proceeds to make the following ordinance:

"First, I ordain that two fit chaplains shall celebrate divine offices for ever at the altar of St. Wenefrede, in the parish church of Holy Cross, each of them to be admitted by the master

unnecessary, was not so erroneous as Warburton would have us believe, in supposing the existence of such a sisterhood. Another commentator quotes The Golden Legend as giving a full account of the saint and her sisterhood; and many pages of her Life, by Robert of Shrewsbury, are employed in relating her residence amongst, and finally her presidency over, a community of religious virgins, (Deo dicatæ virgines) to whom St. Elerius introduced her at Witheriac. See the Bodleian MS. f. 150. b. sqq.

[1] So it is expressly called in the instrument itself, which begins thus: "Universis & singulis sancte Matr'is ecclesie filiis ad quos presens scriptum *indentatum* pervenerit, Thomas Abbas Monasterii Sancti Petri de Salop. in com. Salopie salutem in eo qui saliet de latere crucifixi." Yet it is a mere *deed poll*, the abbot being the sole party.

and custos, brethren and sisters[1], and to be of good fame, name, and honest conversation, and *sufficiently lettered*, (i. e. perhaps, able to *read* his breviary[2]), and shall daily say, in the church of Holy Cross, matins, prime, hours, mass and vespers, diurnas, and exequias post nonam: and shall daily say[3], beginning mass at the altar aforesaid, turning from the said altar, the English words following: Ye shall prey for the goode state and prosperite of the kyng our souereyne lord henry the sevenpth and quene Elizabeth his wyf, and of Thomas now abbot of Schrowesbury furst foundour of this fraternite of Seynt wenefride, and for the prosperite of his convent of this monastery, and the mastur, brethurne and susturne of this fraternite that byn on lyve, and for the sowles of all thoe that ben deceasid euery mon and woman of his charite septh a pater noster and an ave. And when we shall migrate from this light, each of the said two chaplains shall say, turning from the altar as is aforesaid, Ye shall preye for the sowlys of kyng Henry, &c. the sowlys of Thomas late abbot of S. furst foundour, &c. the soulys of his fadur and moder, and also for the good prosperite of the master, the brebarn, and sisturn of thes same fraternite, and for the sowlys of all thoe that ben deceasyd euery mon and woman of his charite, &c.

"And moreover I ordain for ever, that each of the said chaplains shall say, every Wednesday and Friday, a mass of *Requiem Eternam*, for the souls of the brethren and sisters deceased, always turning himself and saying in English as is aforesaid.

"Likewise I ordain, that the master or custos, brethren and sisters and their successors, shall annually, after my decease, having called unto them the whole convent of the monastery on the day of my obit, to which convent, for their labour, I will sufficiently provide * * * [*The sentence is here incomplete*]. I will that, without any delay, the said convent and said two chaplains shall solemnly say by note in the chapel of St. Wenefrede, in the church of Holy Cross, exequies of nine lessons[4]: and in the morrow a mass for my soul, and those of my parents, and all faithful deceased.

"And whensoever any brother or sister of the said fraternity shall decease, each of the two chaplains, as soon as he shall have notice, shall say a mass of Requiem Eternam for the soul of such person so deceased; always turning himself from the altar, and saying in English as aforesaid, and shall especially pray in English words for the soul of that deceased brother or sister.

"Also I ordain, that in all and singular the solemn feasts (*festis solempizatis*) of St. Wenefrede, the master, brethren, and sisters, shall personally come to the said monastery, and shall there reverently and devoutly be present at the mass of the convent, and the chaplains shall celebrate by note in the honour of St. Wenefrede at the chapel aforesaid: and that the master, brethren, and sisters, shall competently recompense the convent for their labour."

Other regulations follow; but none worthy of remark, unless the manner of admitting the members of the gild be deemed such.

"Each brother or sister so to be admitted shall come into the church of Holy Cross, and kneeling before the altar aforesaid, shall take an oath before the master, brethren, and sisters, then and there present, that he or she will be in all things during life helper and supporter to the said fraternity or gild, and before he or she rise up, shall devoutly say one Pater Noster

[1] This election, thus vested in a certain number of men and their wives, is, perhaps, unique. The law of England, studious of domestick quiet, has not adopted it in any other instance which has come to our knowledge. It appears from a subsequent part of the deed, that the master was to be elected on Easter Monday, so that it seems as if it was to be an annual office.

[2] It seems evident, from the subscriptions to a subsequent deed, that two of the monks could not write their names.

[3] "Et quod cotidie dicet incipiendo missam ad altare predictum vertendo ab eodem altare."

[4] We are informed by a very eminent member of the Roman Catholick communion, the rev. Joseph Berington, that "the service called *matins* consists of three *nocturns*; each nocturn containing three *lections*, or lessons; which lections are taken from the Scriptures, or writings of the Fathers. In the service for the dead, sometimes only one nocturn with its three lessons is said or sung: but, on solemn occasions, the whole, i. e. nine psalms with the nine lessons."

and Ave Maria for the good estate or soul of me the said abbot first founder, and the souls of the brethren and sisters deceased, and that God may wholly help and keep that fraternity."

The good abbot seems to have been of opinion that none of his monks could stir a step without being "competently provided" for it; but the order for a prayer in the English tongue looks, as if the absurdity of a Latin liturgy, for a congregation ignorant of that language, was beginning to be perceived even by Roman Catholicks.

It is seen above that the royal licence empowered the gild to purchase lands to a certain amount from *regulars* as well as seculars. This provision was, no doubt, inserted in contemplation of a grant which the abbot intended to make to the gild of a part of the conventual estates. Accordingly, about six weeks after the date of the foundation charter, viz. 12th April, the abbot and convent, by deed dated in the chapter-house of their monastery, reciting that the brethren and sisters had elected Alan Stury for their master, "grant to him and his fraternity or gild two pastures within the liberties, fields, and bounds of Monks Forriette near Salop, whereof one is called *le Geye*, and lieth in length between our meadow called *le Almesner's Orchard* on one side, and the land called *le Halliwell Held*[1] on the other, and extendeth in breadth from the way leading to Hallywell unto the water of Severn. The other pasture is called *le Connynger*, and lieth between the pasture of Monkemore on one side and the field called *le Barlyfeld* on the other: and extendeth in length from the field called *le Almesner's Feld* unto *Long Medowe* and the water of Severn. In witness whereof, we the said abbot and convent together and capitularly assembled in our chapter-house have put to the present writing, as well the seal of the said abbot, as our common seal, and in greater testimony of all the premises, each of us, in the margin of these presents hath subscribed his proper surname:" and then follow the subscriptions of the several monks in the order and form following:

Thoms Mynd Abbas.
+ffr Thoms Wynns p'or.
Johns Coly supp'or.

Willm^{s} castell.	Joh Tylley.	David Alscott.	Thomas haries.	Wyllmus gozth.
Johes Schrowysbrye.		Larans spenlef.	Ricardus brughtton.	Jhos was
Rog^{s} Chapmon.		Will^{s} Smyth.		Ricardus lye.
Jhoes Chesschyre.	+ Jhoes Tongge.	Vrian^{s} ffysher.		

One of the seals appendant to this last deed is a very beautiful one. It represents the Virgin Mary, St. Wenefrede, and St. Catharine standing

[1] *Held* means a *slope* or *declivity*, from the Saxon heald, a word still so used in Craven; and it exactly answers to the form of the ground in which the *holy well* still remains, the sloping bank of the Severn, a little above the island, on the left-hand side of the way going to Underdale. As to the Connynger, it is probably nothing more than the Coney-green, the green in which the monks kept rabbits.

under three rich Gothick canopies, with a person, no doubt the abbot, kneeling below, mitred and bearing a crosier, between the arms assigned to the founder, (the lion rampant within a border), and those of the abbey (the sword and keys). This seal, therefore, which was Mynde's own seal, proves what could not otherwise be doubted, but of which we had not before positive proof, that our abbots wore the mitre[1]. The remains of the other seal represent St. Peter mitred and enthroned, with his right hand elevated in the act of benediction. The left hand, with the keys, is wanting. This was the abbey seal, which has not occurred to our search in an entire state, but of which a more perfect copy may be seen at the head of this chapter. Mynde's own seal will appear at the conclusion of it.

The gild seal is also a very beautiful piece of workmanship; in all probability by the same artist as executed the seal described above. It has been already engraved[2]; but it bears too near a relation to our present subject, to be omitted in this place. It represents prince Cradoc with uplifted scymetar, and a most ferocious aspect, like another Blue Beard, about to smite off the head of the saintly virgin, and will bear a minute inspection. Above this groupe is a Greek Tau or Cross of St. Anthony between *t m*, the founder's initials.



Legend:—Sigillu*m*. commune. ffraternitat*is*. beate Wenefride: virginis: i*n*: eccles*ia*: s*ancte*: cruc*is*. *in*: fra: monaste*rium*. s*ancti*: petri: salopie.

i. e. *The common seal of the fraternity of the blessed Wenefrida the Virgin in the church of the Holy Cross, within the monastery of St. Peter of Salop.*

A person bearing both the names of this abbot was instituted to the rectory of Edgemond Feb. 27th, 1476; and resigned it in 1493, upon which last occasion he is called *master* Thomas Mynde. Hence, and because he resigned at the same time a canonry of St. Chad's, which it would surely have been beneath the dignity of an abbot of Shrewsbury to hold, the rector must, in all probability, have been a nephew. The abbot died in or about 1497.

XXVII. Brother RICHARD LYE, whom we saw a few years before, junior monk of the convent, was elected abbot in his room: and the election

[1] See above, p. 32 of this volume.

[2] By the late Mr. Pennant, in his Tour in North Wales, 1773. The matrix was presented to him by Henry Levingston, esq. of Black Lands, and is now in possession of his son David Pennant, esq. of Downing, to whom we are indebted for the impression from which the woodcut in the text was taken. Mr. Pennant's engraving is most minutely accurate, even to the error of joining together the f and r of the last syllable of *infra*.

was confirmed by the bishop 16th March, 1497 (i. e. 97,8[1]). He was probably chosen as being in the flower of his age, and so able to cope with the difficulties of his situation. It is at least certain that in his time the affairs of this house were in a state of extreme derangement, and its liberties actually seised into the king's hands; until this abbot "by his industry, great expences, and labours," as his epitaph expresses it, "recovered those liberties, and afterwards died in London while attending his duty in parliament," March 1512, and was interred in the church of St. Bartholomew the Less in Smithfield, with this inscription.[2]

HIC JACET DOMINUS RICHARDUS LYE QUONDAM ABBAS SALOPIE, QUI SUA INDUSTRIA, SUMPTIBUS MAGNIS, ET SUIS LABORIBUS, DEO SUADENTE RECUPERAVIT LIBERTATES SUE ECCLESIE SALOPIE PREDICTE, ET POSTEA OBIIT 4^to^ DIE MARTII TEMPORE PARLIAMENTI ANNO DOMINI 1512 CUJUS, &c.

This abbot had a sister Joan, to whom, and to her husband John Copland, he and his convent on the 25th October, 1508, granted for the term of her life, eight conventual loaves commonly called Myches and seven lagenæ of conventual ale every week[3]: also the tithes of corn and hay of the vill of Prescote in the parish of Bassechurch, and of the vill of Stanwardine in le wode in the said parish: also the corner house in which the said John and Joan now dwell, situate on the right side of the way leading into the meadow of the said monastery, called the Almoner's Garden[4]: likewise the shop which the said John Copeland now occupies upon the bridge,—a messuage in Colneham,—a pasture called Carvecall meadow,—twelve waggon loads[5] of fire wood out of the forest of Lithewood, to be delivered by the abbot's forester or bailiff there: moreover the reversion of the pasture called *Judas Butts* after the death of Lodovic Lye, father of the said Joan. The whole of this extensive grant, which, if it had fallen under the cognizance of the visitors of Henry VIII.[6] would have subjected the abbot to their severe reprehension, is limited to the life of his sister, except as to the corner house, the shop on the bridge, and the messuage in Coleham, all which Copland is to retain for his life, keeping the same in good repair[7]. Abbot Lye died, as we have said, in 1512.

[1] In this, and a great many of the preceding dates, the reader, who compares our history with that of Br. Willis, will find a great difference. Ours are taken from the episcopal registers by the kindness of William Mott, esq.

[2] Stow's Survey, p. 710, ed. 1618.

[3] "Octo panes conventuales vulgariter *myches* vocatos: & septem lagenas cervisie conventualis." On the measure of the *lagena*, see i. 264. *Myche* is unnoticed in our glossaries: probably derived from *much, great*.

[4] "Ortum elemosinarii."

[5] "XII quadrigatas seu currus lignor' focal'." Each load was to be as much as four horses would draw.

[6] In the great Visitation of Monasteries, October 1535, one of the articles of enquiry is, "Whether leases were made by the master to his kindred and friends, to the damage of the house?" Burnet, Hist. Ref. i. 184.

[7] This couple continued a burden to the abbey for many years: most likely as long as it existed. They were living 27 March, 1535, when the ab-

XXVIII. Richard Baker, alias Marshall, succeeded, and his election is placed in the same year; but it is not recorded in the Lichfield registers. He resigned the abbacy in or before 1529, and was thereupon appointed prior of Morfeld; survived the Dissolution, and was buried at St. Leonard's, Bridgenorth, 7th May, 1558, the last year of queen Mary.

XXIX. Thomas Boteler succeeded, and his election received the royal confirmation 30th July, 21 Hen. VIII. (1529), the king then acknowledging to have received his fealty by Rowland Lee, LL. D.[1] an eminent civilian, afterwards promoted by Henry VIII. to the see of Lichfield.

In the time of this abbot, and in the 26th year of Henry VIII. the Valor or valuation of Church property throughout England, usually called the King's Books, was taken, wherein is a "declaration" by abbot Thomas of a year's income of his monastery, divided into the temporalities and the spiritualities. The temporalities are rents of assize, i. e. paid by tenants[2], in twenty-six manors in Shropshire, (Wollerton, *Betton* under Lyne in the parish of Drayton, erroneously printed Burton, Adbrighton, Hernys[3], Eyton, Duddylwyke, Astley Brugge, Slepe and Croginton, Baschurche, Monke Foryate and Castel Foryate, Wynnesley, Condover and Bourton, Abbots Betton, Harlescott, Pulley, Chorleton, Aston under Wreken, Cronkehill and Chilton, Idslade (i. e. Idsale) and Adderley, Aston near Newport, Alveley, Twyforde, other rent in Baschurch, and rent of pasture enclosed in Tho. Lee's park at Longley, called Hawkesley,) besides lands, rents, or manors in seven other places in the counties of York, Stafford, and Chester; the whole amounting to £414. 1*s*. 3¼*d*. per annum.

The spiritualities consist of tithes, portions of tithes, pensions, oblations, and perquisites of courts, though these last ought surely to be included within the temporalities.

Tithes in Baschurch, Nesse, Recordine, Ercall, Adbrighton, Wellington, Foryate Fields, Acham, Aston under Wreken, Slepe and Croginton, Con-

bot Thomas, and his convent, granted to Thomas Oseley the janitor of their monastery, the *reversion of* the messuage in Colneham, now in the tenure of John Copland and Joan his wife, after the decease of the said John and Joan. Ex autograph.

[1] Ex autograph.

[2] *Terra assisa* was commonly opposed to *terra dominica;* the last being held in demesne and occupied by the lord; the other let out to inferior tenants. Kennet's Par. Ant. Glossary in v.

[3] In the Ministers' Accounts, 33 Hen. VIII., this is entitled "Dominium de Hernes in parochia de Acham." We can find no place of this name in that parish. But the manor of *Hernes*, with lands in Betton, Brompton, Chilton, Cronkhill, and Emstree, were sold by Edward VI. 1553, to Reginald Corbett of Fitz, esq. John Gratewood of Wollerton, gent. and John Mackworth of Salop, gent. In 1572, William Gratewood, esq. (son of John) sold the manor of *Emstree* to Thomas Bromley, esq.; from whom it has descended, by mesne conveyances, to its present possessor, sir T. T. Jones, bart. As the estates mentioned above were the earliest landed acquisitions of the abbey, they may have been called *the* lordship *par excellence:* and this would explain the name; for *heerness* is *lordship*, from *heer*, a lord. It appears from the evidences of the family of Mackworth, that Cronkhill was anciently reputed parcel of the manor of Hernes, and we can trace Brompton and Betton in the same connexion.

dover[1], Duddilwike, Stotyston (i. e. Stottesden), Yokilton, Asteley, Oswestre and St. Martin's, besides a moiety of those of Upton Magna. In all £125. 18*s*. 10*d*.

Portions of tithes in Shirloue, Condover[2], Mereden, Welyngton, Ardston and Hadley, Fitts, Bagley and Noneley, Astley Abbots, Betton under Lyme, Rodington, Monkeforeyate, tithes called Peter sheves and Pont [qu. *Poul*] sheves near Salop, and Werington in Lancashire. In all £11. 11*s*.

Pensions out of the churches of Tonge, Donyngton, Midell, Norton in Hales, Ercall, Idsall, Hodnett, Edgmonde, Upton Magna, *Dulley?* Berryngton, Holy Cross vicarage, Morfeld priory, and Walton in Lancashire, £19. 11*s*.

Oblations within the monastery 13*s*. 4*d*. proving, if a correct account, to what an extent the love of monachism had waxed cold.

Perquisites of courts of manors, the inconceivably small sum of £1.; probably the high steward, or inferior steward, engrossed all the rest.

Total of one year's income £572. 15*s*. 5¾*d*.[3]

Of Boteler, who is also written Butler, we know little more than that he held the abbacy somewhat more than ten years, the latter half, doubtless, in great anguish of mind from anticipation of the impending ruin of his house[4]. The lesser monasteries had been swept away in the parliament of 1535: the others followed in that which commenced its session on the 28th of April 1539. By the 13th act of that parliament, which, reciting, that since the 4th of February, in the 27th of the King (1535-6) divers abbots, priors, &c. " of their own *free and voluntary minds, good wills, and assents, without constraint, coaction, or compulsion of any manner of persons,*" have

[1] This is specified to be Rectoria: i. e. that the abbey had the rectory of Condover; whereas, in all the other cases, it is only said to have the tithes. The difference we are not able to state.

[2] Nor are we able to explain how the abbey could have the rectory of Condover, and also a portion of the tithes of Condover.

[3] The sum total, as given in the printed Monasticon, is £615. 4*s*. 3½*d*., being an excess of £42. 8*s*. 10½*d*. over the total of the particulars specified: either by a typographical error, or that various articles have been omitted in the Declaration of abbot Thomas. It is certain that the Ministers' Roll of 33 Hen. VIII., being an account of the possessions of the dissolved abbey, which still remained in the crown in that year, contain several places not specified in the declaration, as Pynley, Kemsey, Hadley, Newton, Prescott, Acton [i. e. Boreatton], Byrche, Lightwode [Lythwood] (which last alone is £5. 17*s*.) and Ugforde: but the several accounts are so confusedly given, and so mixed together, that we have been unable to deduce a satisfactory statement of particulars. If we take a mean between these two sums, and apply the estimate of a former page, (i. 268) the revenues of our abbey at the time of the King's Valor would equal £4751. 18*s*. 10*d*. per annum of present currency: a sum probably much below the truth. The monks would certainly not *exaggerate* their income to the royal commissioners.

[4] June 10, 1536. Thomas Ofley (qu. Oseley) and Humphrey Dunne, yeomen, make oath that Thomas, abbot of Salop, is unable to attend parliament on account of sickness. He was probably not very desirous to become a near witness of the rapid strides made by the King towards the destruction of monastick foundations. But he seems at no time to have been a diligent attendant on his parliamentary duties. In 1532 (24 Hen. VIII.) he gave his proxy to the abbot of St. Benedict of Hulme. Rawlinson MSS. 404. The affair then pending was the King's divorce from his first wife, from which every sincere papist must have desired to absent himself.

granted their houses to the king, vests the same in him; it is further enacted, that all other monasteries "which hereafter *shall happen* to be dissolved, suppressed, renounced, relinquished, forfeited, given up, or by any other means come to the King's Highness," shall be vested in his real seisin and possession. The act does not in words dissolve the greater abbeys; it only gives them to the King, if they shall *happen to be dissolved*. But the meaning of this impudent hypocrisy was perfectly plain; and after the terrible examples of the abbots of Glastonbury, Colchester, Reading, Bury, and others, few would dare to mistake it, or attempt to hold their abbeys at the risk of their lives. Shrewsbury, however, was one of the last that surrendered[1]: not, as far as appears, from any peculiar stoutness of its abbot; but because Shropshire lay at the end of the route of the commissioners. These were Walter Hendle or Henley, Thomas Leghe, Richard Bellasis, and Richard Watkins[2]. Thomas Legh, Leigh, or Leighe, (for his name is written thus variously), LL. D. one of the clerks (i. e. of the six clerks) in chancery, had visited this county to take the surrender of lesser monasteries in 1538: and, now[3] that the dissolution of the greater ones was decided, he again repaired hither, with master Henley and the rest. These persons arrived at the abbey on the 24th of January 1539,40, probably attended by a considerable train: and imagination will readily suggest[4] the appalling scene that ensued — the mute terror of the inhabitants of the Foregate, who saw them ride in on their terrifick mission; the pallid hue and disconsolate demeanour of the abbot and his monks, seventeen in number, who now, in obedience to the summons of the commissioners, entered their chapter-house for the last time, and met those stern and unpitying faces bent upon their destruction. The commissioners demanded their surrender, which they acknowledged in due form[5], before Legh, as a clerk in chancery. The commissioners next called for the common seal; and having, according to orders which they brought with them, sealed some deeds with it, an officer was commanded to break it; and they then declared the convent dissolved[6], almost four centuries and a half after its foundation.

The common, or great Seal of the abbey has not occurred to us in a perfect state. The most entire we have seen, is one in the possession of the Rev. Canon Newling, appended to a deed, whereby abbot Hugh (who

[1] Wenlock, two days later, is the last in Burnet's Hist. (Hist. Ref. v. i. Records, p. 149).

[2] This is the order in which they subscribe the pension list quoted before.

[3] Rymer, v. vi. part 3. pp. 21, 29.

[4] The abbess of Godstow, in a supplicating letter to Cromwell, 5 Nov. 1537, describing the arrival of the commissioners to take her surrender, says, "Dr. London, like my mortal enemie, is sodenlie cummyd unto me, *with a greate rowte with him*, and dothe threten me and my sisters, . . . to suppress the house spyte of my tethe." Monasticon in v. new edit. A fair specimen, doubtless, of the total absence of all constraint, coaction, and compulsion, which the framer of the statute dared to assert, because no one dared to contradict the tyrant.

[5] Rymer, ib. p. 43.

[6] Mr. Godolphin Edwards, from a MS.

sate from 1190 to 1216) and his convent grant to Henry Nichtegale (*Night-ingale*) the land which Wlward held in Foryate. It is of green wax, and is engraved, together with a fragment of the abbot's own seal, appendant to the same document, at the head of this chapter. It bears the figure of St. Peter mitred, enthroned, and holding in one hand the keys, in the other a book. The legend is destroyed, but a few letters are supplied from another impression. The same seal is appendant to the agreement between the abbey and corporation about the mills, 1267: and to this last deed is also affixed a fragment of the seal of abbot William the Second, representing the lower part of a figure, probably the same apostle, robed, standing between a key on his right hand, and a sword on his left. Legend: BBIS SALOPIE; and on the reverse side of this is his *secretum* or small seal, oval, representing the virgin and child, and inscribed ✠ AVE GEMMA CELI LVMINARIVM.

The other Seal engraved in the vignette is appendant to a deed bearing date January 13th, 30 Hen. VIII. (1538,9), whereby Thomas abbot of Shrewsbury and the convent demise to John Poynour of the Abbey Forgate, gentilman, for the term of fourscore years, one pasture or fyld called Sanct Gylys Fild, extending from St. Gylys churchyard to a pole (*pool*) called Marepole, rent £1. 6*s*. 8*d*.; and another pasture called Weyre Hill, lying between Beckbury Fild and the ryver of Severne, rent 13*s*. This seal bears the figure of St. Peter, mitred and robed, standing, with the key in his right hand on his breast, his left hand elevated in the act of benediction. Legend: S. ABBATIS ET CONVENTVS SALOPISBVRIE AD CAVSAS T. T. (*tantum*), importing that it was to be used *only for causes;* i. e. to authenticate the return of writs, and the like legal processes. The affixing of such a seal to a *lease* may perhaps be attributed to the fact that this to Mr. Poynour, granted "while yet a moment fate allowed," preceded the Dissolution by only one short year, and was therefore executed by the monks at a time, when every department must have been out of order, and every bosom distracted with alarm at the contemplation of their impending calamity.

CLOSE LIST OF THE ABBOTS OF SHREWSBURY.

1087	1	Fulchered, ob. 1120
1120	2	Godefrid, ob. 1127.
1127	3	Herbert, 1137.
	4	Ranulph, dead between 1149 and 1160.
	5	Robert, ob. 1167.
	6	Adam, deposed 1175.
1175	7	Radulph, between 1186 & 1190.
	8	Hugh de Lacy, 1190, 1216.
	9	Ralph, ob. 1218.
	10	William de Langton, 1221.
1221	11	Walter, died or resigned 1225.
	12	Henry, 1234.
1244	13	Adam, deprived 1251.
1251	14	Henry, dead 1258.
1258	15	Thomas, ob. 1266.
	16	William de Upton, 1267, 1270.
1271	17	Luke de Wenlock, resigned 1278.
1278	18	John de Drayton, ob. 1291.
	19	William de Mokeley, 1292. ob 1332.
1333-4	20	Adam de Clebury, ob. 1354.
1355	21	Henry de Alston, ob. 1360.

1361	22	Nicholas Stevenes, ob. 1399.	1497-8	27	Richard Lye, ob. 1512.
1399	23	Thomas Prestbury, ob. 1426.	1512	28	Richard Baker, alias Marshall, resigned 1529.
1426	24	John Hampton, ob. 1433.			
1433	25	Thomas Ludlowe, S. T. P. ob. 1459.	1529	29	Thomas Boteler, surrendered 1539-40.[1]
1459-60	26	Thomas Mynde, ob. c. 1497.			

Though the Dissolution was, throughout, a measure of plunder, yet it cannot be denied, that the monks, where they were submissive, were fairly and even liberally provided for. Boteler had a pension assigned him (March 6th following the surrender[2]) of £80 per annum, which would, perhaps, go as far then as £600 would at present. If we rightly understand our authority[3], he, like his predecessor, retired to Bridgenorth and died there[4]: and that predecessor, who survived him, had a pension of £10 paid him by the Crown.[5]

At the same time that a provision was secured for abbot Butler, the following monks had pensions secured them[6]. The additions in italics are from Willis.

		£.	s.	d.	
	Thomas Wenlock, prior	10	0	0	
	Richard Broughton, priest Thomas Howelles, supprior ** Thomas Leche John Wall	6	0	0 each.	of Shrewsbury, clerk, aged 86.

[1] No notice is taken in this list of abbot Baldwin, because we do not know where to place him. In a Visitation of Shropshire among the Harleian MSS. (No. 1396) Robert Halle, son of sir David Halle of Kinnersley in Shropshire (see i. 220. n. 3), is called abbot of Shrewsbury: but the preceding list, in which the succession for the last three centuries is completely filled, leaves no room for him. He might be a prior or other obedientiary of the house.

[2] According to Br. Willis (Mitred Abbeys, i. 68. Addenda) this and the following pensions were granted on the day of the Dissolution, Jan. 24. The original, in the Augmentation Office, however, gives the date as in the text.

[3] The following extract is from the curious register of sir Thomas Butler, vicar of Much Wenlock, from 1524 to 1560:

"1558. Be it had in remembrance that the vijth day of this instant moneth of May in the Ere of o^{r} lord God as it is above written, at Brudgenorth, wthin the Ch'che of S^{t} Leonarde, was buried the bodie of Dompne Rich^{d} Marciale, oth'wise called Dompne Richard Baker, somtyme Abbat of the Monast'ie of the holy Apostles Petre & Paule in Shrowesburie, who succeeded in the Abbatie th'e Dompne Rich^{d} Lye Abbate of the same whose bodie lieth b'ied in the Ch'che of the Spittle of S^{t} Bartholemewe in London at Smethfild. The s^{d} Richard Marciale resigned the s^{d} Abbatie to Dompne Tho^{s} Botelar, who was Abbate th'e at Suppressi'n of the s^{d} Monastery, and after lived and deed in Bridgnorth, and his bodie b'ied in the s^{d} Ch' of S^{t} Leonard th'e. And the resignac'on made, the said Ric^{d} Marciale was Prio^{r} of the Cell at Morthffild, whose sowles Almighty God take unto his mercie. Amen."

From a copy in the Bodleian Library among Mr. Gough's MSS. The original is in the possession of sir W. W. Wynn, bart.

[4] Before 1553, when his pension is no longer charged. Willis, i. 169.

[5] This was probably in lieu of so much settled upon him by the abbey at his resignation in 1529.

[6] Willis, i. add. 68. A few names erroneously printed there, are here silently corrected from the original. Those marked with one star were living in 1533, and then receiving their pensions (Willis, i. 170); and those with two, were also living in 1557 (5to Mariæ), and then examined in a cause respecting the tithes of Oswestry (Lloyd's MS. p. 44): to these last are subjoined their then residences and ages; whence it will be easy to calculate their ages at the Dissolution, by deducting sixteen years. It does not follow that those marked with a single star were dead in 1557. Since such only of the late monks would be examined, as could speak to the point in debate.

		£.	s.	d.	
**	John Lawne (*Lane*)				Lane, of Shrewsbury, clerk, aged 70.
*	William Leichefeld				
**	William Malpas	5	6	8 each.	of Prene, clerk, aged 70.
**	Richard Owen				of Ravensden, co. Bedford, clerk, aged 57.
**	John Calley				Caley, of Harnage Grange, clerk, aged 54.
**	John Warryton	5	0	0	of Bridgenorth, clerk, aged 54.
**	Robert Coventrey	6	0	0	alias Morris, of Upton under Haughmond, clerk, chaplain to the late Abbot, aged 47.
*	William Cressege	5	0	0	
*	Thomas Preston	6	0	0	
*	John Drayton				
	John Wellyton	1	6	8 each.	
	Richard Alleyn (*novice*)[1]				

When the corporation of Shrewsbury saw that the abbey must fall, they naturally turned their thoughts to consider what advantage they might reap to themselves from that event. About a fortnight before the actual Dissolution (viz. January 9th) they agreed "that there shal be suyte made unto the King and his counsel, by mediacon of my lord President and Mr. Justice, that the abbey may stand and remayne to receyve the prince's grace, or any other nobilitie of the realme that shall resorte to this towne:" and we have seen[2] that in the following year they presented a petition to his Majesty, praying him "to erect the house of the late abbey into a college or free-school." Neither of these requests was acceded to. The estates soon got into lay hands; and in 34 Hen. VIII. Thomas Foster and Elizabeth his wife, (apparently Thomas Forster of Evelith near Shiffnall) are to account in the Exchequer for the temporalities of this monastery[3]. This could be only as tenants at will; for on the 22d of July, 1546 (38 Hen. VIII.) the king granted the house and scite of the dissolved abbey, the cemetery of the monastery, and all that precinct (*pomerium*) called the Pole Yard [qu. *pool yard*] otherwise Carvicoll, and a close of land lying on the south side of the said pole yard, with all their appurtenances lying within the scite, sept, ambit, circuit, and precinct, and all houses, barns, stables, dovecotes, gardens, orchards, pools, lands, &c. &c. and all profits, &c. &c. within the said sept, ambit, &c. and all woods, underwoods, &c. in the premises, to Edward Watson, esq. of Rockingham, in the county of Northampton, and Henry Herdson, citizen and skinner (*pelliparius*) of London, to hold of the king as of his honour of Grafton, in the said county of Northampton, at the yearly rent of 4*s*. Mr. Watson (ancestor of the late marquis of Rockingham) and his colleague, were two of the numerous speculators in land created at this time by the vast quantity of it which the Dissolution forced into the market. It was, perhaps, the business of the former to prosecute the suit[4] at court for a grant of the abbey, and of the

[1] In the tithe cause, among the late monks, is the deposition of William Gyse of Shrewsbury, clerk, aged 67. As he does not appear among the pensioners of 1540, his name was probably an alias of William Cressage.

[2] i. 322.

[3] Recorda Pasche istius anni. Rot. 57. in Lloyd.

[4] The subversion of a system like that of monkery, which had subsisted for so many cen-

latter to hunt out for a person who would take it off their hands. This they quickly found; for on the very next day, the 23d, they conveyed all the premises enumerated above to William Langley of Salop, taylor.[1]

Mr. Langley transmitted the abbey to his descendants for five succeeding generations, according to the annexed pedigree.

The last Mr. Langley, by his will of Sept. 4, 1701, devised all his estates to his "friend Edward Baldwyn of the Middle Temple," esq.; who thereupon became possessed of the site of the abbey. He was son of Francis Baldwyn of Shrewsbury, and grandson of Edward Baldwyn, gent. of Middleton Scriven. By his will, Dec. 7, 1726, he devised all his real property in Shrewsbury and the liberties thereof, to his sister Bridget, wife of Thomas Powys, esq. of Berwick, for the term of her life, remainder successively in tail male to his nephews Henry, Edward, and John Powys. By virtue of this entail, Mrs. Powys, on her brother's demise in Nov. 1735, became possessed of the abbey estate, and having survived him till January 1743, N. S. was then succeeded by her second son Henry.

Until his time considerable remains of the monastery were standing. In the garden were fragments of the choir, transept, and chapels of the eastern parts of the church. More of what we conjecture to have been the abbot's house, and considerable ruins of the almonry and other apartments, extending eastward from the brook to the west end of the church, where was the abbey gate house, formerly on a line with the great western door. These ruins were cleared away by Mr. Henry Powys, who levelled the ground, and converted the greater portion of the monastick precinct into a large garden. To that part of the monastery which was reserved for a mansion immediately after the Dissolution, the conventual red stone fabrick already alluded to, had been attached, on the east side, a considerable mass of half-timbered building, with a projecting upper story; an addition, doubtless, by the early lay possessors. A very fine drawing-room was built by Mr. Powys about the year 1769. On the south side the mansion is a great pool, formerly in two, which now serves as a pound for the adjoining mill. The abbey mill, in all likelihood, occupied the spot on which the present mill stands, which, however, has no remains of antiquity about it. The front gate to the street was thrown back by Mr. Powys: it is now a modern wooden pair of doors in a high brick wall, and the area before the house, in which are two remarkably handsome and umbrageous horse-chesnut trees, has been converted, since its alienation by the Powys family, into a timber yard.

turies, and pervaded every rank of the state and district of the country, threw such a vast quantity of property into the hands of the sovereign, that it became the business of a multitude of dependants upon the court to find out *suits*, i. e. things for which they might ask:

Then dreams he of smelling out a suit,

continued to be the characteristick of a courtier as late as the days of Shakspeare.

[1] Mrs. Powys's Evidences.

Arms of LANGLEY.—See List of Bailiffs, ann. 1605.
Crest.—On a garb lying fesseways O. a dove, rising, O. beaked and legged G.
Motto.—BEAR AND FORBEAR.

HENRY LANGLEY, of Tuckies in the Parish of Broseley, dead 21 Hen. VII. = FELICIA, living 21 Hen. VII.

ROGER LANGLEY, of Madeley, taylor. 3d son.

ROGER LANGLEY, of Coton Hill, taylor, adm. burg. of Sal. 1563; buried at St. Mary's, 1615. = JOAN; bur. at St. Mary's, 1617.

RICHARD LANGLEY, Gent. of Lincoln's Inn, town clerk of London.

WILLIAM LANGLEY, of Salop, taylor, purchased the Abbey; buried 24th Oct. 1574. = ... daughter of Oseley.

JOAN, born 1560; mar. 1591, Arthur Bullmer of Southwark: also wife of Richard Tisdall of London.

FELICIA, S. P.

EDWARD, born 1562.

THOMAS, born & died 1563.

LUCY, wife of Thos. Ashley of Salop; b. 1543.

THOMAS, born 1551.

RICHARD LANGLEY, of the Abbey, Gent.; b. 1548; adm. of Salop school, 1562; buried 24 June, 1587. = ELIZABETH, dau. & coh. of William Poyner of Monk's Foregate, Gent. mar. 26 Feb. 1575.

JANE, w. of John Newton, of Stepleton.

ELIZABETH, w. of Nicholas Gibbons, attorney-at-law, born 1545; m. 1577.

PETER LANGLEY, of New Inn, co. Middx. Esq. born 1578; adm. Sal. sch. 1586; ob. 4 Sept. 1651; a benefactor to the parishes of Holy Cross and Wrockwardine.

JOHN, b. 1577; bur. 25 May, 1585.

JAMES, b. 1579, at Sal. school 1588.

EDWARD, b. 1581. S. P.

TIMOTHY, at Sal. school 1598; ob. S. P.

JOHN LANGLEY, of the Abbey, Esq. bap. 27 May, 1577: admitted to Salop school 1586; buried 30 Nov. 1664. = ELEANOR, dau. of Sir Hen. Bromley, Knt. of Shrawardine, ob. 20th Aug. 1623.

MARY, wife of John Severne, Esq. of Powick, co. Worc. b. 1587.

ELIZABETH, w. of Edw. Davies of Trewerne, co. Montg. mar. 1596.

JONATHAN LANGLEY, Esq. of the Abbey, and of Burcot. Born 1605; Mayor of Shrewsbury 1663; buried 1671, Feb. 15. = MARGARET, dau. of Sir Hugh Wrottesley of Wrottesley, Knt. Ob. 1684.

PETER LANGLEY, Esq. of Burcot, in Par. Wrockwardine. Born 1640; adm. to freedom in Drapers' Comp. Sal. 1664. bur. 19 June, 1711. = MARTHA, d. bur. 5th Septemb. 1711.

ELEANOR. Living 1650.

ELIZABETH, dau. of Hewet, and rel. of Rob. Soutly, of Soutly, Esq. mar. 1672; bur. 9 Mar. 1702.

SIR HENRY LANGLEY, Knt. of the Abbey: knighted 1680, Feb. 9. Married his 2d wife 1672. Buried 3d Nov. 1688. = JANE, dau. of Will. Strode, D.D. Canon of Christ Church, Oxford; born 1642; ob. 1669, æt. 27.

....., wife of Thomas Thornes, Esq. of Shelvocke.

ELIZABETH, twin with Eleanor, w. of Cha. Stanier, gent. of Alston and Uppington.

ELEANOR, bap. 17th Nov. 1676. Ob. 1756. æt. 79.

MARTHA, w. of Will. Cludde, Esq. of Orleton; b. 1680; mar. 1715.

PETER LANGLEY, Esq. of Leaton; b. 1675; ob. 1735. S. P. = ELIZABETH.

JONATHAN LANGLEY, Esq. of Burcot. Born 1681. ob. 1742. S. P.

JOHN LANGLEY, Esq. of Leaton, b. 1674. ob. 1729. S. P.

ELEANOR. Born 1663; obiit 1729, æt. 66, at Uppington. S. P.

JONATHAN LANGLEY, Esq. of the Abbey. Born 1665; Sheriff of Shropshire 1689; buried 14 Sept. 1701. S. P. = DOROTHY, dau. and coh. of Sir Thomas Whitmore of Buildwas, K. B.

HENRY LANGLEY, ob. 1692. S. P.

MARGARET, wife of Philip Prince, Esq. of Abcot. Ob. 1688. S. P.

Mr. Henry Powys died in July 1774, and was succeeded in this estate (according to the entail created by Mr. Baldwyn) by his nephew Thomas Jelf Powys, esq. of Berwick, eldest son of his younger brother Edward: but the widow of Mr. Henry Powis continued to reside here to her decease in December 1791. T. J. Powys, esq. died in January 1805, having directed the abbey estate to be sold; as accordingly it was, by his trustees, in March 1810, to Mr. Simon Hiles of Sutton; who, by will 30th Dec. 1814, devised it to his sons John and Henry, subject to the chief rent of 18*s.* 2*d.* payable to the crown, and also subject to the right of the occupier of the abbey mill, which he devised to his son James, to draw off the water from the abbey pool to the depth of the wash.

A word must be said respecting the Patron Saints of our abbey. Though it was, from the beginning, placed under the invocation of St. Paul as well as of St. Peter, yet the first of these apostles appears gradually to have slipped out of its style, and we find his name inscribed only on one of its seals. The chair of St. Peter became, soon after the foundation of Shrewsbury abbey, dominant over Christendom, and induced our monks, perhaps, to claim an exclusive affinity to this apostle. The other was not, however, formally deposed: and after the Dissolution, viz. 34 Hen. VIII., when it became very important, for the security of lay possessors, to guard against the danger of misnomers, we have seen Mr. and Mrs. Forster called upon to account at the exchequer for the temporalities of the monastery of *St. Peter and St. Paul.*

All monasteries, it need not be mentioned, had *leiger* books; a name said, how truly we know not, to have been given them, because they *lay* open for inspection: wherein all grants to them, and often, all leases from them, were duly entered. That of Shrewsbury is extant; and to a copy of it, among Mr. Mytton's collections, made, however, by an ignorant scribe, we have been very largely indebted in the preceding pages. What became of the original for the first century after the Dissolution, we have not found. In 1636, it belonged to sir Richard Lee of Langley, bart.[1] Two years after it

[1] Robert Burton, esq. of Longnor, has a MS. addressed to his ancestor, Edward Burton, esq. by John Langley, one of the Golding family, whom Dugdale (Warwicksh. 133.) calls his "worthy friend, skillful in antiquities." It respects the history of Atcham, and is dated from Lilleshull lodge, 25 Aug. 1636. Mr. Langley there says, "the leiger booke of Shrewesbury abbey remaynes in the custody of sir Richard Lee: but the leiger of Lilleshull in the evidence house of sir Richard Leveson." It seems as if these gentlemen changed their leigers just after this MS. was written; for certain extracts of the Shrewsbury one, in a valuable Harleian MS. (2063) are expressed to be "è cartulario abbatiæ S. Petri de Salop in manibus *Ric. Leveson* mil. de balneo, 1638, & per eum *mutuò recepto* à Ric. Lee de Langlee mil.:" whereas the leiger of Lilleshull was, when Steevens compiled his Supplement to the Monasticon, in the possession of "John Smith, esq. of Acton Burnell," whose father, sir Edward Smith, bart., had married the daughter and coheir of sir Richard Lee.

was in the possession of sir Richard Leveson, K. B. of Trentham[1]; and it is said to be now deposited in the muniment-room of the marquis of Stafford at that place.

In the 1st of qu. Mary, Tho. Dunslowe was called upon to shew in what right he held the fraternity and gild of St. Wenefrede: and two years after, Tho. Turvyn had a pension of £3. 18*s*. 7*d*. as late incumbent of that chantry[2].

In 2 Hen. V. (1 Dec. 1414) the King, in consideration of £20 paid into his hanaper by Will. Walleford parson of Upton Magna and John de Water vicar of Wrockwardyn, licenses them to grant to the abbot and convent of St. Peter of Salop 2 messuages, 7 tofts, 2½ virgates, and 21 acres of land, 8 of meadow, 12 of wood, £2. 17*s*. 1*d*. rent, and the third part of a wear in the water of Severn in Alveley in co. Salop, to find one monk, a chaplain, to celebrate daily in the chapel of St. Katharine the Virgin within the said church of St. Peter, for the healthful estate of John Boerley of Bromcroft and Julian his wife, during their lives, and for their souls, &c. after their deaths[3].

Mr. Boerley was an eminent person in his day, and a barrister-at-law. He was nephew to sir Richard Burley, K. G.[4], father of William Boerley, esq. speaker of the house of commons[5]; and his wife, for whom, jointly with himself, this chantry was founded, was a lady of quality, daughter of Reginald lord Grey de Ruthyn.

The abbots were undoubtedly lords of the manor, and therefore it might have been supposed, that the manor would have passed to the corporation under Henry VIII's grant of all the liberties which the last abbot had enjoyed within the Foregate. But the crown lawyers discovered that the manor of the Foregate was still to be granted out; and, accordingly, queen Elizabeth granted it to Robert Newdigate, esq. of Hawnes, co. Bedford, and Arthur Fountayne, of Salle, co. Norfolk, gent. by letters patent of July 1, in the 20th year of her reign. These grantees, the day following, conveyed it to Richard Prynce, Thomas Hatton, and Thomas Rock, gentlemen, and the heirs of the survivor. Mr. Hatton proved to be this survivor, and the manor continued in his family till the 10th of February 1654, when his grandson Christopher Hatton, esq. conveyed it for the sum, as is said, of £12., to sir Richard Prynce, knt. son of the original joint-grantee, who was a very eminent person in his day; and raised his family to rank with the first gentry of the county, by his diligence, punctuality, and skill, in the honourable profession of the law. As the manor continues to this day in his descendants, his pedigree is here subjoined.

[1] See the preceding note: and Dugdale's Monasticon, i. 376.

[2] From "A specification of the fees, corrodies, and pensions, concessa nuper in curiis scaccarii & ducatus Lancastrie de thesauro Reg' solut' ac imposterum per clerum vigore cujusdam actus parliamenti exonerand' & solvend', from Michaelmas 2 and 3 Philip and Mary," communicated by W. Hamper, esq. A list very similar, for 1553, is printed by Br. Willis, Hist. of Abbies, v. ii. p. 192.

[3] Pat. 2 H. V. p. 2. m. 4. [4] ii. 78.

[5] i. 212.

Arms.—Robert Cooke Clarenceux, on the 2d Nov. 1584, ratifies, confirms, gives, and grants to Rich. Prince, Esq. G. a sauter Gold, over all, a crosse engrailed Erm. and to his crest, upon the healme, out of a crowne Gold, a man's arme G. the coufe turned up Erm. his hand proper, holding a branch of pyne appelles, the leaves Vert, the fruit Gold.

JOHN PRINCE[1] of Shropshire. = JULIAN, dau. of John Dodington.

JOHN PRINCE[2], master of St. Giles's hospital, ob. 20 July, 1557. = ALICE, dau. of John Bradley, of Wenlock, ob. 7 Aug. 1558.

DOROTHY, d. of Will. Leighton, Esq. of Plash, vol. 29 Nov. 1637[3]. 2d wife.

RICHARD PRYNCE[4], Esq. of the Abbey Foregate, n. c. 1530; adm. burg. Sal. 1551, then literatus[5]; adm. Inner Temple 4 May 1554; Feodary of Shropsh. 1569; sep. 5 Oct. 1598. = MARGARET, dau. of Gregory Manchester of Manchester, ob. 1584. S. P. 1st wife.

ANNE, marr. 1st, Jan. 1562, Will. Colefox, Gent. of Merington; 2dly, Leonard Chambre, Gent. of Patton; s. at Preston Gobald, 27 Mar. 1602.

MARY, w. of Richard Barker.

MARCA, w. of Richard Crosse.

SIR FRANCIS PRYNCE, Knt. n. 1588: adm. Sal. sch. 1599, Brasenose Coll. 1604: ob. c. 1615. = MARY, d. of Tho. Pigott, Esq. of Chetwynd; m., 2dly, Sir John Andrewes, Knt. of London.

SIR RICHARD PRYNCE, Knt. b. 7 Jan. 1588,9; adm. Sal. sch. 1599; compounded, 1645, at 750*l.*; mayor 1662; s. 9 May 1665, æt. 76. = MARY, d. of Walter Wrottesley, Esq. of Wrottesley; m. there 16 June 1616; s. 28 Sep. 1663.

JOHN PRINCE, Gent. of Shrewsbury and Lincoln's Inn, b. 17 Ap. 1590; adm. Sal. sch. 1599; s. 3 Jan. 1621,2. S. P. = MARY, dau. of Will. Younge, Esq. of Caynton, marr. 25 May 1621, St. Chad's.

MARGARET, b. 6 Jul. 1586, w. Ambrose Grey, Esq. of Envile, son of Henry Lord Grey of Groby.

ELIZABETH, b. 29 Sept. 1591; w. of Isaac Jones, merch. of London.

ISABEL, b. 9 Sep. 1593; w. of Dan. Price, D.D. rector of Worthen.

WILLIAM, b. 24 August, 1595. S. P.

MARY, b. 29 Apr. 1597; s. 28 Apr. 1602, Pontesbury.

FRANCES, b. 14 Jan. 1587.

DOROTHY, buried at Chester, 3 Jan. 1607.

WALTER PRYNCE, n. 1620; admit. Brasenose Coll. 1637; ob. cœl. 1645, in battle near Chester.

WILLIAM, ob. cœl.

PHILIP PRYNCE, Esq. n. 1630; sheriff 1671; s. 4 Dec. 1690. S. P. superstite. = ELIZABETH, d. Sir John Banks, C.J. C.B.; s. 12 Oct. 1711.

WROTTESLEY PRYNCE of Abcot, Gt.; admit. Sal. sch. 1643; s. at Clung, 18 August, 1677. = BEATRICE, dau. and coh. of Francis Morrice, Gent. of Abcot, in Par. Clungunford; b. 11 Aug. 1626; s. Jul. 1675.

ELIZABETH, w. Samuel Wingfield, Esq. of Preston Brockhurst.

MARY, s. 12 Aug. 1724; w. Will. s.h. of Sir Tho. Hewit of Shire Oak, co. Nottingham.

SUSANNA, w. Leighton Scarlet, Esq. of Hogstow.

JANE, w. Thos. Smalman, Esq. of Wilderhope.

DOROTHY, w. Tho. Heyes, Gent. of Salop.

CLARA, w. Roger Blakeway, gt. of Mote Hall; s. 9 Nov. 1719.

MARGARET, w. of Cha. Lewis, Esq. of Hindwall, co. Radnor.

HOWARD, w. of Samuel Pipe, Esq. of Bilston; ob. 1716.

RICHARD, s. 22 Dec. 1663, æt. 2. Other issue, d. y.

MARY, dau. of Hon. John Scudamore, Esq. relict of Dennis Cook, Esq. = RICHARD PRYNCE, Esq. of Clungonford, b. 11 Feb. 1653; adm. Chr. Ch. Ox. 1669, Inn. Temp. 28 Feb. 1670; ob. 30 Mar. 1683, æt. 30. s. at Clung. = ..., dau. of Cook. 1st w.

WALTER, b. 20 Jan. 1656, Cl. ob. 1663. s. ib.

PHILIP PRYNCE, Esq. b. 6 April 1658, at Clung; adm. Ball. Coll. 1677; s. 30 Sept. 1687. Mar. 30 Apr. 1687, Margaret, d. of Sir Henry Langley; s. 25 Mar. 1688.

FRANCIS PRYNCE, Esq. of Abbey Foregate, b. 3 Nov. 1659. s. 18 June 1692. = MARY, dau. of Sam. Gilly, of High Hill, co. Dorset, Esq. rel. of Borlase; mar. 7 June 1688, at Shrewsbury.

FRANCES, d. Dan. Nicholl, Esq. of London. s. 11 Nov. 1721. = CAPTAIN WILLIAM PRYNCE, of Abcot, b. 4 Aug. 1663. s. 23 Oct. 1703. = MARY, d. Kynaston of; mar. 5 Mar. 1685,6, Stepleton. s. 13 Aug. 1693.

MARY, wife of J. Grove, Esq. of Hasbery, co. Salop.

MARY, mar. Sir John Astley, bart. of Patteshull, 1709; s. 4 Feb. 1760.

FRANCES, w. of Andrew Corbet, Esq. of Shawbury Park, n. c. 1701; marr. 25 May 1719; ob. 21 Nov. 1760, æt. 59.

FRANCIS PRYNCE, b. 1 Apr. 1700, St. Chad's, d. y.

PHILIP PRYNCE, b. 3 Sep. 1689, s. 8 Oct. 1695.

MARTHA, b. 23 Nov. 1669; m. 1st, Capt. Hen. Smalman of Wilderhope; 2dly, 22 May 1706, Rev. Phil. Wingfield, min. of St. Julian's; s. 26 July 1710.

JUDITH, b. 27 Feb. 1667, s. 17 Aug. 1733.

BEATRICE, wife of Col. Cha. Cludde of Orleton, and Rob. Betton, Esq. of Salop.

MARTHA, s. ib. 1664.

MARY, b. 1655, w. of Nich. Tayler, of the Heath, co. Radn. ob. 3 Aug. 1741, æt. 86.

Lady Astley had a numerous family: all but one baptized at Patshull.

1. Mary, baptized 24 Feb. 1711; buried the 27th.

2. Mary, baptized 12 July, 1713; died unmarried.

3. Henrietta, baptized 13 March, 1714. She married, 1st, Richard Smith, gent. of the Wergs near Tettenhall, and on his death, 1730, Edward Daniell, esq. of Chester.

4. Alicia, born 19 Oct. 1716; married at St. Julian's, 22 Sept. 1742, Charles lord Ossulston afterwards third earl of Tankerville. She died 28 Feb. 1791.

5. Anne, baptized 2 Feb. 1717; died at Bath, June 1795, being the last survivor of the family.

6. Arabella, born 1 Nov. 1719; married, 1st, at St. James's, Westminster, 5 Jan. 1748, Anthony-Langley Swymmer, esq. of Longwood house near Winchester, M. P. for Southampton, who died in Jamaica, 1759: 2dly, in June 1761, sir Francis Vincent, bart. of Stoke D'Abernon, co. Surrey. She died 29 June 1785.

7. Frances, baptized at St. James's Westminster, 4 June 1721; married James O'Donnell, Esq.

8. Bridget, born August 4, buried August 17, 1723.

And lastly, Nov. 11, 1725, Richard Prynce Astley, esq. candidate in 1747 for the borough of Shrewsbury. He died unmarried in the life-time of his father: and the whole of the Prynce estates ultimately centered in

Notes to the Pedigree in the preceding page.

[1] The rev. John Prince, author of The Worthies of Devon, who died 1723, aged 80, says that he was of "a knightly family still subsisting in Shropshire." He was son of Bernard, and nephew of the rev. Leonard Prince.

[2] Richard Taverner of London, esq. and Robert Taverner of the same, gent., grant to John Prynce, 16 Sept. 37 Hen. VIII., a messuage and garden overagainst the church of the late dissolved monastery of Shrewsbury, then in the occupation of the said J. P., and before that, of Will. Higginson: another messuage, or cottage and garden, near the former messuage, and overagainst the said chirche, also occupied by the said J. P.; two shops upon the stone bridge of Monks' Foriate, then also occupied by him; and other premises.

[3] Dorothy Prince, widow, makes her will 29 Nov. 1637, in the presence of Elizabeth Wrottesley and David Pugh, clerk: she desires to be buried in the chancel or uppermost part of y^e^ parish church of the Holy Cross, leaving her funeral to be directed by her sonne sir Richard Prince, so that the expenses be not great, "yet her desire is that the poore be soe considered, that they may att that time fare the better." She bequeaths to her said son, her overgilt salte and six silver spoones, and 100*l.* in gold, and half her houshold stuffe, both wollens and linnens and trinnen ware, and two dosen of flaxen napkins. To her daughter Jones she leaves half her best apparell and one silver bowle, and one ringe covered with white and blacke Amell [enamel?] and 20*l.* in gould, and half her godly bookes, and two dosen of flaxen napkins. To her daughter Isabel Price, a similar bequest, with 100*l.* in gould, and a litle greene paynted boxe, with all the triflinge things in it. To her daughter-in-law, the lady Prince, her best coyfe wrought with blacke silke and gould, her litle silver bottle, a booke of Mr. Smithe's sermons, and 5*l.* in gould to buy her a ringe to weare in remembrance of mee. To my sister Perry, my little gould ringe with the godly posy in it. 50*l.* to her grandsonne Walter Prince: and she is particularly anxious that it be paid into his own hands within 40 days after the proving her will, that he "may dispose of it as hee shall thinke fitt, without the contradiction of any." There are also handsome legacies to her god-daughter Elizabeth Prince and Dorothy Longe, her grandchildren William Jones, Anne Price, and Mary Prince, and to her friend and one of her executors, Mr. Edward Jones.

Her jointure, from a paper dated ult. Mar. 1591, in her husband's writing, was lands, &c. to the yearly value of 100*l.* 0. 4*d.*

[4] There must have been another person of the same name residing in the parish at the same time, to whom the following entries must refer: "1575, *June* 2, *I married Richard Prynce and Margaret Prowd. Feb.* 7. *I christened Awrthuwre Prynce and Doratie Prynce, the sonne and daughter of Ryc. Prynce, the sonne-in-lawe to Will. Prowd of Sutton.*" Mr. Prince the barrister would not have been thus described at this time: and the Visitation is clear as to the name of his first wife, and that she left no issue. The register contains other entries of the name of Prince which we cannot connect with this family.

[5] Nothing was less settled than the orthography of proper names in that age: but the early members of this family seem generally to have written their name with an *i*: the latter ones uniformly with *y*. As to the title of *literatus* given to Mr. Prynce in 1551, it was probably intended to denote his destination to the study of the law. *Letrado* has that signification in Spanish.

Charles fourth earl of Tankerville, whose mother, Alicia Astley, alone, of all the sisters, left issue. Upon the death of his lordship in 1823, the estate descended to his son Charles-Augustus, fifth earl, and present lord of this manor.

THE VICARAGE OF THE HOLY CROSS

Is generally stiled in the episcopal registers of Lichfield, *The Vicarage of the altar of the Holy Cross within the monastery of Salop:* in one entry on the episcopal registers of Hereford, (sub ann. 1400) it is *Vicaria altaris Sancte Crucis, ecclesia parochialis de Foriete Monachorum.* In a deed in the parish chest, bearing date 29 Hen. VI., Tho. Hochekys and Will. Nesse are stiled "wardens of the church of the Holy Cross and of *the chapel of St. Giles* in Monks Foriete:" and some years later, viz. 6 May, 1 Edward V. (1483) Richard Cheschire, corveser, and Thomas Lye, wever, are entitled "gardiani ecclesie Sancte Crucis monasterii beati Petri Salop ac *ecclesie parochialis Sancti Egidii* Foriete predicte." In the Valor of Henry VIII. the benefice is called "Vicaria Sancte crucis infra monasterium Salop," and this form continued to be used in presentations as late as the reign of James I. It is now generally called *The abbey parish.* It is the most recent of all the parishes of Shrewsbury, but is inserted here out of its chronological order, on account of its immediate connexion with the great monastick establishment. A late vicar[1] states, that it consists of 1400 acres of arable and pasture land, besides 300 acres taken up by houses and gardens; and that it is six miles in circumference, half of which lies along the banks of the river Severn.

Mr. Madox informs us, that "the great or baronial abbots and priours commonly held the towns lying within their seigneury in demeane:" which hence, by an analogy derived from such towns as were held of the crown, gradually assumed somewhat of a corporate form. There are many ancient deeds in the parish chest, attested by the provost *(præpositus)* of the Foriate, the beadle (*budellus*), and the steward (*senescallus*) of the Foriate; nay, there is one deed, dated 11th of king Edward, son of king Edward, (1317) being a grant from "*the bailiffs and burgesses*[2], *and the whole community* of the liberty of Forieta Monachorum," which is expressed to be "under the *common seal* of the liberty aforesaid:" and two such seals still remain among the parochial archives. The dimensions, device, and legend, are the same in both. Two clothed arms issue from the opposite

[1] The late rev. W. Gorsuch in Dr. Price's book quoted below.

[2] The curious reader may see, in Newcome's History of the Abbey of St. Albans, p. 221, the eagerness with which the townsmen there assumed the title of *burgesses*, after they had extorted certain grants from their abbot in the reign of Edward II. We have no *data* which enable us to connect the deed in the text with any such *fracas* between the abbot of Shrewsbury and his tenants of the Foregate, but the coincidence is remarkable.

sides of the area, one bearing a crosier, the other a naked sword, in the centre a wand or staff of office. Inscription: *Sigillum* COMMVNE DE FFORYATE MONACHORUM.



The character is of that kind which Mr. Astle calls Modern Gothic, of which he gives an alphabet in his 26th plate: and the use of which, according to him, began in England in the twelfth century, and continued into part of the fifteenth.

It is extraordinary that two seals should have been made so precisely similar. The one seems older than the other: perhaps this was lost, and a new one formed from an impression of it, after which it may have been found again. An inquisition in the same repository finds that the wardens of the said churches (Holy Cross and St. Giles) "have, and time out of mind have had a common seal, for sealing such leases as have had the assent of the major part of the parishioners:" and a decree of chancery (exemplified 16 Jac.) states, that the said wardens have been "immemorially a corporation:" which churchwardens are not in general taken to be.

We have seen no endowment of the vicarage of this parish: but it must have taken place at a very early period; as a vicar occurs about the middle of the thirteenth century: and the following agreement on the subject of its revenues must have been executed before the close of that century: as the only abbot, John, to whom it can refer, is John de Drayton. We have not seen the original, which Mr. Phillips states to be in the Augmentation Office; but the translation, in Mr. Prince's handwriting, is entitled "A composition bytwene the abbott and the viccar of the Foryatt."

"Be it knowne to the memorie of everie discreete person, that these be the customes and divisions of the tithes made, graunted, and approoved, bytwene brother John, sometyme abbott of the monasterie of the blessed Peter of Salop and the covent of the same place on the one partie, and sir William of Baschurche, then viccar of the Holy Cross in the same

monasterie, on the other partie: That is to saie, Where the tyeth corne in the feilds of the Monke foryate ought to be devided bytwene the Almenary of the said monasterie, who soever he shalbe for the tyme, and every viccar of the Holy Cross for the tyme being:—that is to saie, of the feild called the Gaye fro the one diche in the over parte which leadeth to Seaverne, unto the curtelages of the said foryatt fro a certen corner towards the over parte of the said feild:—also the one haulf of the land in Jackbery, next to the waye which leadeth toward the fenes with Pride Crosse: Item of xiiii^en^ rudges or butts of land perteyning to the almenary of the said monastery lyeing together, and in lengthe extending themselfs fro a certen place of land called Oxe Leasowe unto the lands which is called Parish Land: Item of the land of the said almenarie, extending it self in length fro the said land called Parishe Land unto the King's waye leading towards the lane of Hamond on the lifte parte: Item of the land of the said almenary lyeing on the right hand of the said higheway, which conteyneth two hoole furlongs, and the third with the pikes thereunto annexed: Item of the land of the said abbotts lyeing nere Seaverne, bytwene the Olres and Monke moore and Dymen's medowe: Item, a certen place of land called Walcot croftes: Item of viii^t^ rudges of land lyeing near the same place of Walcot crofte which belongeth to the hospitall of St. Gyles: Item, of three furlongs fro the crosse called Weeping Crosse unto Bredmore and the King's highe way, lyeing of the right hand which leadeth towards Cownd: Item of the land beyond Bredmore, extending it self by the said highe waye unto the Hill Crosse: Item of the land of the lifte hand of the said highe way which lyeth bytwene the land called the Hynd Lywerey on the one partie and the land perteyning to the towne of Emstr on the other side: Item of the furlong called Borreyes land lyeing bytwene the land of the Abbott and the field of Sutton, extending it self upon a certen waye and under the same waye to the ryver of Mele: and the one half of the tyeth corne of the land which is John's of Prestcote beyond the Warytry hill: Item, the vycar shall have all tyethes of wooll, lambe, and swyne, of all tenants in the said Foryate, and of servantes in the said monasterie, with harryotts of strangers, yf any happen: Item, of a certen furlonge, called Judas furlonge, lyeing bytwene the feild called Aldfeild and the feild of Colham: Item of the medowes called Tryll Medowe and Longe Medowe: Item, the said vicar shall have the one half of all tyth corne of all other lands in the fields of the said Foryett, except a certen place of land called Cley Hill: Item, all the tyethes of all crofts and curtelages in the said Foryate, except the crofte of land annexed to the churchyard of the churche of St. Gyles: the tyeth of William Croset must be equallie devyded bytwene the Almenary of the said monasterie and the said vicar: Item, the whole tyethes of the platts and curtelages in Waynam neere the King's highe waye doth belong to the said vicarage: and from the hill of the said place unto the ryver of Meole, bytwene the said Almenary and the said vycar the tyeth there is to be devyded."

Copia vera a Latina in Anglica translata (cum originali in omnibus concordata)
Per Ricum Prynce.

The chief thing to be noticed in this endowment is its unusual liberality: it seems probable that the vicarage was generally supplied by some member or dependant of the abbey: and as, in this instance, the vicar was to be immediately under the eyes of the religious, they might choose to have him handsomely appointed.

In a Notitia Parochialis in the British Museum[1] it is thus described:

"V. Holy Cross, alias Abby-foryate, in Shrewsbury.

"The corn tithes of 2 farms in this parish, viz. Monks-More and Hunder-dale are impropriated to Mr. Ireland of Abrington. Half the rest of the great tithes are impropriated to Mr. Sam. Adderton of Preston; the other half, together with all the small tithes, are left to the church. The advowson is in y^e^ great seal of England. Samuel Pearson, Vic."

[1] Harl. MSS. 6826.

VICARS OF HOLY CROSS.

WILLIAM, clerk of the Cross (clericus de Cruce), attests a deed in the Chartulary of the abbey (189) about the time of Henry III., but anterior to the year 1228. He was *probably* vicar here[1].

HENRY, vicar of the altar of the Holy Cross, witnesses a deed in the Chartulary, (No. 355) whereby the abbot and convent settle for life the tithes of Booley upon Hugh parson of Stanton. Master Reginald Pinzun is another witness to the deed: and as he was living in 1241[2], this fixes the present vicar within the compass of a few years.

Sir GILBERT, vicar of the Holy Cross, attests a deed (No. 424 in the Chart.) of an abbot William, whom we take to be William de Upton (1267—1270).

Sir WILLIAM DE BASCHURCH was, as we have seen, contemporary with abbot John, i. e. John de Drayton, who held the abbacy from 1278 to 1291.

Sir MARTIN, died 1330.

1330, 5 id. Sept. JOHN DE HILTON, chaplain.

ROGER DE HUMPHRESTON occurs 1344. In 1349 he was presented by the convent to the rectory of Donnington.

1349, 15 cal. Apr. WILLIAM TANDY, chaplain. He had just before (6 cal. Jan.) been collated by the bishop, *jure devoluto*, to the chapel of Eton Constantyn, which he vacated for this vicarage: and was just after (3 cal. Jul.) instituted, on the presentation of the abbot and convent of Buldewas, to the chapel of Little Buldewas, being then styled *William called Tandy;* but resigned it after a few months. He resigned this vicarage 1365.

1365, 6 non. Oct. WILLIAM LE BRUYS, priest.

Sir HAMON occurs 1398.

WILLIAM DE TOONGE was vicar here in 1400, when he resigned for Greote.

1400, May 12. Sir ADAM TRESALE, late rector of the free chapel of Greote in the diocese of Hereford, which he resigned for this vicarage. He resigned this in the next year for Wolstanton *(Wolstaston)*.

1401, Jan. 22. JOHN BESSELOW, late rector of Wolstanton, which he resigned for this. Ob. Sept. 2, 1402.

1402, Sept. 8. Sir THOMAS MORE, chaplain. He was instituted to the vicarage of Wrockwardine, March 16, 1425,6; and thereupon resigned Holy Cross.

[1] An undated deed in the Chartulary, (No. 177) whereby Robert son of William confirms to God and St. Peter of Salop half the mill of Cantelhope, is witnessed, among others, by William of the Holy Cross (*de S. Cruce*): but we cannot positively affirm that he was this, or any other vicar of the parish.

[2] P. 103 of this volume.

1426, June 24. Sir WILLIAM KEMSEY, priest. He resigned in the following year for Stottesdon.

1427, May 9. Sir JOHN GOMOND, late vicar of Stottesdon, which he resigned for this. He was presented by the convent in 1430 to the rectory of Berrington, which he resigned in 1438 for St. Stephen's in Bristol.

1430, July 29. Sir RICHARD LYE, priest. He was instituted on the same day to the rectory of Edgemond, which he held for forty-six years, but he resigned Holy Cross in two days; for

1430, Aug. 1. Sir WILLIAM MARSCHALL was instituted.

Sir THOMAS MORIS occurs 1483. Ob. 1503.

1503, Nov. 8. RICHARD BAKER. Ob. 1530.

1530, Jan. 21. WILLIAM HORDLEY. He was vicar here when the Valor of Henry VIII. was taken: but is misnamed therein Thomas Hordley. Ob. 1558.

1559, May 24. EDMUND BENNET. Ob. 1610.

1610,11, Feb. 16. FRANCIS GIBBONS. He was a son of Nicholas Gibbons, attorney-at-law, of an Abbey-foregate family, by a daughter of William Langley, the purchaser of the abbey; was born 1588, admitted of Shrewsbury school in 1595, and is said to have been a student of Christ's College, Cambridge, in 1607. But this seems a mistake for Christ Church, Oxford. He was, at least, a M. A. of this last named college when lord chancellor Egerton presented him to the vicarage of Holy Cross within the monastery of Salop, on the recommendation of Dr. Weston and Dr. Peryn[1]. He was B. D. in 1616, when the same great chancellor presented him, 17 August, on the recommendation of sir John Egerton, knt., probably his lordship's son, (afterwards earl of Bridgewater) to the rectory of Aberdaron in Anglesey, vacant by the death of Henry Rowland, bishop of Bangor[2]. Dr. Gibbons (he proceeded D. D. at Oxford, Dec. 16, 1617, being then of Christ Church) was a person of some note in his day, being a chaplain to king Charles I.: and died, 7 Jan. 1639,40, just in time to avoid being involved in the troubles of his master. His presentation runs "Ad vicariam S. Crucis juxta vel infra monasterium de Salop[3]."

1639,40, Jan. 25. JAMES LOGAN. Mr. Logan was a native of Scotland. He seems to have continued here till the town was captured by the parliament forces, when he was probably, though Walker has not noticed it, ejected for his loyalty. He appears, however, as incumbent of, at least officiating at, Eton-under-Eywood in 1654 and 1658.

From this time the benefice appears to have been very irregularly supplied during the Interregnum.

[1] If this was, as is most probable, John Perin, D. D., canon of Christ Church and Greek professor, it opposes, still further, the idea that Dr. Gibbons ever belonged to Cambridge.

[2] Correct Wood (Fasti, ii. 374, new edit.)

[3] Rymer, ix. 256.

JOSHUA RICHARDSON signs as minister in May 1645, and in the March of the following year.

Though Mr. Richardson obtained this benefice on the expulsion of a loyalist, he must originally have entertained congenial sentiments himself: for Dr. Calamy assures us, that he had been "imprisoned in the time of the war by the parliament party." Of course, he must have been a parliamentarian when he was promoted to the abbey, and equally so, when, within a few months after his last signature in these parish books, he was appointed by the same party to the valuable rectory of Middle, on the expulsion of another loyalist[1].

JOHN BEALE occurs as minister in April 1647, and as vicar in the same month of the following year.

MOSES LEIGH, vicar in September 1649, minister in April 1650. He appears to have gone to Norton in Hales, as minister, in this year.

JOHN BRYAN occurs as vicar in Sept. 1652, as minister in June 1655, and August 1656. He was one of the three sons, all clergymen, of John Bryan, D. D. vicar of Trinity in Coventry, a divine of great estimation in those days: and it should seem as if the people of Shrewsbury had endeavoured, when he brought this his son here, to prevail upon himself to leave his vicarage in Coventry, to which he had been appointed in 1644, "by the power of the parliament." In the accounts of the churchwardens of Trinity[2] is an item, "1652, paid the charge in going with Dr. Bryan to Sturbridge, touching the difference between the towne of Shrewsbury and the parish touching Dr. Bryan's stay here." Mr. John Bryan continued at

[1] Thomas More, B.D. instituted Feb. 1, 1629,30, who having been ejected for his adherence to the King (an ejection which Walker does not notice), "the same power," says Gough, "that displaced him, did, in his stead, place Mr. Joshua Richardson, M. A. son of Joshua Richardson of Broughton." It is further clear, from "The Divisions for classical presbyteries in the county of Salop, approved by the right honourable committee of Lords and Commons for judging of Scandals," April 29, 1647, that Mr. Richardson was then incumbent of Middle, and, as such, deemed "fit to bee of the second classis of Shropshire." Calamy and Henry speak of this vicar, as "a holy, loving, and serious man:" and his parishioner, Mr. Gough, concurs with them in that sentiment. "He was," says the writer, "an able and laborious minister: his whole employment was about the concerns of his ministry: his wife being a prudent and careful woman, and managed the rest of his affairs with great diligence and discretion." After Mr. More's death, the earl of Bridgewater, patron of Middle, "knowing that Mr. Richardson was well beloved in the parish, permitted him to continue minister;" as he did, till he was ejected by the Bartholomew act. "I had so much intimate acquaintance with Mr. Richardson," writes Gough, "that he would willingly have conformed to the discipline and constitution of the church of England, but, he told me, he could not, with a safe conscience, subscribe to the declaration against the covenant." On his ejection from Middle, he removed to Broughton, where he lived one year with his brother, captain Richardson: he afterwards went to a farm called The Ditches, near Wem. But when the act of parliament came forth, that no outed minister should live within five miles of the place where he formerly had officiated, he removed to Alkinton near Whitchurch; the place from whence his father came, when he had purchased his lands in Broughton of Mr. Otley. Here he led a private, peaceable, and pious life, exercising himself in religious duties, and instructing his own, and some of his relations' children, in good literature. He died, Sept. 1, 1671; and the rector of Whitchurch, Dr. Fowler, to testify his respect for Mr. Richardson's memory, himself preached his funeral sermon from Dan. xii. 3, and gave him the character he seems to have well deserved, of wisdom, piety, and peaceableness.

[2] Mr. Sharp's Papers, p. 6.

the abbey till the beginning of 1659, when he became minister of St. Chad's. On that occasion, his father again visited this town; and another entry, on his return home, "Paid the ringers, when the Doctor came from Shrewsbury," proves the joy of his parishioners, at his having a second time resisted the seductions of this attractive town.

On the Restoration, Mr. LOGAN returned to this benefice.

1663, July 15. TIMOTHY HAMMOND, M. A. was presented, on the resignation of Logan. In 1650, he held the second portion of Pontesbury: but at his death he held the first portion of that great living, together with this benefice. Buried May 2, 1671.

1671. MOSES LEIGH again. Dr. Calamy mentions Mr. Lee of Shrewsbury as ejected in 1662, and afterwards conforming. His ejection was probably from Norton. Buried July 6, 1676.

1676. SAMUEL PEARSON, B.A. 1671, M.A. 1675, of King's College, Cambridge, son of James Pearson, of Shrewsbury, and grandson of Thomas Pearson, of Newport. He died Nov. 16, 1727, having holden this benefice "with great reputation and esteem among us for the space of fifty-one years," as his parishioners state, after his death, in an address to their diocesan, on a subject which will presently be mentioned.

1727. JOHN LATHAM, son of John Latham, gent. (who was of Shrawardine in 1677, and afterwards of Shrewsbury,) and grandson of John Latham, of Hanley William, in co. Worcester. Mr. Latham is probably the same who proceeded B.A. of St. John's college, Cambridge, in 1719. On being instituted to this benefice, he applied to the bishop for leave to remove a certain painting of the Crucifixion, which had been set up in the chancel[1] by his predecessor. We are not able to state whether Mr. Latham was actuated on this occasion by an opinion that such ornaments were, under all circumstances, unfit for churches, or whether he judged this particular painting, from the meanness of its execution, to be a discredit to his church: if the latter was his motive, he would not find many in the present day that would dissent from him. The parishioners, however, thought otherwise. It had been set up by their old minister, of whose long and faithful services they retained, as has been already remarked, a grateful memory: it had never "given any offence, nor been abused to any superstitious use whatsoever, as they knew of," and, upon the whole, they supplicated his lordship that it might be permitted to continue where it was; or if that could not be granted, that it might at least remain within the church. The bishop, however, Dr. Chandler, sided with the vicar. Peremptory orders arrived for the entire ejection of the ob-

[1] So, at least, say the parishioners in their petition to the bishop. There is, however, properly, no chancel at the abbey. Tradition says that it hung against the second pillar of the aisle on the north side.

noxious painting, which was delivered to Mr. Pearson's representatives; and the parishioners vented their spleen in some lines, which some of our readers will expect to see, with the reply to them, preserved in a note.[1]

Mr. Latham had a turn for antiquities, and drew up a slight account of his own and the other churches of Shrewsbury for the use of Browne Willis, preserved among that antiquary's MSS. in the Bodleian library[2]. He died in 1750, leaving a daughter, second wife of the Rev. Thomas Humphries, vicar of St. Chad's, and second master of the Free Schools, and two sons, one settled at Chester, the other, Captain Thomas Latham, a very gallant naval officer.[3]

1750. WILLIAM GORSUCH, a native of the town. This gentleman applied himself with great diligence to a register of all births and *deaths* in

[1] The parson's the man,
Let him say what he can,
Will for gain leave his God in the lurch.
Could Iscariot do more,
Had it been in his power,
Than to turn his Lord out of the church?

The reply.

The God I adore,
Is mighty in pow'r,
The only One, Living and True.
But that Lord of your's,
Which was turn'd out of doors,
Had just as much knowledge as you.

But since you bemoan
This God of your own,
Cheer up, my disconsolate brother!
Though it seems very odd,
Yet, if this be your God,
Mr. Burley can make you another.

Mr. Richard Burley, painter, "a foreigner," was made free of that company, June 1, 1711. His workshop was at the bottom of the long flight of steps leading from the Cross into Rowshill, still called, by old people, Burley's shut. We are not able to state whether he belonged to that ancient family of the name, seated for many centuries at Malehurst, in the parish of Pontesbury.

The painting, the subject of these verses, may now be seen in the vestry of the abbey church, having been lately presented to it by Mr. Pearson's great grand-daughter Anne, wife of William Simpson, esq. M. D. of Hilton, co. Derby.

[2] It contains no particulars of which the reader has not been already informed, except the following description of the remains of the abbey as they existed in his time: "here are yet seen the ruins of the once famous monastery known by the name of St. Peter and St. Paul: and by many of the walls which are standing, it plainly appears that this was once a very large and magnificent edifice.

[3] Of Captain Latham we have been able to recover no more particulars than the following. In the war consequent upon the death of the emperor Charles VI., he must have been sufficiently high in rank and service to have attracted the notice of Maria Teresa, as his descendants possess a snuff-box presented to him by that illustrious princess: and he was promoted to the rank of captain March 14, 1747, and soon after to the command of the Tyger man-of-war of 60 guns. In 1750, Jan. 22, he was admitted to the freedom of Shrewsbury. In Feb. 1754, the Tyger and another ship were dispatched to the East Indies to supply the place of two of admiral Watson's squadron, which had been dismasted in a storm. Captain Latham bore a share in the celebrated capture of Geriah, Feb. 1756, a distinguished one in the recovery of Calcutta, Jan. 1757, after the fatal massacre of the *black hole:* and at the taking of the French fort of Chandernagore in the following March. In the action of April 29, 1758, the gallant manner in which the Tyger engaged, formed a very striking contrast to the conduct of some others of the British navy. But in the midst of this career, which would probably have led to the highest honours of his profession, he was attacked by the disease of the country, a liver complaint, and obliged to quit his command. On his return to England, he purchased an estate in Shropshire (Hampton-hall near Chirbury), resided in Shrewsbury, and was buried at St. Giles's, Feb. 1764, leaving issue by his wife, Jane, daughter of Thomas Kelsall, esq. of Greenwich (and cousin-german of lady Clive, whom he married while on the East India station, and who, after his death, became, in 1770, the wife of Henry Strachey, esq. of Sutton court, co. Somerset, secretary to lord Clive, afterwards a baronet, and master of the household,) two sons, Henry and Robert-George, who were both educated at Westminster-school and died unmarried, and one daughter Jane, wife of Capt. Rowland Mainwaring, third son of Edw. M., esq. of Whitmore, in co. Stafford.

his parish, the results of which were published in the Philosophical Transactions, and form one of the principal bases upon which the calculations of Dr. Price, and the whole system of life-insurances were founded. This register, which specifies the males and females *dying* at all ages, (for it omitted the burials of strangers,) "is the only one," says Dr. Price, "that I have ever heard of. It is kept with particular care and accuracy by Mr. Gorsuch, and furnishes very useful data for determining the difference in value between town and country lives[1]." Mr. Gorsuch died 1781, leaving only two children surviving him, Thomas Talbot Gorsuch, esq. an eminent surgeon in London, and Mary, married to the Rev. John Rowland, rector of Llangeitho, in the county of Cardigan, and many years one of the masters of the free grammar school of Shrewsbury.

1782. WILLIAM OAKELEY, of Balliol college, M.A. 1743, son of captain William Oakeley of the guards, and of Steventon, in the county of Salop, who was the third son of William Oakeley, esq., of Oakeley, in the same county, M.P. for Bishop's Castle through the reign of Charles II., by Barbara his second wife, eldest daughter of John Walcot, esq. of Walcot, and afterwards the wife of sir William Gresley, bart., of Drakelow, in the county of Stafford. In 1742 he was presented to the rectory of Eton under Eywood by Jenks Lutley, esq., and in 1749 to the valuable rectory of Forton, in the county of Stafford, by Charles Baldwyn, esq. He resigned Eton in 1786, and died 3d Oct. 1803, leaving issue one daughter, Catharine, and two sons, William Oakeley, esq., of Tan-y-bwlch, in co. Merioneth, and sir Charles Oakeley, bart., governor of Madras from 1790 to 1794.

Down to this period the vicarage had been presented to by the Abbot and convent before the Dissolution, and by the Crown after that event. But in the year 1797 an act of parliament was passed for granting this advowson, called in the act the Abbey Church, otherwise Holy Cross with St. Giles annexed, to Thomas Noel lord Berwick, in exchange for the advowsons of the churches of Risby and Fornham St. Genoveve, in co. Suffolk; and in consequence of this exchange, on the death of Mr. Oakeley his lordship presented

1804. HENRY BURTON, M.A. of St. John's college, Cambridge, vicar of Atcham and Madeley, (second son of Robert Burton, esq., of Longnor,) who is the present incumbent.

REGISTERS.

The parish register appears to have commenced with the very first introduction of those useful records[2]. But it has been greatly injured by damp,

[1] Price's Observ. on Reversionary Payments, p. 192.

[2] They were introduced by Cromwell's injunctions, Sept. 1538; and it is curious to remark, that the first setting up of so useful an institution excited a great clamour, and was not unattended with

and by the floods which have occasionally inundated the church. Thus the first leaves are totally lost, and the earliest date that can now be traced is Sept. 22d, 1541, but it is scarcely legible for several years after. The book is a paper folio: and it is the only one which we have seen, which runs in the first person, thus:

"1542, ... January. I crystenyd omffrey pryns.
"1571, the xvij of Maye. I Buryed Thomas Lye, Tayler, whyche was drowned by a greate mysse chaunge above the stone bregg.
"1573, May 29. I buried the blynd rychard the baker."

The following entry we insert to exercise the ingenuity of our readers.

"1576, May 11. I buried William Adderton, glover[1], whose dwellynge was over against the *Countye* in the fforyat."

We find no remarkable entries, unless the following be deemed such.

"1578, Feb. 17. I buried Roger Deaconne the mynstryll, sonne-in-lawe to Townsone the mynstryll whoe was buryed at Saynt Gyles, and had his knell wrunge with the greate bell in the abbeye.
"1585, Jul. 27. I buried William Bennett, beare bruer, out of the stone house called the beare howsse.
"1673, Jul. 21. John, son of John Weaver, bapt."

The person recorded in this entry taught dancing in Shrewsbury for a very long series of years; and may have been son of a Mr. Weaver whom the duke of Ormond, then chancellor of Oxford, licensed in 1676, to exercise the same profession within that university[2]. The son was a resident of Shrewsbury in 1712, when, in a letter printed in the Spectator, No. 334, he announced his intention of publishing a book on the subject. It appeared under the title of "An Essay towards an History of Dancing, ... containing the several sorts of Dancing, antique and modern, serious, scenical, grotesque, &c." cr. 8vo. pp. 172, and displays reading and good sense on a subject to which they have not generally been thought applicable. Steele introduces Mr. Weaver's letter above mentioned with some prefatory observations, and returns to the subject in No. 466.

difficulty. In an angry letter from Henry VIII. to the city of Coventry, in which, after commending them for their diligence in keeping the peace since his assumption of the supremacy, he inveighs against "sundry personnes, vicarres, and curates, who read so confusedly, hewing and hacking the worde of God and such our injunctions as we have lately sett furth, that almost no man understands the true meaning," his Majesty proceeds, they "secretlie have subornated certaine spreaders of rumors and false tales in corners, which do interpretat and wrest our true meaning and intentions of our injunctions to meny untrue sences; for whereas we have ordeyned, for the avoydyng of sundry stryves and contencions rysyng upon age, upon lynyall discent, upon title of inheritance, &c. or for knowlege whether eny person is our subgett borne or no that the names of all children cristend from hensfurth, with ther birthe, ther father and mother's names, and also all maryges and buryalls, ... shuld be regestred from tyme to tyme in a boke they have bruted and blowen abroad most falselie and untruelie, that we do entend to mak som newe rep'acon [*innovation*] at all cristenyngs, weddinges, and buryalls, the which in no wise we ever ment nor thought upon," &c. Sharp (Trinity Church) p. 44.

[1] It appears by the register that the glove-trade was exercised in this parish to a great extent in the reign of Elizabeth.

[2] Warton's Life of Bathurst, p. 140.

From a subsequent publication ("Anatomical and Mechanical Lectures upon Dancing," cr. 8vo, 1721, pp. 156) it appears that Mr. Weaver resided, at least occasionally, in the metropolis, as he read his lectures "at the academy in Chancery-Lane." Both these performances are dedicated to Mr. Caverley, an eminent dancing-master and keeper of a boarding-school for young ladies, in Queen Square. Tradition says that Weaver was the first introducer of pantomimes into England; and he has a long and learned chapter in his first book, "of the mimes and pantomimes." But we are not to understand by that name, the *harlequin entertainments* of the present day. What Mr. Weaver meant were what are now called *ballets*, or, as he terms it, "scenical dancing," i. e. a representation of some historical incident by graceful motions: and an exhibition of this kind, *The Judgment of Paris*, was, as is still remembered, performed by his pupils in the great room over the Market-house, about 1750[1]. He was buried at St. Chad's, Sept. 28th, 1760, being, doubtless, the last survivor of those who had at all figured in the Augustan age of our literature, and wanting not a month of having lived in the reigns of eight sovereigns.

The churchwardens accounts, which begin as early as 1565, contain no entries more memorable than the following:

1567. Paid Will. Roe the yonger's table and his man's about pooling downe the windowe, two wykes, 9*s*. 4*d*.

Item, for his table and his man's, five days, at the setting up the wyndowe, 4*s*.

Item, paid for four payre of gloves for the masons, 11*d*.

For pack thryd to line the wales, 2*d*.

P^d^ for singing bred at xpmas, 1*d*.

P^d^ Mr. Poyner for the Quene's rent, called Hokday rent, due for 3 yeres ending at easter 1568, 6*s*. 6*d*. Next year it is called *Hocknell rent*.

A lok and staple to the Gey dore.

1577. P^d^ for IX lode of lyme for the wyndow that Umfrey Barnet stoped on the north side of the church, 5*s*. 3*d*.

Item, paid him for stopyng bothe the wyndows on the north side with stone, 22*s*. 4*d*.

P^d^ the clarke for kyllynge of crose, 2*s*.

1578. P^d^ to Capper for mending the clocke, which my L. his men brake, 2*s*.

1579. Item, p^d^ for a bouke of prayers of the yerthe quake the 22 of Maye.[2]

P^d^ the makinge of a bill by m. L. man, 12*d*.[3]

Laid out, 22 Marche, 1580, when we brought our presentment before the Queene's highe comyssioners to S^ct^ Chade's churche, 4*d*.

1581. P^d^ for a grett bible and paraphrase, 40*s*.; for carriage of them from London, 12*d*.

[1] Mr. Weaver is described to have been a little dapper cheerful man, much respected in the town, and by the first people in the neighbourhood. He continued the exercise of his profession till nearly the very close of life; when he was succeeded by Mr. Thomas Ravenhill, who boasted, as his predecessor had done, to have taught three generations, and died in 1798, giving only two dancing-masters to Shrewsbury for a century. A few more such instances would afford some countenance to the system of Hermippus.

[2] Our MS. chronicle does not mention this earthquake, which, from its occasioning a form of prayer, must have excited great alarm. Nor does sir Richard Baker, the great recorder of such phænomena, take any notice of it: though he has several others in this reign.

[3] By *my lord* seems to be meant the bishop: but why his man should commit so wanton an outrage on the church clock is not explained.

P[d] for scowringe the parishe coslett, 2*s*.

1585. For mending the stock of the fourth bell; and for nailes for yt against the comyng of the L. of Leycester, 16*d*.

1611. Furniture of the parish. On Coslet, one sword and dagger, a musket, and a head-piece. There is further demaunded of the last wardens, a pik, a sword and dagger, a flask and touch box.

CHARITIES IN HOLY CROSS AND ST. GILES.

1633. *Mary Prynce left* £5.
1637. *Dorothy Prynce left* £10. } the interest thereof to the poor for ever.
1637. *Catherine Cheshire left* £5. }
1664. *Thomas Hatton left* £20 *to four housekeepers for two years without interest.*
1671. *Dorothy Barker left* £12 *to three housekeepers for four years without interest.*

The above are lost.

Elizabeth Clarke, relict of Roger Clarke, left £5. the interest to be distributed in bread every Sabbath-day.

1678. John Doughty left £50. the interest thereof for the same use.
Elizabeth Wolrich, relict of John Doughty, left £10.; the interest thereof for the same use.

1647. Peter Langley, £200.—1652. John and Jonathan Langley, £100. These sums purchased three fields in St. Mary's Parish, lying beyond the Castle, called Lower Leasows, now rented at £82. per annum. Vested two thirds in vicar and churchwardens, and one third in Mrs. Powys of Berwick, for the poor.

1711. Elizabeth Prynce[1] left £100. to purchase lands and hereditaments, the rent of which to be distributed amongst the poorest inhabitants, a moiety on Christmas-day, and a moiety on Midsummer, for ever. Vested in minister, churchwardens, and overseers.

1728. Methusalem Jones left, by a rent charge on Underdale, ten coats, gowns, or upper garments, to be made of good Welsh cotton, and to be distributed yearly on the 1st Nov. for ever, five for men and five for women, being objects of charity and parishioners. Vested in the owners of the estate for the time being (now Geo. Jon. Scott, Esq. a minor).

1730. Thomas Jenkins, esq. left by will that six poor parishioners be cloathed once every year about Michaelmas, at the discretion of his heirs and executors. Vested in Mrs. Jenkins of Bicton.

1769. *John Archer Shish, esq. left* £50. *which, with the interest amounting to* £20. *more, was distributed among the poor in the year* 1789.

1820. Thomas Talbot Gorsuch, esq. left £300. in the 3 per Cents reduced, the interest to the poor yearly, who are most regular in attending church and most deserving objects of charity, on the 1st day of December, in sums of not less than ten shillings each. Vested in vicar and churchwardens.

MONUMENTS.

Of the monuments in this church the oldest is that of Roger de Montgomery, which has been already described[2]. Over this was set a long inscription, which, as it has been printed more than once; as it related nothing more concerning that great earl than what the reader has been already fully told, and indeed contained at least two erroneous assertions, (his command at Hastings, and his foundation at Ludlow,) it is not necessary

[1] Mrs. Prynce's money purchased four tenements with gardens, now rented at eighteen pounds per annum.

[2] i. 45.

here to repeat. The figure is probably what Browne Willis means by "a *wooden* statue, which, they say, belonged to the founder's tomb.'"

Richard Beauchamp earl of Warwick, by his will, 1435, "appointed that his executors should cause four images of gold, each weighing twenty pounds, to be made like unto himself, in his coat of arms, holding an anker betwixt his hands, and so to be offered in his name;—three to St. Alban's, St. Thomas of Canterbury, and Bridlington, and the fourth at the shrine of St. Winifride at Shrewsbury[2]."

One of our MS. chronicles of this town informs us, that the second[3] wife of the second earl of Shrewsbury was buried at the Abbey, under a monument of alabaster, with this epitaph:

HERE LIETH ELIZABETH COUNTESS OF SHREWSBURY, WHICH WAS DAUGHTER, SISTER, WIFE, MOTHER, GRANDMOTHER, AND KINSWOMAN, OF THE EARLS OF ARUNDELL, WYLTON, ORMOND, AND SHREWSBURY. SHE DIED SEPT. 8, 1473.

The original, which we have not been able to discover, was, doubtless, in Latin. The lady commemorated was daughter of James Butler, earl of Ormond and *Wiltshire*. For *Mynton*, therefore, which is the reading of the MS. and never was a title of any peer, we have ventured to substitute WYLTON: and thus her connexion with three of the earldoms mentioned in her epitaph is clearly made out. Her brother married a daughter of an earl of Arundel, and this is the only way in which we have been able to connect her with the fourth.

When Dugdale visited this church, he found the three following inscriptions, which are now no longer extant.

On a brass plate fixed on a grave-stone in the middle isle:

Hic sepelitur Joh'es Prince q' obiit xx° die Julij anno D'ni m d lxij. Et hic ad lebam adjacet sibi corpus Alicie nup' uxoris suae quae obijt xxij° die Augusti a° d'ni m d l xiij

These were the father and mother of Richard Prince, esq., the great founder of the family: she was the daughter of John Bradley, of Much Wenlock.

In the east wall of the chancel, north of the high altar:

THIS MONUMENT WAS SET IN MEMORIALL
OF JOHN PRINCE, LATE OF LINCOLN'S
INN, ESQ. AT THE COST OF MARY HIS WIFE,
ELDEST DAUGHTER OF WILL'M YOUNG,
OF KEINTON, IN THIS COUNTY OF SALOP, ESQ.
ANNO D'NI 1623. JAN. 4.

[1] First edit. of his Mitred Abbeys, prefixed to Leland's Collectanea.

[2] Dugdale's Warwickshire, p. 294. ed. 1765.

[3] Mr. Hunter, in his History of Hallamshire, denies that this nobleman had a former wife; but he is clearly wrong: and it is the only error we have detected in that excellent performance.

Over the inscription this coat[1]: G. a saltire O. surmounted of a cross erm. a mullet for difference, *Prince*, impaling, quarterly, 1. O. three roses A. *Young*. 2. Argent, seven lozenges conjoint S. each charged with an ermine spot of the field. 3. A. a pale nebulée S. *Caynton*. 4. O. a fesse between three lions rampant G. *Bonerton*.

The person here recorded was the third son of the great Mr. Prince: and was baptized 17th April, 1590, admitted of the Free Schools 1599, married at St. Chad's 25th May, 1621, lived in St. Julian's parish, died without issue, and was buried 3d Jan. 1621,2.

On a plate of brass in a grave-stone in the south isle:

Hic jacet corpus Margaritae quae fuit uxor Ric'i Rocke', armigeri, quae obiit tertio die Martii anno domini 1610.

She was a daughter of Thomas Hatton, gent. of the Abbey Foregate.

MURAL MONUMENTS NOW REMAINING, ARRANGED CHRONOLOGICALLY.

In the south aisle.

An elegant and finely executed white marble monument of elaborate scroll-work, enriched by drapery and flowers: above the inscription a cherub and urn; below, the arms of Rocke, O. 3 chess-rooks and a chief embattled, S. impaling those of Owen, A. a lion rampant and canton S., backed by a mantle, and surmounted by the crest, a martlet O. on a rock.

M. S.
Heic juxta jacet
Thomas Rock, Arm^r.
Vita functus Jan. 3°.
Anno { Ætat. 62 / Dom. 1678.
En Lector!
Cinerem non vulgarem!
Virum verè magnum!
Si prisca fides, pietasq; primæva,
Si Amicitiæ fœdera strictissima,
Si pectus candidum, & sincerum,
Ac integerrima Vita,
Virum verè Magnum Conflare poterint.
En Hominem Cordatum.
Calamitosæ Majestatis
Furente nuperâ Perduellium rabie,
Strenuum Assertorem,
Obstinatum Vindicem.
En Animæ generosæ quantillum Ergastulum
O charum Deo Depositum!
Vestrum undiquaquam Inopes,
Vestrum quotcunq; Boni,
Dolorem inconsolabilem!
Desiderium in omne ævum irreparabile!

A rich, but heavy monument, consisting of a cornice surmounted by a curved pediment bearing two genii, holding an earl's coronet over the arms and crest of Prince. From the cornice depends a curtain of festooned drapery, gilt; and underneath the epitaph, on an oval tablet of black marble, with the arms of Wrottesley. O. three piles S. a canton Erm. on one side, and Banks, V. a cross A. between two fleurs de lys, O. on the other. On

[1] If there are any errors in the blazon, they are those of the present writer. Dugdale merely gives a *trick* of the arms.

[2] Sic.

each side of the tablet a weeping genius. The whole resting on a compartment of the sarcophagus shape, with a profusion of gadrooned moulding, and finished by a death's head winged, and laborious sculpture of various emblems of mortality.

M. S.
RICHARDI PRYNCE, Equitis Aurati,
Nec non suæ conj. Mariæ, fil. Gual. Wrottesly
de Wrottesly in Agro Stafford. Armigeri.
Ille optimus Maritus, Hæc Vxor consumatissima,
Pietatis in Deū, in Regem Fidei, in Vicinos Benevolentiæ,
Diù in hâc Parochiâ inclaruerunt Exempla.

Iniquissimis temporibus,
Grassante Sanguineâ Belli Civilis rabie,
Rem familiarem Ille à majoribus dimissam,
Sed per infortunia Fratris minùs providi pene elapsam,
Inter aliorum Fraudes & Rapinas,
Honestis artibus, & laudandâ Solertiâ ita redintegravit, & auxit,
Ut numerosam Prolem
Natos scil. duos, Natasq; octo, ipsi Superstites,
Ingenuè & piè educârit, dote sat amplâ ditârit;

Hisce peractis, Bonorum operum semper memor,
Inopum Fautor, Pacis Custos, Justitiæ Vindex, Legum Assertor,
Animam tandem Deo, Corpus terræ reddidit,
An. Dom. 1665: Æt. 76.

Hæredem reliquit Philippum filium,
Cum Elizabetha, filia Johannis Banks Equitis Aurati,
Communium Placitorum Justiciarii Capitalis,
Et serenissimæ Maj: Car. I. a secretioribus consiliis,
In matrimonio conjunctum;

Qui, cum per plura in Patris vestigiis presse inhæsisset
Et Progeniem omnem sublatam deplorâsset,
A charissimâ consorte, dissolvi & esse cū Christo
Indies exoptante, aliquamdiu sejunctus
Obiit; Ann. Dom. 1690.
C. Coñy, Arc. et Proj'. Æt. 60.

This and Mr. Baldwyn's monument, to be described presently, stood formerly in very unseemly and ungraceful positions, "should'ring God's altar," till they were removed by Mr. Rowland.

South aisle: a black stone:

Infrà
Depositæ sunt
Reliquiæ JOHANNIS WATERS,
Et MARGARITÆ Thalami Consortis,

Illa } obiit { Feb^{ii} 17, 1727.
Ille } { X^{bris} 27, 1732.
Innocuos ambos, Cultores Numinis ambos.

North aisle.

On a tablet, under a cornice supported by fluted brackets, and bearing an urn draped, backed by a flat pyramid of dark marble:

Sacred to the memory
of THOMAS JENKINS, Esq.
and of GERTRUDE his wife.
This monument,
erected in obedience to her last will,
and designed by her as a tribute of respect
to his virtues,
remains at the same time,
an instance and memorial
of her own.
Vander Hagen, Salop. sculpt.

On the urn:

T. J. died
29 Decr. 1730,
Aged 53.

G. J. died
28 Octr. 1767,
Aged 84.

Arms. A. a lion rampant regardant S. *Jenkins*: impaling *Wingfield*, as in the list of bailiffs sub ann. 1617.

South aisle.

On a marble pannel, under a regular pediment surmounted by an urn and two lamps, and supported by two Ionick columns. Arms.—A. a saltire S. Motto.—PER DEUM MEUM TRANSILIO MURUM. This is a very handsome plain monument.

H. S. E.
EDWARDUS BALDWYN, Armiger,
Et comitatus Salopiensis ad Pacem Justiciarius;
E generosa et antiqua Stirpe ortus,
Natales Virtutibus suis, illustriores reddidit;
Dotibus Ingenii egregiis ornatus,
Tum Libros, tum Homines, perspectos habuit:
Quorum inter lectissimos,
Innocuas Societatis Delicias Nemo
Benignius exhibuit, aut elegantius degustavit:
Quippe quædam Concinnitas perspicua et erudita,
(Nec sine decora Gravitate)
Sermonibus inerat,
Quæ Socios delectavit et detinuit,
adeo denique se omnibus commendavit
Ab omni perturbatione Animi
Alienus,
Judicio perspicax, consilio promtus,
Agendo efficax,
Ut omnes Amicum sibi certatim
Arripuerint.
Amplissimis Clientelis
Bonorum Amicitiis
Opibus non exiguis
Beatus vixit, desideratus obiit
Anno Ætatis suæ LXIII. MDCCXXXV.
Soror ejus, Thomæ Powys de Berwick Arm:
in agro Salopiensi Conjux,
Grato Animo, hoc memoriæ Charissimi Fratris,
Sacrum posuit.

In the nave.

On a white marble tablet edged with black:

Sacred to the Memory
of NATHANIEL BETTON,
who died Novr. 29th 1800, aged 61 years.
Also of JOHN BETTON (son of the above)
Captain in his Majesty's 3rd Dragoon Guards,
who died Novr. 20th 1809,
at Merida in Spain, aged 31 years.

South aisle.

A plain marble tablet:

In Memory
of JOHN JONES, Gent.
Whose constant practice of the Christian duties
of piety, benevolence, and charity, rendered him,

through life, deservedly respected and esteemed.
He died February 22nd 1804, aged 79.

Also of his two Sisters,
ANNE JONES, who died April 7th 1787, aged 64.
MARY JONES, who died October 31st 1803, aged 76.

North aisle.

A neat tablet surmounted by an urn, backed by a flat pyramid of coloured marble:

Sacred to the Memory of
SAMUEL SCOLTOCK, Architect,
who died 18th March 1819,
Aged 80 Years;
And of MARTHA his Wife,
who died 14th January 1782,
Aged 35 Years:
Whose Remains, with those of two Sons
who died in Infancy, are interred in the
adjoining Porch.

Within an elegant Gothick niche of Grinsill stone, flanked by pannelled buttresses, and decorated with rich pinnacles and crockets, the execution of which does great credit to the good taste and workmanship of Messrs. Carline:

Near this place
is interred the body of
Edward Jenkins, Esquire,
of Charlton-Hill in this County,
who died the I of May 1820,
in the 81. year of his age.

The early part of his life
was devoted to the service of his Country,
and during the first American war,
being then a Lieutenant in the 60 Regiment,
he underwent the greatest hardships;
and was twice left prisoner in the hands of the Indians.
On the return of peace he retired to a country life
in his native county, where he acquired universal esteem
for his benevolence and kindness of heart.
In a more especial manner he was endeared
to his children, who have erected this monument,
in a deep sense of gratitude and reverence for his memory;
and in the hope that his numerous posterity
may be excited to imitate
his most valuable though unostentatious virtues,
and thereby be fitted to join him in the regions of bliss,
which are prepared by our Heavenly Father
for the righteous.

Arms of Jenkins.

Flat stones[1].

Within the communion rails.

Edw. Baldwyn, of the Abbey, Esq. 1735, 64. Arms of Baldwyn.

Hill Adderton, of Preston Montford, Esq. 1746, 36.—Samuel, his brother, 1732.——

[1] In order to shorten these inscriptions, the reader is requested to observe that the numerals after the year of the Lord denote the *age* of the person, s. *son*, d. *daughter*, h. *heir*, w. *wife*.

Rebecca, their mother, 1770, in her 81st year. Hannah, d. of Ralph Vernon, Esq. and grand-d. of Sam. A., Esq. 1782, 33.

Samuel Adderton, Esq. formerly Mayor, 1707, 61. Sam., his son, 1721, 47. Arms. A. two bends and a border S. *Adderton*, impaling on a chevron 3 escallop shells between as many human hearts. Crest. A cubit arm grasping a truncheon.

Richard Adams, Esq. 1728, 37. Mrs. Ann A., w. of Will. A., Esq. 1683. Arms. Erm. 3 cats in pale couchant and gardant B. Crest. A greyhound's head erased, *Adams*.

Hic jacet corpus Thomæ Jenkins, Arm. Ob. 29 Dec. A. S. 1730. Æt. 54. Arms. Quarterly, *Jenkins* and *Bagot*. Erm. 2 chevrons B. impaling Wingfield. Crest. On a mural coronet a lion passant regardant.

Sub hoc Marmore conduntur Ossa Lætitiæ Ux. Rich. Jenkins, Arm. Filiæ unicæ et solæ Heredis Johannis Muckleston de Bicton, Arm.: Debitum Naturæ redidit

16^to^ Die Jul: Anno { Dom: 1740. / Æt. suæ 27.

Arms of Jenkins: on an escutcheon of pretence *Muckleston*, as in list of Mayors, 1688.

On the same level with the communion table.

Emma, w. of John Jenkins, Esq. of Bicton, 1764; 24.—Mary, her sister, 1782; 46.

Rev. Philip Hawkins, Vicar of St. Ives, 1758; 46.—Jane, his relict, 1778; 66.

Jane Rigby, 1741.—Mary Eccles, her d., 1741.—Henrietta R., another d., 1752.

Dame Mary Astley, 1760; 64.

Elizabeth Wingfield, 1749; 63.

Mr. Wm. Jenkins, 1742.—Mr. Thos. J. 1743.—Rachel, his w., 1745.

Gertrude, w. of Rev. Rich. Boycott, Rector of Whittington, and d. of Thos. Jenkins, Esq. 1742; 29.—Rev. Mr. Rich. Boycott, M.A.

Mrs. Esther Powell, d. of Edw. P. of Shadwell, Esq. 1730; 79.

William, only s. and h. of Michael Middleton, Gent. 1719.—Frances, w. of Mich. M., Gent. and d. of James Berkley of Clungonas, 1722.—Mich. M. Gent. 1722.—Mr. Hugh Jones, ironmonger, 1740.—Elizabeth his w., and d. of the above Mich. and Fr. M., 1741; 44. Arms, on a lozenge, on a bend, 3 wolves' heads erased, *Middleton*, impaling a chevron between ten crosses patée, *Berkeley*.

Mrs. Margaret Powys, rel. of Mr. Thomas P. of Pendrynock in this co. and d. to Edward Powell of Shadwell, Esq. 1729, 79; she left only one son surviving, viz. Thomas P. of Berwick Leyborne, Esq. Arms, on a lozenge a lion's paw erased between 2 cross croslets fitchée *Powys*, impaling a lion rampant, *Powell*.

Anne Pearson, 1721.—Samuel Pearson, 51 years minister of this parish, 1727; 80.

Fr. Gibbons, D.D. Chapl. to K. Chas. and min. of this parish, 1639.—Also his youngest son James Gibbons, Esq. who faithfully served 3 kings in a civil employment, 1712.

William Prince, Esq. 1703; 40.—Also his rel., Mrs. Frances P., 1721; 47.—Frances, their only d., rel. of Andrew Corbet of Morton Corbet, Esq. 1760; 59. Arms. *Prince*, impaling on a fesse 3 birds between 3 lions' heads erased. Crest of *Prince*.

Philip Prynce, Esq. s. and h. of Sir Richard Prynce, Knt. and Mary the d. of Walter Wrottesly of Wrottesly in the co. of Stafford, 1690; 60.

Elizabeth, rel. of Philip Prynce, Esq. and d. of Sir John Banks, in the reign of King Charles I. Lord Chief Justice of the Common Pleas, 1711; 84.

Judith Prince, of the ancient family of the Princes, and the last of that name, 1733.

Philip Wingfield, M. A. minister of St. Julian's in this town, and of Berwick Chappell near this town, 1720, a long character.—Martha, his w. and d. of Wriothesly Prince, Esq. 1710.

Richard, son of Robert Corbet, 1732; 30.

Mary, w. of Mr. James Benion, and d. of Thomas Jenkins, Esq. 1734-5.—Mr. James B. 1739; 37.

Thomas, s. of Rich. Jenkins, Esq. 1733.

North aisle, beginning from the west.

Robert Davies, 1727.—Christopher Mason, 1733; 53.—Elizabeth, w. of Ed. Roberts, 1757; 68.

Margaret, w. of Edw. Lawrence, 1767; 67.—Edw. L., sen. 1769; 81.—Richard, his s., 1771; 42.—Ann, w. of Rich. L. 1774; 42.

Edward Lawrence, jun. 1749; 26.

Thomas Pugh, 1785; 39.—Jane, his w., 1816; 70.

John, s. of Will. and Mary Cund, 1750.—Mary, w. of Will. C. 1762.

Methusalem Jones of Hunderdale, Esq.

1727-8; 59.—Mary, his rel. and d. of Thos. Wingfield of Preston Brockhurst, 1776; 89. —Methusalem, his s., 1726; 11.—John, his s., 1736; 17.—Alicia Wingfield, d. of Methusalem and Mary Jones, 1784; 62.—Ann Jones, their d., 1794; 73.—Mary, their d. 1803; 86.

Martha, w. of Philip Brown, 1784; 45.

Richard Wood, 1776; 61.—Martha, his w., 1795; 72.

Elizabeth Waldgrave, 1780; 58.

David Rodolph Gagnaux of Mathoud in Switzerland, 1759; 40.

Thomas Dodd, 1735; 64.

Elizabeth, d. of Sam. and Mary Shore, 1768; 16.—Mary Sh., 1782; 56.—Mary Tipton, 1795; 40.—John T., 1820; 77.

Elizabeth Ravenscroft, 1790; 71.

Mary Devey, 1742.

John Gwyn, 1733; 68.—Elizabeth, his d., 1752; 34.—Elizabeth, w. of John Gwyn, 1758; 74.

Frances, d. of Simon and Sarah Hiles, 1787; 1.—Eleanor Pearson, 1786; 73.—Thomas, s. of James and Sarah Hiles, 1810; 9 weeks.—Henry, their s., 1814; 9 months.—Thomas-Simon H., 1822; 18 months.

Jona. Cross, 1781; 14.

A. Cross, 1762.—A. C. 1763.—J. C. 1766; 7.—R. C. 1768; 3.—J. C. 1768; 1.—E. C. 1768; 8.

Jonathan Cross, gardener, 17.2; 77.—————, his w., ————.

Robert Cross, gardener, 1768; 62.—Mary his w. 1769; 67.

Thomas Brayne, late of Haughton in the co. of Montgomery, 1726.—Robert Corbett, 1771; 74.

Mr. John Corbett, 1771, 47.—Sarah, his w., 1779; 52.

Elizabeth, w. of John Corbett, 1723.—Mary, w. of John C., 1741; 58.—John, son of Jo. and Sa. C., grands. of John and Elizabeth, 1758; 4 months.—John C., sen. 1758; 68.

Robert Corbett, 1716,7; 64.—Rebecca, his w., 1738; 78.

Henry, s. of Robert and Rebekah Corbett, 1700; 4.—Rich. and Edw., sons of Rich. and Mary C.; Rich. died 1728, Edward 1730.—Mary, w. of Rich. C. 1731; 21.

Richard Harris, 1733.—Thomas, s. of Rich. H. 1742.—Jane, w. of John H., 1753; 51.—Elizabeth, second w. of John H., 1780; 95. John, s. of John and Jane H. 1758; 22. —John H. 1789; 86.

Hannah Batteridge, 1764.

Mr. James Benion, 1744; 67.—Elizabeth, his w., 1743; 75.

Ann Langley, 1769; 76.

Frances Slaney, 1770; 44.

Nave, beginning at the west door.

Edward Kay, 1788; 54.

Elizabeth Griffiths, 1784; 85.—Edward G. 1790; 80.—Margaret, w. of Thos. G., 1794; 58.—Thos., s. of Edw. and Elizabeth Griffiths, 1806; 60.

Anna, d. of Rich. and Anna Painter, 1740. —Jane, their d., 1759; 2.—John, 2d s. of Rich. P., 1763; 1.—Hannah-Elizabeth, d. of Chas. P., 1779; 15 months.—Anna, w. of Rich. P., 1780; 65.

Kathrine, w. of Francis Evans, perukemaker, 1745; 89.

Edward Evans, 1735; 88.—Patience, his w., 1736; 83.—Francis, s. of Edw. E. 1758; 61.

William and Samuel, sons of William and Hannah Stokes, 1737.

Thomas Liversuch, cloath-worker, 1739; 27.

Edward Williams, 1781; 64.—Ann, w. of Robt. Wood, jun. 1785; 30.—Edw., s. of Rob. and Ann Wood, 1785; 5 months.

Janet, w. of George Alker, 1736; 32.

John Hughes, 1735.—Elizabeth, his w., 1757; 75. Samuel, their s., 1769; 38.—Carolina, their d., 1771; 55.

Here was a stone now containing several names of the family of Shuker.

John Edwards, 1806; 50.—Mary, his d., 1819; 30.

Margaret, d. of the Rev. Rich. Ingram of Llwyngwy in the co. of Montgomery, late rector of Cemas in that co. 1759; 17.

Catherine, w. of Rich. Cooper, 1741; 49. —Rich. C. 1758; 68.

Here lie the family of the Calcotts and the Bettons.

Priscilla, w. of Nathaniel Betton, 1715; 52.—Nathaniel B., 1743-4.

Thomas Baxter, 1724; 38.—Thomas, his s., 1724.—William Bayley, jun. 1764; 16.

Mr. John Betton, sen. 1741; 54.—John, his eld. s., 1764; 37.—Rich. his 2d s. 1765; 35.—Elizabeth Bevan, his youngest d., 1765; 31.—Mary, rel. of John Betton, sen. 1773;

70.—Nathaniel Betton, 1800; 61.—Priscilla Aubin, rel. of Thomas Aubin, 1817; 86.

John Milward, 17..; 74.

Edward Griffiths, 1747; 59.—Margaret, his w., 1755; 83.

Richard Pryce, apothecary, 1741; 33.—Elizabeth, his w., 1770; 66.—Richard, their s., 1784; 42.

James Pryce, 1773; 33.—Magdalen, his wid., afterwards w. of George Orton, 1802; 66.

Katherine, w. of Thomas Gittins, 1704.—Henry and Mary, s. and d. of R. Rathborne and Ja. his w., 1715-21.—Robert Rathborne, 1728-9.

Thomas Hatton, 1601.—Walter Hatton, 1697.

James Gardner, 1748; 68.

William Botterell, Gent. 1756; 65.—Sinai, his w., 1755.—Mary, their eldest d., 1754.—Jane, their youngest, 1754.

Ann, w. of Christopher Crane, 1674.

Robert Jenkins, Esq. 1773; 54.—Sarah, w. of Edw. J., of Charlton-hill, Esq. 1781; 44.—Rachel J. 1823; 85.

In the vestry.

Thomas Watmall, 1799; 79.

South aisle, beginning at the west.

Mary, w. of John Griffiths, shoemaker, 1759; 67.

Thomas Weeks, sen. 1782; 66.—Ann and Sarah W., infants.

Mary, d. of John and Mary Rogers, 1726; 12.

Martha Allatt, widow, 1747; 54.—Mary, w. of Thos. Rogers, 1761; 73.—Thomas R., 1774; 73.

Charles, s. of Thos. and Sarah Lloyd, 1737; 20.—Sarah, w. of John Ball and mother of the above Chas. Ll., 1764; 71.—John B. 1782; 77.

Thomas Lloyd, 1771; 49.—Elizabeth, his w., 1789; 51.

Ann, w. of Rich. Cope, 1786; 58.—The above R. Cope, 1803; 78.

William, son of Mr. Will. and Letitia Baldwyn, 1728.

Thomas, s. of Thos. and Mary Cooper, 1732.—Mary, their d., 1741.

William, s. of Will. Gould, 1732.—Elizabeth, d. of Will. and Elizabeth G., 1735.—William Gould, 1737; 30.

Richard Harper, 1791; 63.—Sarah H., 1815; 83.

John Cope, 1762; 39.—Charles, his s., 1771; 21.—Margaret Ellidge, 1779; 26.—Ann, w. of John C., 1781; 58.

Elizabeth Miller, widow, 1719.

Mrs. Eliza Brownbill, 1774; 90.—Mrs. Mary Jones, 1803; 76.—John J., gent. 1804; 79.

John Jones, 1701.—Humphrey, his s., 1702.—John, his s., 1742; 44.—Dorothy, w. of John J. jun. 1770; 78.—Ann, d. of John and Dorothy J., 1787; 64.

George Milward, 1730; 65.—George, his s. 1754; 43.—Sarah, w. of Geo. M., 1757.—Mary, w. of John Hawkins, and d. of Geo. M. jun. 1758.

Charles Buckland, 1733; 22.

Edward Weall, 1737.—Catharine, his w., 1741; 58.—Margaret Miller, 1791; 81.

Sarah, d. of Francis and Darnigold Williams, 1726; 10.

Bennett, s. of Henry and Anne Marriott, 1768; 5.—Henry M. 1776; 60.—Anne, his w., 1808; 84.

Ann, w. of Alderman Gregory, 1759; 84.—Richard Vaughan, gent. late Alderman, 1767; 65.

Elizabeth, w. of Will. Warter, barber, 1698.—Will. W. 1729; 74.

John, s. of James and Elizabeth Doughty, 1722.—Barbara, their d. and w. of Thomas Gwynn, 1791; 63.

Elizabeth, w. of John Howel, 1778; 68.—John H. 1797; 86.

Jane Waters, 1788; 62.—Thomas W., 1797; 75.—Patience W., 1800; 76.

Thomas Hotchkiss, 1746; 52.—Clemence, his w., 1738; 48.—Elizabeth, their d., 1726; 2.—Clemence, their d., 1789; 58.—Thomas, their s., 1800; 70.

William Dawson, 1728.—William Jones, sen. 1743; 60.—Will. J., butcher, 1769; 43.

Thomas, s. of Thos. and Ann Lee, butcher, 1765; 2.—Ann, their d., 1765; 7 months.

Anne, w. of Roger Lloyd, 1728; 41.—Roger Ll. 1756; 79.—Edward Harris, blacksmith, 1768; 48.—Elizabeth, his w., and d. of Roger and Anne Ll. 1769; 55.

William Russell, baker, s. of John R. of

Cardington, 1681.—Roger Clarke, baker, 1716.—Elizabeth, his w., 1726,7.

John Edwards of Pentry-hall co. Montgom. gent. 1683; 69.—Sarah, his w., 1709; 79.

Mrs. Elizabeth Toy, 1729.

Thomas Rocke, Esq. son of Richard and Eleanor, 1678; 62.—Priscilla, his w., d. of Thos. and Priscilla Owen, 1686; 72.—John R., Esq. late of Trefnanney co. Montgom. 1782; 54.—Mary, his wid., 1813; 83. Arms of Rocke impaling Owen as at p. 154.

Richard Rocke, Esq. late of Treffnanney co. Montgom. 1746.—Dorothy, his w., and one of the daughters and coheiresses of Rich. Turnar of Ongar, co. Essex, 1771. Arms of *Rocke*, impaling 1. a chevron between 3 crosses. 2. 2 lions addossed *Weaver*. 3. per fesse a pale counterchanged, and 3 fer de moulins *Turner*. Crest of *Rocke*. The first wife's coat is also on an escocheon of pretence.

Mary, d. of Will. and Anne Thomas, 1740; 15.—Anne, w. of Will. T. 1762; 90.

Susanna, w. of Robert Loxam, 1751; 71.—The said R. L., s. of John L. of Walton le Deal, co. Lancaster, 1751; 68.

Cross aisle, beginning from the south.

Elizabeth, inf. d. of John and Elizabeth Tilley.—William, inf. s. of Henry and Ann Linell of Emstrey, 1810.

William Linell, 1774; 44.—John Tilley, 1795; 46.—Elizabeth, w. of the above William and John, 1811; 77.—William Linell, their s., 1809; 35.

Jane, inf. d. of John and Elizabeth Cope.—Sarah, their inf. d.—The above E. C. 1802; 36.—The above J. C. 1815; 47.

Mrs. Jane Maurice, d. of Edward M. of Henvachey, Esq. co. Denbigh, 1735; 52.

Thomas Wood, jun. 1761; 54.—Thomas W. sen. 1762; 80.—Mary, his w., 1770; 100.

George, s. of Geo. and Ann Underhill, 1788.—Mary U. his sister, 1792.—Ann, his w., 1792; 27.—Will. inf. s. of the above G. U. and Eliza Lydia, his w., 1798.—G. H. Underhill, an inf.

David Owen, 1776, infant.

Porch.

Francis Bayley, 1775; 64.

Martha, w. of Sam. Scoltock, 1782; 35.—Also two of their inf. sons.—The above S. S. 1819; 80.

William Taylor, 1781; 66.—Lancelot, s. of Will. and Ann T., 1783; 24.—Ann, w. of the above W. T. 1799; 84.—Susanna Griffiths, 1804; 76.—Ann, d. of the above W. and A. T., 1817; 64.

Stones in church-yard.

Thomas Hubbard, 1814; 39. Thomas, his inf. s. 1814.——Elizabeth Pinches, 1801; 77.——Margaret, w. of Rowland Edwards, 1810; 64.——John Corfield, 1821; 33.——Thomas Davies[1].——Jane, w. of Joseph Davies, and d. of Thomas and Ann Weeks, 1806; 25. Jos. D. 1807; 30.——Thomas Weeks, 1815; 68. Ann, his w., 1817; 65. Elizabeth, their d., 1818; 39. Haddassah, their d., 1811; 24.——Joseph Arthur, 1792; 3. Thomas A.,

[1] Reg. xxiii. Here lies the body of Thomas Davies, fifteen years serjeant in the Royal Welsh Fusileers, and first cölour-serjeant of the same regiment. After twenty years service in various countries, and being present at eleven general actions, he retired, on the peace, to his native county, and was appointed by his general, Lord Hill, whose orderly he was at the famous battle of Waterloo, first Keeper of the Column in this Parish, as a reward for his uniform good conduct. He died 15th August 1820, aged 41 years, universally esteemed by his neighbours, for his respectable and quiet demeanour.

Death dwells not on the tented field alone;
All states that Universal Empire own:
Davies return'd from war with scarce a wound,
In peace, at home, an early grave has found.
Christian! learn hence thy end: Prepare to die,
And seek by Faith, through Grace, a Life on High.





1 foot.

J. Basire sc.

MONUMENT

supposed of a Judge in the Abbey Church, Shrewsbury.

1793; 6——William Arthur, 1792; 33.——Hannah Babb, 1813; 67. Will. B., 1783; 77.——Thos., s. of Thos. and Sarah Milward, 1794; 23.——Frances, w. of Jonathan White, 1778; 46. Elizabeth, his w., 1786; 48. Jonathan W., 1798.——John Lloyd, 1786; 82.——William Charnock, 1808; 51.——Ann, w. of Rich. Vaughan, 1797; 38. R. V. 1814; 66.——John Pratt, 1814; 42.

On the fall of St. Chad's, and the demolition of St. Alkmund's church, several ancient tombs, which, from their size, the confined system of modern church-building could not; or, from their antiquity, the fastidiousness of modern church-builders would not, admit within the new edifices, found a hospitable asylum within the ample side-aisles of the abbey church; and these must be described before we can take our leave of this structure.

The oldest of these is a cumbent figure as large as life, and of a hard stone; of which a better notion will be formed from the annexed engraving than from any verbal description. It was brought from St. Chad's, and represents a person robed to the feet, with a shorter gown over his under one. His head rests on a small cushion placed cornerwise on a larger one, and supported by two angels, his feet on a lion. We should have set him down for a secular clergyman, perhaps one of the canon-prebendaries of St. Chad's college, but for a coif drawn close over his head, and tied under his chin, which seems to point him out as a lawyer. He may have been both; for till the reign of Henry III. the courts of law were filled almost entirely by the clergy[1]: and the Grand Coustumier of Normandy[2] expressly mentions, *les chanoines des eglises cathedraulx* as one of the chief classes out of which those "sage and authentick persons" who should be judges, were to be selected. To curb this practice, pope Alexander III., in the council of Tours, 1164, absolutely forbade it to monks[3]: and subsequent prelates endeavoured to extend the restriction to the secular clergy. The constitutions of Richard de Marisco, bishop of Durham, 1220, soon followed by the other English prelates, expressly ordained that "clerks or priests shall not be advocates in the secular courts, unless they prosecute their own causes, or those of miserable persons[4]," to which bishop Cantilupe, of Worcester, twenty years later, adds, "the causes of their churches, or their lords." In consequence of these exceptions, the practice still continued. Matthew Paris relates, under the year 1259, that one William de Bussey, an infamous character, who was steward and a chief counsellor to one of the king's brothers, being brought before the judges for his multiplied enormities, "would have loosened the strings of his coif, that he might openly shew his clerical tonsure: the judges, however, would not allow him to do so, and the officer

[1] Blackstone's Comm. i. 17. Still earlier, in the reign of Rufus, as Malmsbury observes, in a passage which the learned Commentator has misunderstood, *nullus clericus nisi causidicus.*

[2] Cited by Blackstone ut supra.

[3] Selden ad Fletam, Dissert. c. 7, s. 7.

[4] Wilkins' Concilia, i. 574, 674. See also in M. Paris, p. 883, and addit. 190, the bull of Innocent IV. against this practice.

dragged him away, *not by the strings of his coif, but by his throat.*" The coif was the appropriate dress of a clergyman when in publick[1]; permitted, because his head was deprived by tonsure of its natural covering: and as the old, indeed the present, dress of judges is almost the same with that of our ancient ecclesiasticks[2], the coif came to be the distinctive symbol of the sages of our law[3]. An ancient illumination, preserved by Selden in his Dissertation on Fleta, represents Edward I. seated in the court of star-chamber, with six of his judges, attired precisely like the monument which has given rise to this disquisition, and which may, therefore, very possibly represent one of the judges of assize, who died at Shrewsbury while upon the circuit.

The next in antiquity of these *foreign* monuments to that which we will call the Judge, if, indeed, it be not somewhat older, is one that was brought from St. Giles's. It is of the shape called *en dos d'âne*, or the ass's back. The sculpture consists of a rich foliated cross in high relief: under which, on the left side, is a small figure in priestly vestments, also in relief, his hands joined in prayer. Close to the head is engraved the outline of a bell. Under the cross, on the right side, are represented in the same outline manner, the chalice (with a wafer within it), book, and candle[4], the insignia of the priestly office, and instruments of the greater excommunication[5].

[1] The fifth constitution of cardinal Othoboni (1268) orders that "clergymen shall not dare or presume to wear publickly their *infulæ*, commonly called *ceyphs*, except in journies, or in churches, or before their prelates, or in the common sight of men." Wilkins, i. 4. They are, however, permitted to carry them in their purses, to use at night.

[2] Dr. Watts attributes this to the fact of the legal profession being formerly occupied by the clergy. "Hinc est, quod vetus judicum secularium habitus, idem per omnia paramenta, & erat, & adhuc ferè est, cum ecclesiasticorum virorum ornamentis." Gloss. ad M. Paris, v. Clerici. The appropriate title of our judges, lately, and perhaps still, retained at Oxford, is, "The *reverend* the judges of assize."

[3] Spelman conjectures that it came to be such because it concealed the fact of their being clergymen; but we presume to think our deduction much more probable and natural. Nothing can be much concealed which belongs to so publick a character as a judge: and it would be quite impossible, unless under very peculiar circumstances which could rarely occur, to keep secret so prominent an event in such a man's life, as his having entered into holy orders.

[4] This candle tapers at the point like a rush-light; and, but for its stand, might be taken for a sword: and it is very probable that those "two ancient grave-stones, covering, no doubt, the remains of rectors, on each of which is traced a *sword* on one side, with a *clasped book* on the other," which Dr. Whitaker describes as still remaining in the church of Tateham in Lonsdale (Richmondshire, ii. 263), and from which that learned writer finds "a *proof*, that the beneficed ecclesiasticks of the north did not hold themselves excused, either by the immunities or the decencies of their profession, from *defending themselves in person* against the rapine and violence to which they were exposed by their proximity to the Borders," were nothing but two such *candles*. The antiquary, more, perhaps, than any other writer, should ever bear in mind that ingenuous confession of the poet:

> I have found
> Myself, in my uncertain grounds to fail,
> *As often as I guess'd,*

and should, consequently, be extremely cautious how he erects *conjectures* into *proofs*.

[5] The bishop of Coventry informs Henry III. (in the 8th year of his reign) that having heard that Falkasius de Breant was residing three miles beyond Chester, he had excommunicated him with bells and candles: "nos, cum venerabili fratre nostro Exoniensi episcopo, eum pulsatis campanis &

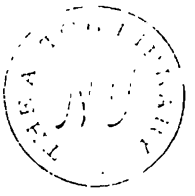


Sepulchral Effigy in the Abbey Church.

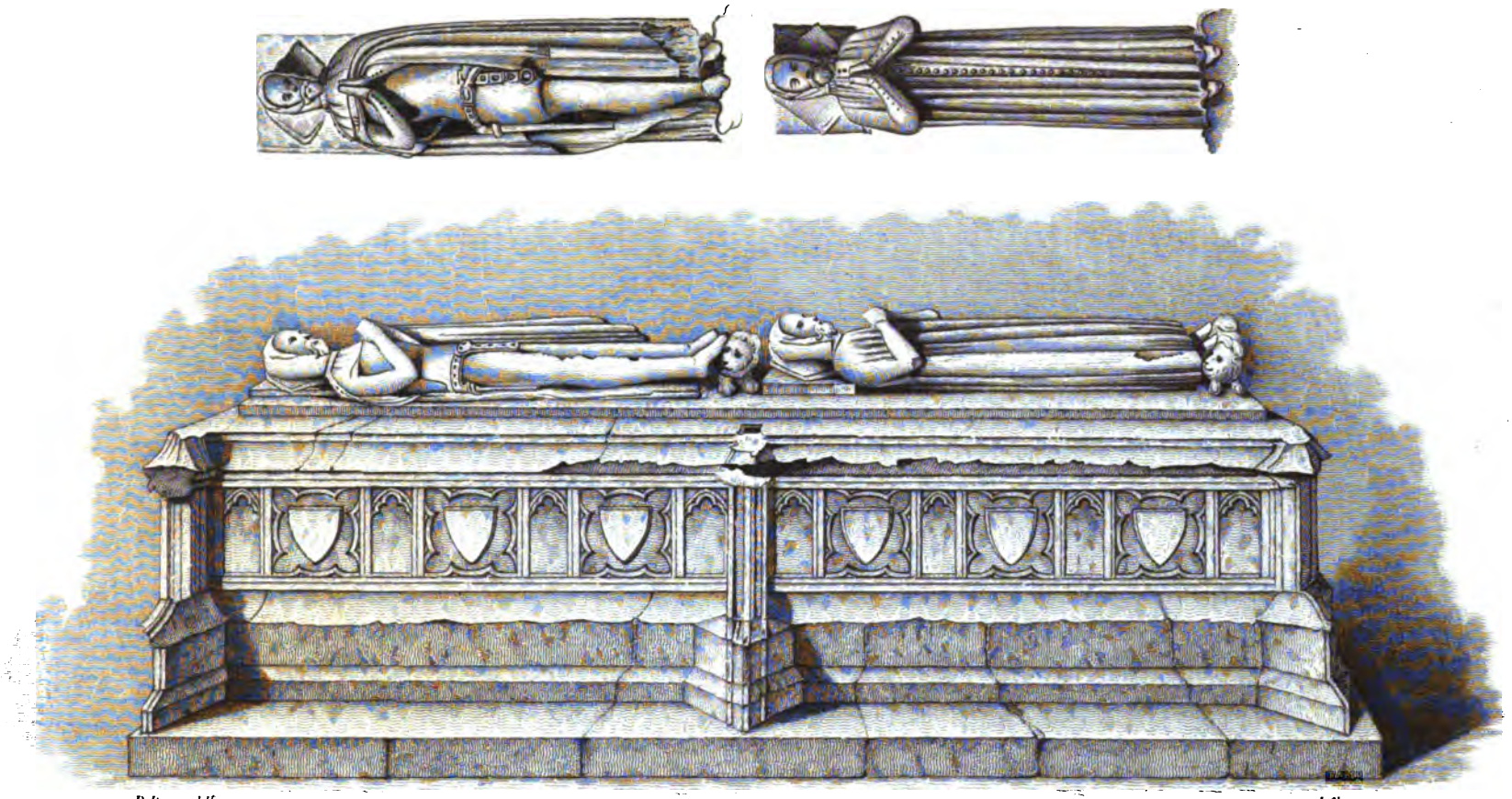


Statue of Edwd. III over the West window of the Abbey Church.

Published Jan.y 1.1825. by Harding, Triphook & Lepard, Finsbury Sqr. London.







P. Brown del.t J. Shury sc.

Monument formerly at St. Alkmunds now in the Abbey.

From a Drawing by the Revd Edr Williams.

Round the edge of the stone is an inscription in what Mr. Astle terms the Modern Gothick, the use of which began in England, he says, in the twelfth century, and was generally adopted by the monks during the two next centuries, and part of the fifteenth[1]. It runs thus: T : M : O : R : E : U : A., which has been ingeniously conjectured to stand for Thomas More, Vicarius Abbatiæ, and his incumbency (1402—1426) certainly coincides with the period in which those letters were used. But, besides his resignation of this vicarage, several, perhaps many years before his decease, which would prevent his being designated as incumbent on his grave-stone, the form of the stone seems to prove that it is of much greater antiquity than his time, and that it belongs to Mr. Gough's third class[2], of which he finds a specimen as early as 1205.

The third monument to be noticed under this division is very singular, and, as far as our knowledge extends, *unique*. It stood originally in St. Alkmund's, on the north side of the church, and its form when entire will be understood from the annexed engraving. Its first appearance seemed to present two altar-tombs, but these were so joined by the centre buttress as in fact to constitute only one: and its unity was further marked by the two effigies being placed on one lid or cover, and by one ledge running, without break, round the whole. The uppermost of these figures (i. e. that to the left hand of the spectator) is habited in plate armour, with dagger and knightly belt, but his head is wrapped in a close cowl, and the whole left side of the figure is covered by a long robe, which reaches to the feet. This, in the other figure, is drawn close round, and fastened in front by numerous small buttons. Both are bearded, and the last resembles very nearly a hermit of the Romish church. Bale writes[3], that "about the year 1348, on account of the sanctity of certain Carmelites, very many most valiant (strenuissimi) soldiers of knightly rank devoted themselves to the religion of Carmel." We do not place the tomb in question so high; its form and decorations, and the style of the armour, bespeak the succeeding century, nor does the habit resemble that of the order mentioned by Bale: but a knight, or gentleman, after a youth devoted to the world, may have retired, in his declining years, to the solitude of the eremitical life[4]: and it is to be regretted that we have not the

candelis accensis excommunicavimus." Prynne's Records, iii. 59.

[1] On Writing, p. 148.

[2] See his Introduction to the Sepulchral Monuments.

[3] Quoted by Peck, History of Stamford, b. xi. p. 45.

[4] Edward III., 5 June 1356, granted to his beloved in Christ, brother Reginer, hermit of the chapel of St. Mary Magdalene, situated without Salop, a certain plat (*placeam*) of waste, called Spelcrosse, contiguous to the said chapel, and containing an acre of land: to hold the same to him and his successors, hermits there, for their habitation, and to find a chaplain to pray in the chapel for the king's soul, &c. Pat. 30 E. III. p. 2. m. 21. It was on the Meole road: for a deed of 1634 mentions "the Hermitage lane leading unto Meolefield;" and about the year 1773, when the late Mr. M^cMath set up a tea-garden about half a mile from the town on that road, he called

least trace of the individual intended, as we conceive, to be represented by this two-fold and very remarkable effigy.

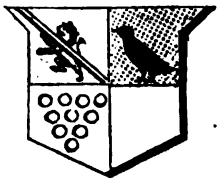
We are more certain about the next: an altar-tomb which, on the demolition of Wellington church in 1788, *being turned out of doors*, after enduring the pelting of the pitiless storm upon the tender material of which it is composed (alabaster) more than thirty years, in the churchyard of that parish, at length found a refuge in the south aisle of this church, where, by the aid of the mason and the painter, it has resumed a very respectable appearance, though far inferior to the elegance which it exhibited before its delicate sculpture was melted down by the action of the elements. Dugdale, who viewed it in Wellington church, 11th Aug. 1663, thus describes it: "On the north side of the chancell a faire raised monument of alabaster, whereon is cut the portraiture of a man in armour, and by him his wife, with this circumscription:

Hic jacet in Tumba corpus Will'mi Chorlton armigeri et Anne uxor' ejus, que quidem Anna obiit vii die mencis[1] Junii anno d'ni mill'imo ccccc.xviiii & dictus Will'm's obiit p'mo die mencis[1] Julii anno d'ni mill'imo ccccc.xliij quorum animab' p'picietur Deus.

"At the head of this monument is an angell holding before him [a[2] shield of arms, Quarterly 1 and 4. O. a lion rampant G. debruised by a bend A. *Charlton*. 2 and 3. C. ten besants, 4, 3, 2, and 1. *Zouch*] and on either side the angell are the portraitures of two fryers.

"On the far side. First an angell holding this coate. [A. on a chief O. a raven proper. *Horde*.]

"In the middle two angelles holding this.



"Then another friar; and lastly, another angell with this coat [that of Charlton and Zouch quarterly.[3]]

it The Hermitage. It has lately been called Belle vue. If our knight in the text was a hermit, as we can scarcely doubt, this was, in all probability, the place of his abode. The *eremitical habitation in the wood of Suttona*, which Richard sewer (*dapifer*) of Chester gave to the monks of Salop, and which, from the vicinity of the hermitage mentioned above to the village of Sutton, might seem to be the same place, was certainly in the parish of Forton, co. Stafford, though itself placed, by Mr. Shaw, in Shropshire.

[1] Sic.

[2] All within brackets is the present writer's; Dugdale gives a drawing of the arms: but we have found it difficult to convey a just notion of one of these coats in words, and have therefore subjoined a cut of it. The impaling of the Charlton arms is *dimidiated*; i. e. it is half the coat at the head of the monument. In the arms of Horde the chief is brought so low as to form a quarter of the whole.

[3] This description is not correct. It should be, in the middle two angels holding a coat, on

" At the feete, an angell between two friers holding this coat of armes: [that of Horde.]"

The monument of Speaker Onslow is thus described by Dugdale, when it stood in its original situation at St. Chad's:

" In the arch between the chancell[1] and our Ladye's isle is a faire raised monument railed in, with turned pillars, and having a tester of wood sett on it: whereon are the statues of a man in a round cap, a long gowne, and a short ruff, together with his wife in a French hood; and this circumscription: [it is in eight lines, the four first on the ledge of the tomb, the four last in smaller letters on the lids which support the bodies.]

Richardo Onslowo. Salopiensi. Armigero, generosa orto familia: libere educato & ab incunabulis bonarum l'rarum studiosiss: iuris domestici, legumq; n'rarum peritissimo. Academiae templariae facile principi oratori Scribae Cancel: duc: lancastr: pro cibitate londinensi

Oratori publico ac Judici, quem Recordatorem ipsi dicunt, equissimo. dein Regio in regni foro supremo

Oratori sereniss. ma: regiae Admonitori. In Curia Parliamenti de rebus arduis primum loquuto: majoris amplitudinis pertaeso: ma: regiae Tutelarum procuratori.

Tandem febri correpto pestilenti; in patria Herefgia in villa Quintum post diem

Mortuo summo cum dolore Impensis maximis Katherina Hardinga suabiss. coniugi posuit m. d. lxxiiii. Kal. Ap secundo natus a redempto

genere humano m. d. xxbiij. anno mortuus anno m. d. lxxj. birit annos xlii.

Fuit statura procera, Fronte gratiss: boce grabi lingua facunda, beritatis studiosiss: birtutum omnium thesaurus: sincerus, liberalis, incorruptus.

d

" At the head of the monument, [Quarterly, first, A. a fesse G. between six Cornish choughs proper: a crescent for difference. *Onslow.* Second, 1 and 4, a lion rampant S. *Kynaston.* 2 and 3, G. on a chevron O. three mullets S. *Frankton.* Third, A. on a chevron B. three besants Fourth, Barry of six, B. and A. a canton *Houghton.*]

" On the right side of the said monument are the statues of two sons and one daughter. Between the two sons are the four coates before mentioned in quarter[2]: and between the son and the daughter is the same againe, impaled with that coat which is borne in the escocheon of pretence[3].

each side of them a friar, and next to each friar another angel holding a shield. It is remarkable that a fox's head peeps out from under the long gown of the right-hand friar, and one of his feet rests upon it: apparently an instance, and if so, by no means a solitary one, of the satire directed against the religious fraternities by the artists of those days. The emblem may, however, sustain a very contrary construction. The reformers were, in the language of that day, *Sampson's foxes, with firebrands at their tails to consume the corn-fields of the church,* (John of Amersham, ap. Newcome, H. of St. Alban's, 326): so that the figure on Mr. Charlton's tomb may typify the success of the mendicant orders in crushing the head of reformation, and, perhaps, like zeal in the deceased, who has a friar curiously carved *on the bottom of his foot.*

[1] Mr. W. Mytton expresses it to be " within the Onslowe chancell, or south chancell."

[2] Dugdale means that the shield placed between the sons has all the bearings of the shield that has just been described.

[3] This, which Dugdale has not described, is A, on a bend B. 3 martlets O. *Harding.*

"On the left side are the statues of three daughters, and two escocheons of armes between them disponed in the aforesaid manner, having in both the aforesaid first coate[1] in quarter.

"At the feete the statues of two daughters: the same coates in quarter."

Thus far Dugdale: but he ought to have written, at the feet the statue of one daughter, and the shield of quarterings impaling *Harding*: and at the head two shields, one bearing the quarterings described above; the other, the same quarterings with *Harding* on an escocheon of pretence. Both these shields are mantled, and surmounted by the crest, a falcon S. feeding on a partridge proper. On the lower ledge of the monument is inscribed:

Repaired, 1742, by the Right Honourable Arthur Onslow, Esq. speaker of the house of commons, lineally descended from this Mr. Onslow, who was Speaker of the House of Commons in the 8th of Queen Elizabeth and was lineal ancestor also to the Right Honourable Sir Richard Onslow, Baron[t], Speaker of the House of Commons, in the 8th of Queen Ann, afterwards Lord Onslow.

The epitaph informs us that Mr. Onslow, in the course of his short life, filled the several offices of recorder of the city of London, attorney of the duchy of Lancaster and court of wards, solicitor-general to the queen, and speaker of the House of Commons. He was the eldest son of Roger Onslow, of Shrewsbury[2], mercer, second son of Edward Onslow, of Onslow, esq., and obtained Knoll, in Surrey, by marrying its heiress, Catharine Harding. Our MS. chronicle says, under the year 1571: "This yeare master Rychard Onslowe, master[3] of the queene's majestie's wardes, commynge in good helthe to Shrewsberie (where he was borne and brought up) to vyset his uncle Umffrey Onslowe, then being baylyf, endyd hys lyfe, and lyethe buryed in St. Chadd's churche, being buried the VIIIth day of Aprell." He died, as the epitaph tells us, at Harnage, whither he was probably removed for change of air. The second speaker Onslow (Sir Richard) was his great great grandson, and the third, Arthur, so peculiarly eminent in that exalted station, was nephew to the second.

On the removal of this monument to its present situation, it was repaired and repainted at the expence of the present earl of Onslow, grandson of *Speaker Onslow the Third.*

While these pages were passing through the press, another old monument has been introduced into this church. It stood at the east end of the

[1] i. e. the shield of quarterings.

[2] So he is stiled in the Visitation of 1623, and he was admitted burgess of the town in 1519, being then S. P., and made free of the Mercers' company in the same year. In the bailiffs' accounts of 1540, is an entry, "Item, Mr. Bayleffs spende appon Mr. Honslow of London and wother gentyll men VIII.d." If this was the Speaker's father, and we cannot make out who else it could be, his admission as a mercer was, probably, but honorary, and his residence in the metropolis may have facilitated the education of his son, and his extraordinary and early rise to eminent employs.

[3] This is a mistake. Lord Burleigh was master of the wards: the epitaph assures us, that Mr. Onslow was but procurator (*attorney*) of the court.

north aisle of St. Alkmund's, when Dugdale visited the town: and continued in the same spot till the demolition of that structure, when it was removed into the churchyard: and having received much injury from the weather, is now transferred to the abbey, and repaired at the expence of sir T. T. Jones, bart. the present representative of the persons whose memory it records. It is an handsome altar-tomb in the Grecian stile of James I.'s age: bearing two cumbent figures, an alderman in his civic robe, and a lady in a scarlet gown[1]. The following inscription at the head of the tomb:

GVLIELMVS IONES ALDERMANVS VILLÆ SALOPIÆ ET ÆLIANORA VXOR EIVS IACENT SVB HOC MONVMENTO.

On the south side:

GVLIELMVS IONES OBIIT 15 IVLII ANNO D'NI 1612.

On the north side:

ÆLIANORA IONES OBIIT 26 FEB. 1623.

Arms. A. a lion rampant V. vulned on the shoulder G. *Jones*, quartering O. a bend G. *Cottel*: impaling 1 and 6. S. 3 nags' heads erased A. *Owen*. 2. V. three eagles displayed in fess O. *Owen Gwynedd*. 3. A. a lion rampant S. *Madoc ap Meredith*. 4. O. a lion rampant V. *Santhe Hardd*. 5. A. a boar's head couped.

Mr. and Mrs. Jones were the grandfather and grandmother of sir Thomas Jones, the chief justice.

A mural monument in the Grecian taste of the seventeenth century, representing a gentleman in a ruff and long gown, and a lady with a long veil thrown back, kneeling opposite each other under two escalloped arches: above, a lady in a richly laced habit and coif, and a little girl kneeling. At the foot of the whole, a shield bearing G. a chevron engrailed between three (heraldic) tigers heads erased at the neck A. a crescent for difference, being the arms of *Edwardes*. Crest. An armed head full-faced and couped at the neck, proper. On the bracket that supports the left pillar, the same arms without the crest. On that which supports the right pillar, A. a chevron G. between three hurts: a crescent for difference, *Baskervile*. Over the left-hand pillar, *Edwardes* impaling O. two bars G. on a chief B. an inescutcheon Erm. *Norton*. Over the right-hand pillar, *Edwardes* alone.

SACRUM MEMORIÆ.

HERE LIETH THE BODY OF THOMAS EDWARDES, ESQ. WHO HAD TO WIFE ANNE, ONE OF Y^e^ DAUGHTERS OF HUMFREY BASKERVILE, OF LONDON, ALDERMAN, AND HAD ISSUE BY HER 4 SONNES AND 2 DAUGHTERS, HENRY, HUMFREY, THOMAS, AND JONATHAN, LUCIE, AND ALICE. HEE HATH DEVISED TO THE CURATE OF THIS CHURCH 40s. PER ANNU' TO BEE PAIED EVERY HALFE YEERE FOR EVER; 20s. PER ANNU' TO

[1] See i. 555. n.

BEE GIVEN AT THE MARRIAGE OF POORE MAID SERVANTS OF THIS TOWNE: AND £10 PER ANNU' TO BEE DISTRIBUTED EVERY HALFE YEERE FOR EVER UNTO THE POORE OF THIS TOWNE IN GENERALL: AND VNTO THE VICAR OF MEOLE AND TO HIS SUCCESSORS FOR EVER, THAT SHALBEE RESIDENTS VPON THE SAME, ALL THE TITHE HAY AND THE TITHE OF HOME CLOSES AT THE RENT OF 6s 8D. PER ANNU'. HE DIED MARCH 19TH, 1634, IN THE 79TH YEARE OF HIS AGE. THIS STRUCTURE IS ERECTED IN MEMORIALL OF HIS PIETIE, CHARITIE, AND INTEGRITIE. POST FVNERA VIRTVS.

THIS MONUMENT IS ALSO BUILT IN MEMORIALL OF MARY, ONE OF THE DAUGHTERS OF BONHA' NORTON, ESQ., THE LATE AND MOST DEARE WIFE OF THOMAS EDWARDES, ESQ. WHO DYED IN CHILDBYRTH JULY 18TH, 1641, AND HER BODY (WITH AN INFANT UNBORNE) LIES INTERRED NERE VNTO THIS PLACE, IN EXPECTATION OF A GLORIOUS RESURRECTION. SHE HATH LEFT ISSUE OF HER BODY SURVIVING ONE ONLY CHILD AND DAUGHTER, ANNE.

In Dugdale's time this was on the pillar at the head of Speaker Onslow's monument, and it is now placed in the same relative situation at the Abbey. Mr. Mytton calls it, " in the bishop's, or Onslow's chancell, against the wall of the arch."

The last monument to be described under this head was " fixed in the east wall of the south isle" of St. Alkmund's when Dugdale visited that church. It now occupies the same situation at the Abbey. It represents the figure of an alderman as low as the waist, with falling band.

In gratam memoriam JOHANNIS LLOYD villæ
SALOPIÆ Aldermani, cujus vxor REBECCA filia
THŌ: WINGFIELD de LOUGHBURROW in Com̃
LICESTRIÆ gener̃ peperit 5 natos, JOSEPHV',
SAMVELE', JONATHANV', JOHANNE', et THOMA'
Vnicamq. natam, JOANNAM omnes adhuc viventes
obijt 16 die JVNII, ANNO DOM': 1647.
ANNO ÆTAT.
53.

Arms. 1. As list of mayors 1668. *Lloyd*. 2. G. an eagle displayed S. *Lloyd of Llwynymaen*. 3. A. a fesse between three fleurs de lys S. 4. O. a cross moline between four lozenges B. *Evans*, impaling *Wingfield* as above. Crest. A lion's paw O. which is repeated on a roundel within a shield over the left-hand pillar, as the paternal coat and crest are over the right-hand one.

THE CHURCH OF ST. GILES.

St. Giles, born at Athens in the early part of the seventh century, migrated into the south of France for the purpose of retirement, fixing upon a desert as his abode, to exclude the temptations of indulgence: and still, as his presence removed the barrenness of the wilderness, he retired further into its recesses. This affection for deserts made him a fit patron for persons afflicted with that dreadful scourge of former times, the leprosy, who were compelled to fly as far from publick resort as consisted with their subsistence, and established themselves at the ends of towns[1], where churches under the invocation of this saint are usually found. St. Giles was, indeed, a general patron of all the infirm: for, having been wounded, he prayed that he might never be cured; because "he knewe well that vertue sholde prouffite to hym in infirmite[2]."

The leprosy is said to have been introduced into Europe by the crusades[3]. It is certain that we hear little of their houses in England before the reign of Henry I., when his consort, "Molde, the good queene[4]," founded St. Giles' hospital at the north-west end of London, but then quite *in the fields*, for their reception. This, at Shrewsbury, appears to have been as early as most of them; at least there was, unquestionably, an hospital here in the reign of Henry II., and the expression of the charter seems to imply not a new foundation, but a gift to one already existing: the bishop W., to whom it is addressed, must have been Walter Durdent, and therefore it issued between 1154 and 1162.

"Henry, King of England and Duke of Normandy and Aquitaine and Earl of Anjou, to W. bishop of Chester, and to his justices and sheriffs and ministers and all his faithful of Salopesire, greeting. Know that I have given and granted in perpetual alms to the infirm of Salopesber' of my firm of Salopesire, [i. e *of the rent which he received from the sheriff of Shropshire for the county,*] every year, thirty shillings: and I will and command that they have them quietly and entirely by the hands of my sheriff. Witnesses, M. [Manasser] Biset sewer, and Warin fitz Gerold, chamberlain. At Wudestoke."

Thirty shillings in 1150 would equal at least £80 now; so that this was no mean gift. The objects of the royal bounty are called here merely the

[1] Dr. Fuller says, in his manner, "St. Giles is accompted the patron of creeples: and whereas churches dedicated to other saints of better *footmanship* get the speed of him, and come *into* the city, generally *lame* St. Giles *laggeth* behind in the suburbs, as in London, Cambridge, Salisbury, &c." Worthies, in London. The Doctor might have added, Oxford, Northampton, Hereford, Stamford (where see Peck, vi. 3.), our own town, and many others.

[2] See his whole legend in Blomefield's Norfolk, iv. 577. 8vo.

[3] Tirin. ad Levit. xiii. 1. ap. Pole. "In Syria lepras fuisse patet ex bello sacro; à quo multi redeuntes lepram retulerunt; et plurima in Europa leprosotrophia construebantur."

[4] Rudborne ap. Milner, H. Winch. i. 200

infirm of Shrewsbury, but the lepers of St. Giles were certainly intended: for by this last name (*leprosi S. Egidii*) the same king granted them a handfull of two hands (*palmatam duarum manuum*) of every sack of corn, and a handfull of one hand, of every sack of flour, exposed to sale in Salopesbiri market, either on market-days, or others: a curious instance of the facility with which our early sovereigns disposed of the property of the lower orders, but explained by the insecure tenure on which such persons held their property in those times, and the protection they received from a walled town.

King John confirmed this donation of his father, by charter dated at Wudestoke, 19 Mar. 5^to^ regni.

Henry III., by charter 11 Aug. 16^mo^ regni (1232) grants, for the health of his soul, &c. to the lepers of the hospital of St. Giles without Salop, that they may have one horse journeying once in every day for dead and dry wood in our wood of Lythewode, for their fire. Dated as above at Wenlock, to which the king was now advanced on his way to Shrewsbury[1]. Thirteen years after this, viz. 10 Aug. 29^mo^ regni, the same king, then at Lilleshull, takes the hospital and brethren under his special protection and defence; and commands his bailiffs and lieges to maintain, protect, and defend their men, lands, things, rents, and possessions: "requesting and admonishing you in God that when the brethren of the said hospital come to you to beg alms for the behoof of their house, you will favourably admit them, and mercifully impart to them your alms of the goods conferred by God upon you."

These grants were confirmed to them by charters of Inspeximus of the 9th and 11th of Edward II., the 1st of Richard II., and the 2d of Henry V.: and on this last is indorsed, "P' dimid' marca in hanaperio & pro Deo, quia pauperes:" *for half a mark paid in the hanaper, and for the love of God, because they are poor.*[2]

This is all the information which our publick records supply respecting this foundation: and their private documents, if any such remain, have never been seen by any collector. One only deed we have perused, of no importance, except as it preserves their *style* at an early period, and an impression, very much defaced, of their seal. It is a grant, without date, from "*the prior, brethren, and sisters* of the house of St. Giles of Salop," to Richard, the merchant, of Wemme, of a messuage in Salop between *the bridge of stone* and the tenement of Cristiana of the Hall, to be holden for ever at fee-farm at a rent of 3*s.* 6*d.*: and it is witnessed by Thomas Champeneys and William Vahhan, provosts of Salop, whom we know to have filled that office in 1282. The seal is of yellow wax, round, and apparently

[1] i. 110.
[2] Cart. 9 E. 2. p. unic. n. 36. 11 E. 2. n. 16. Pat. 1 R. 2. p. 3. m. 33. 2 H. 5. p. 1. m. 38.

of very remote antiquity; having no traces of an inscription, nor any appearance that it can ever have had one. It bears the figure of the hind, by whose milk St. Giles was supported in his desert: and the squarish figure above *may* have denoted, but on this conjecture we do not insist, the *clack-dish* or alms basket with a clapper, which lepers were obliged to employ in begging charity[1], standing "afar off," lest their touch should pollute the benevolent.



Part of the *style* expressed in the preceding deed is contained in another, also without date, by which Amilia, daughter of Gilbert le Hoppere, grants to the abbey certain lands in the fields of Foriete: viz. three acres at the Held on the bank of the water called Meole, and one capital acre, the head whereof reaches to the hedge of the *brothers of St. Giles*[2]. At some subsequent period the title of the superior was changed into that of *master:* and his appointment became vested, if, indeed, it was not so from the beginning, in the abbot and convent. A short time before the Dissolution, but in what year we cannot exactly say, they granted a long lease of it to Richard Lee, esq., of Langley, who soon after assigned his interest to John Prynce; from him the mastership descended to his son Richard, and the following memorandum by him shews that the plentiful estate which he accumulated had not extinguished his sympathy with the distresses of those in a lower condition.

"All which rents, issues, and p'fetts of the p'mysses, I the said R. P. do requyre my heyres and executors and all others which after my deces shall have my interest therin, yerely and from tyme to tyme to ymploye and bestowe in and upon the poore and syck people remaynyng and being in the said hospytall for the tyme being, and in and upon the repac̃ons of the same hospitall during my terme to com therin, as they and ev'y of them will answer before the throne of almyghty godd to the contrary. And by these p'sents wrytten with my owne hand the xxiith day of february 1590 et A^{o}. RR^{e} Elizabeth etc. xxxiii^{o}, I especyally admonyshe Ffrances my eldist sonne and hys heyres and myne also to see this truly p'formyd

[1] See the commentators on Measure for Measure, A. 3. S. 2. and Mr. Nares's Glossary in v. The lepers' clack-dish was so productive, that other mendicants adopted it: and hence the proverbial similitude, *I know you as well as a beggar knows his dish.*

[2] Chartulary of the Abbey, No. 202.

letting hym and them to witt that yf they so do not, but converte the p'mysses to their owne uses without releaving the sayd poore therof as farre as the same rents and p'fetts of the p'mysses will extend unto and in maynteynyng of the repac̃ons of the said hospytall from tyme to tyme as necessytie shall requyre, Lett them which shall not so do, nev' loke to prosper.

" Per me Ricu' Prynce p'pria manu etc."

A terrier of Cound, 1702, speaks of a piece of land by Cond Lane on Severn side, belonging to this hospital: and by another document it appears to have been called Syckman's land, allusive to the persons for whose behoof it was given.

In Hilary term, 8 Car. I. Sir Richard Prynce, as master of this hospital, applied to the court of Exchequer for relief against " some late sheriffs," for refusing to make the annual payment to the poor of the hospital without a deduction of 6*s.* 8*d.*: he set forth by Mr. Parker, his counsel, that the means of maintenance for the said poor was very small, and produced a certificate under the hand of sir Henry Crooke, knight, clerk of the pipe, that the 30*s.* hath been allowed from time to time to the several sheriffs of the county, and that the said allowance was made by the king's writ in the second year of king Henry II.: whereupon the court, on Feb. 15th, 1632, ordered such sheriffs as had retained the said sum to refund it, and that the payment should in future be made without any abatement. This money is still annually paid by the sheriff to the earl of Tankerville, as " master of the hospital[1] of St. Giles," and is allowed to that officer when he passes his accounts at the Exchequer. Besides this we know of no other revenue possessed by the hospital (for the horse-load of dead wood had ceased long before Mr. Prince's time,) except that Walter Wrottesley, esq. of Wrottesley, the father-in-law of sir Richard Prynce, bequeathed to it a legacy of £100, with which William Barker, esq. and others, the executors, purchased from the said sir Richard in 1625, a rent-charge of £5. and a ton of coals, or 10*s.* per annum. The four hospitalers now enjoy each a comfortable little house and garden, 1*s.* 6*d.* per week, 3*s.* at Midsummer for coal, and 12*s.* 6*d.* at Christmas for a garment.

There cannot be a reasonable doubt that the church was originally designed for the service of the hospital, which seems to have stood at its west end, where there are still considerable remains of foundation walls. The south door is at least as old as the time of Henry I., and is, doubtless, the same as was here in 1136, when Robert Pennant, the prior, deposited in this little church the relicks which he brought from Gwitherin[2]. The edifice consists of a nave, chancel, and north aisle, with a small turret. The north aisle is divided from the nave by three pointed arches on plain round pillars, attached to the north sides of which are massive square piers, having fillets

[1] It retained this name in 1571, when, on Dec. 25, the register has, " I buryed Eliz^th^ Browne, wydowe, one of the poore of the hospytall of St. Gyles:" but in 1586 it is called S. Gyles almeshowse.

[2] " Consuluit ut in ecclesia sancti Egidii que *in urbis exitu* sita est sanctissime reliquie deponerentur." Robert of Shrewsbury, f. 162. b. See above, p. 40.

above, and on a level with the capitals, singularly adorned with sunk quatrefoils. These seem to have been parts of a more ancient structure; and indicate, perhaps, that this church was once of larger dimensions. A handsome pointed arch, evidently of the same period with those of that species of architecture in the abbey church, separates the nave from the chancel. The windows bear marks of repeated alteration, and are of various forms and sizes. That which terminates the chancel has mullions, and the flat kind of arch which was introduced at the latter end of the fifteenth century.

From a drawing of this church made for Mr. W. Mytton about the year 1733, it appears to have been nearly ruinous at that time. Much of the roof of the chancel, and some of that of the church, admitted the weather: no glass remained in the windows, and the door, apparently, was removed. It is now, however, in good repair, for the performance of the burial service, and the celebration of publick worship on two Sunday evenings in the year.

The upper stone of the cross which formerly stood in this cemetery is now in the abbey church. It had been immemorially fixed in the ditch-bank; and all traces of its origin were quite lost, except that an old lady, born 1724, remembered in her youth to have seen persons kneeling before it in the act of prayer. A remarkable instance of the transmission of a tradition through very nearly three centuries: for on its being loosed by the frost of a severe winter, about 30 years ago, it fell down, and its religious distinction became immediately apparent, from the sculpture with which it was adorned.

MURAL MONUMENTS.

MARTHA,
Uxor GULIELMI GORSUCH, Cler^{i}.
efflavit Animam
Maii 1761. Æt. 56.
etiam
GUL^{us} GORSUCH,
hujus Parochiæ Vicarius 31 Ann.
obiit
Nov. 1781. Æt. 73.

In Memory of JOHN BLACKMORE, who departed this life May 27th 1792, Aged 48 Years.

Here lyeth the body of WALTER NICCOLLS, who departed this life the 8th day of November, in the yeare of ovr Lord God 1685.

Flat stones.

Within the communion rails.

Thomas Measom, Gent. s. of Will. M. of Cholmondley in co. Chester, 1743; 65.
Thomas Latham, Esq. 1762; 41.
John Latham, vicar of this parish, 1750; 60.

Rev. John Rowland, rector of Llangeitho in co. Cardigan, 1815; 80.
Also Mary R., rel. of the above, 1821; 85.
Rev. Will. Gorsuch, vic. 1781. Martha, his w., 1761.

Sarah, d. of John and Elizabeth Fox, 1751; 12.
John Fox, 1750; 42.
Mary, d. of Will. Win, Dec. 31, 1661.

Joseph Carless, Esq. an Alderman of this town, May 13th, 1816; 68.
Cornwallis, s. of Sir Charles Oakeley, Bart. 1801; an inf.

Rev. Will. Oakeley, vic. of this par. 22 years, and rector of Forton, Staffordshire, 54 years, died Oct. 3, 1803; 86.

Mrs. Dulcibella Clowes, rel. of Sam. C., Esq. of Broughton Hall, Lancashire, 1814; 32.

Thomas Cooper, sen. 1742; 59.

John Morris, 1761; 66. Jane, w. of J. M., 1764; 62.

Sarah, d. of John and Sarah Rathborn, 1748. Elizabeth, their d., 1748. S., w. of J. R. 1776; 58.

Richard, s. of Matthew and Elizabeth Jones, 1768; 2. E., w. of M. J., 1788; 6.. M. J., husband to the above, 1794; 63. Richard, son of Jasper and Mary Jones, 1793; inf.

Mr. John Southern, sen. 1801; 80.

Sarah, w. of John Southern, 1787; 58.

Sarah S., their d., 1791; 37.

Mr. John Southern of Sutton, 1811; 53.

There are on the floor of this church three very ancient stones bearing crosses but no inscriptions: probably masters of the adjoining hospital.

Stones in church-yard.

Will. Hodges, 1779; 53.—Mary, w. of Rich. Cadman, 1765; 66. The said R. C., 1766; 59.—Rich. Green, of Frankwell, maltster, 1743; 50. Jane Bollivers, 1795; 77.—Ann Lewis, d. of Rich. and Sarah L., 1821; 45.—John, s. of Rich. and Sarah Lewis, 1786, Sarah L., 1794, Elizabeth L., 1795, all infants. The above R. Lewis, 1822; 74.—Ann Ford, 1802; 64.—Sarah, w. of Joseph Williams, 1718. Sarah Howell, 1766; 73.—Joseph Williams, 1730; 63.—John, s. of Jos. and Sar. W., 1742; 36.—Lucy, w. of Tho. Howell, 1805; 50. Tho., only s. of the above, 1818; 18.—Mary, w. of John Howell, 1767; 40. J. H., 1801; 69.—Sarah, d. of Edw. and Sarah Howell, 1795; 25.—Sarah, w. of E. H. 1796; 67. E. H. 1804; 76.—Jane, w. of William Evans, 1733; 57. W. E. 1736.—Will. Weston, jun. 1741; 23. Sarah W., sen. 1741; 49.—John White, 1707; ——. Elizabeth, his w., ——; 82. Martha, their d., 1747; 42.—Mary, d. of John and Eliz. White, 1749; 60. Jane, d. of J. and E. W., 1745; 57.—Elizabeth, w. of Rich. Scoltock, jun. 1733; 41. Jonathan, their s., 1735. The above R. S., 1769; 70. Martha S., 1801; 64.—Charles Davies, 1803; 69. Ann, his w., 1814; 77.—Richard Murpha, 1736; 33.—William Price, 1779; 67. Mary, his w., 1782; 79.—Margaret, d. of Edw. and Margaret Goff, 1737; 4. Margaret, their 2d d., 1760; 21.—William Barber, 1775; 75.—Edward Gough, 1766; 69. Edward, s. of John and Mary Gough, 1789; 17. Margaret, w. of E. G., 1790; 90.—Thomas, son of Samuel and Margaret Cartwright, 1777; 33. Sam. C., brother to the above, 1779.—Richard, s. of Rich. and Jane Wood, 1780; 2.—Thomas, s. of Francis and Margery Poole, 1741; 19. Also four of their younger children.—Elizabeth, d. of Rich. and Elizabeth Scoltock, 1764; 6.—John Reynolds, 1764; 29.—Jane, d. of Rich. and Joan Scoltock, 1750; 16. The above Joan S., 1772; 74.—Samuel, s. of Samuel and Elizabeth Thomas, 1810; 32.—Thomas Giles, 1757; 28.—Elizabeth, d. of Will. and Susanna Vaughan, 1810; 4. Elizabeth Hughes, 1819; 86.—Elizabeth, w. of Joseph Bennett, 1754; 53. J. B., 1767; 66.—Ann, w. of William Williams, 1784; 42.—Mary, John, John, and Luesar, children of Richard and Sarah Jones, died infants.—Thomas Bewley, 1820; 34.—John Langford, 1813; 62.—Thomas Evans, 1808; 36.—Robert, s. of Robert and Elizabeth Broaughton, 1760; inf.—Frances, w. of John Fowler, 1712. J. F., 1713.—Mary, d. of Will. and Mary Reynolds, 1787; inf.—Thomas Williams, 1766; 51. Dorothy, his w., 1792; 73.—James, s. of James and Mary Lee, 1821; inf.—Jane Burgess, 1816; 49.—Prissilla, d. of Richard and Mary Everall, 1822; inf.—Mary, w. of John Rogers, 1800; 64. J. R., 1806; 79.—Will. and Margaret Capsey, 1727.—John Smout, 1800; 54.—William Smout, 1796; 89.—Jane, w. of Richard Wood, 1812; 63.—John Hams, 1774; 64. Elizabeth, his w., 1785; 75.—*Elianor*, w. of Edw. Wellings, 1741; 61.—John Holt, upholder, 1780; 39.—Hannah, w. of Tho. Birch, sadler, 1803; 50.—Francis Hobson, 1794; 42.—Charles, s. of Benjamin and Martha White, 1740; inf.—William Ball, 1777; 48.—Joseph Choles, 1802; 57.—George Davies, 1803; 26.—Sarah, w. of John Davies, 1812; 38. George, s. of the above J. and S., 1812; inf.—John Goddard, 1793; 66.—Ann Goddard, 1791; 32.—Mary Richards, 1822; 19.—William and Mary, s. and d. of William and Mary Wolley. Mary, w. of W. W., 1763; 64. W. W., 1768; 84.—Elizabeth, d. of Joseph and Elizabeth Heathley, 1777; inf.—J. H., 1792; 46.—

Francis Hand, 1805; 67.—Mary, d. of John and Margaret Robinson, 1742; inf.—Joseph and Eleanor, children of John and Elizabeth Philiston, infants.—John Stokes, 1820; 79.—Hannah, w. of William Stokes, gardener, 1777; 72. The above W. S., 1780; 75.—James, s. of Samuel and Ann Broughall, 1820; inf.—Eliza, d. of John and Ann Carter, 1815; inf. John Ellis, grandfather of the above, 1815; 60.—Hannah, w. of Thomas Gadd, 1813; 29. John, their son, 1814; inf.—George Cooper, 1799; 60.—Griffith Jones, 1757; 67. John, s. of G. and M. J., 1767; 44. Mary, w. of G. J., 1774; 75.—John Niccolls, maulster, 1676. Margaret, w. of Walter Niccolls, 1766; 40.—James Groves, 1791; 16.—Samuel, s. of Richard and Ann Travor, 1727; 21. Mary, d. of Samuel and Mary Travor, 1727.—Edward, s. of John and Ann Jones, 1786; inf.—Benjamin Pearson, 1803; 70.—F., inf. s. of Z. and C. Beckham, 1823.—John Whitthorn, stone-mason, 1821; 25. Also his infant son.—Sarah, w. of Robert Baker, 1785; 62.—Richard Millward, 1823; inf.—Catharine Oare, 1817; 34. Also her two twin children.—Ann, w. of Joseph Pearson, 1812; 60. J. P., 1817; 69.—Mary-Ann Jarvis, d. of Edw. and Elizabeth, 1820; inf.—James, s. of Richard and Ann Scoltock, 1803; inf.—Jonathan, s. of Will. and Hannah Scoltock, 1776; inf.—Sarah, d. of John and Mary Lawson, 1816; inf.—William, s. of William and Sarah Davies, blacksmith, 1797; 17. Also four infants.—Jonathan Knight, 1819; inf.—James, s. of Rich. and Elizabeth Wathan, 1813; inf.—Susanna, d. of Jonathan Pidgeon, 1770; inf. Ann Pidgeon, 1783; 38.—Ann Pocock, 1767, Ann P., 1773; infs.—Joseph-Henry, s. of Joseph and Harriet Palmer, 1820; inf.—Charles Rathbon[1].—Samuel Derlington, 1782; inf.—James, s. of Thomas and Mary Canadine, 1795; inf.—Elizabeth Gale, 1817; 21.—Jane, d. of George and Jane Lee, 1807; 18. William, their s., 1810; 28.—Thomas, s. of George and Mary Fillison, 1778; inf.—Mary, d. of William and Mary Hodges, 1787; inf.—Mary Bates, 1820; 63.—Mary, d. of John and Elizabeth Cadman, 1803; inf.—Catharine, d. of John and Mary Gough, 1801; 26.—Margaret, d. of J. and M. G., 1804; 23. Mary, w. of J. G., 1809; 65.—John Griffiths, shearman, 1815; 49. Five inf. children.—Sarah, w. of Abraham Griffiths, butcher, 1817; 49.—William Congreve, 1779. Jane, his widow, 1790[2].—Mr. Thomas Brocas, china-merchant, 1818; 62. Sarah, his widow, 1824; 74.—Robert and Emma, infant children of Thomas and Sarah Pugh, 1816 and 1818.—Elizabeth, d. of James and Joan Moore, 1816; inf. Also Charlotte M., 1818; inf.—William, s. of Will. and Mary Scoltock, 1781; 51. Hannah, his w., 1809; 75. Jane, w. of John Watts, 1801; 35. Hannah Scoltock, sister to Jane Watts, 1808; 33. Mary Prichard, 1820; 19.—James Twyford, 1767; 66.—Eleanor, wife of Rowland Hodges, 1796; 58. R. H., 1800; 62.—Samuel, s. of Sam. and Martha Bromley, 1766. Thomas, s. of the above, 1769; inf. Martha, w. of the above S. B., 1803; 66. The above S. B., 1808; 81.—Joseph Andrews, 1808; 80.—William Hams, 1779; 79. Mary, his w., 1782; 83.—John Forssett, 1778; 54. Mary, his w., 1805; 66.—John Hams, jun. builder 1810; 27.—Elizabeth, w. of John Hams, carpenter, 1777; 32. Mary, second w. of the above J. H., 1790; 42. The above J. H, 1821; 76.—Roger Pryce, Esq. of Caer Howell, in co. Montgom. 1795; 42[3]. Rachel, wid. of the above, 1806; 68[4].—Richard Scoltock, jun. 1804; 42. Mary, his w., 1819; 59.—Elizabeth, w. of Richard Scoltock, 1800;

[1] "Here Charles Rathbon he doth lie,
And by a misfortune he did die,
On the 17th of July —— 1751."

[2] "William Congreve, esq. of Shrewsbury, formerly lieutenant-colonel of the 17th regiment of foot, who, after a life conscienciously employed in the uniform practice of those virtues which make up the character of a good man and sincere christian, died 8th June 1779, aged 79, deservedly regretted by his numerous friends, and sincerely lamented by the poor, to whom he was a generous and most humane benefactor. Mrs. Jane Congreve, relict of Lieutenant-Colonel Congreve, died 8th April 1790, aged 84."—Arms. A chevron between 3 battle-axes, impaling 3 walnut-leaves between two bendlets.

Col. Congreve, the head of a very ancient Staffordshire family, but himself long a respected inhabitant of Shrewsbury, was son of a cousin-german of the celebrated dramatick writer of that name: his lady was related to another eminent literary character, being sister of William Waller, esq. of Allen's Town in Ireland; who boasted an alliance with the poet of his name.

[3] This has been altered by some foolish person to 142.

[4] "She was youngest daughter of Lingen Owen, esq. of Bettus Hall, in the county of Montgomery, by Mary, daughter of Jenkin Lloyd, esq. of Clochfam, in the said county."

68. Joseph, their s., 1806; 36. The said R. S., 1808; 71.—William Scoltock, 1772; 65. Mary, his w., 1777; 68.—Richard Scoltock, sen., 1733.—Elizabeth Chettwood, 1773; 64. Thomas Chettwood, 1773; 70.—Martha Longmire, 1801; 69. Miles Longmire, her husb., 1809; 84.—William Charles Bolas of Lincoln's Inn, Esq. only s. of Charles B., late of Burlton in this co., 1789; 27.—Catherine Bolas, 1816; 85.—Cheney Hart, M.D. 1784[1]. —Robert Cheney Hart, Esq. eldest son of Cheney Hart, M. D., 12 May, 1818; 65.—Hannah Hart, eldest d. of C. H., M. D., 14 Sept. 1818; 62.—William Cartwright, apothecary, 1799; 69.—John, s. of Rev. John Rowe and Mary his w., 1795; inf. William Tayleur, s. of the above, 1796; inf.—Charles Martin Aylett, Esq. 1815; 70.—Richard Jones, 1813; 74. Sarah, his w., 1819; 71. Thomas Grimshard, 1820; infant. Thomas Jones, 1823; 36.—Richard Cartwright, 1805; 62. Mary, his wife, 1821; 82.—Mary, dau. of Lancelot and Margaret Sheppard, 1785; infant. Sheppard Wood, s. of William and Margaret Wood of London, 1797; infant.—Lancelot Sheppard, 1812; 63.—Elizabeth, d. of Joseph and Elizabeth Bennett, 1766; 28. Richard Scoltock, 1779; 42. Elizabeth, d. of Richard and Margaret Scoltock, 1821; 54. —Benjamin Bennett, 1774; 37.—Will. Edwards, Gent. 1707.—Will. Fradgley, 1775; 73. Will., s. of Will. and Mary F., 1778; inf. Margaret, their d., 1781; inf. W. F., 1782; 36. Mary, his w., 1783; 39.—Elizabeth, w. of John Fradgley, whitesmith, 1795; 46.—Elizabeth, w. of Thomas Stanley, 1811; 75.—Joseph Stanley, 1780; 64. Thomas Stanley, 1823; 82.—Mary, d. of William and Jane White, 1734. William White, carpenter, and a *serjeant* in the reign of William III., 1735; 65[2]. Jane, wid. of W. W., 1740; 71. Richard White, carpenter, 1774; 61.—Will. White, s. and grands. of Will. Whites, carpenters, 1751; 51. Elizabeth, d. of Will. and Margaret W., 1763; 20. Margaret, w. of the above W. W., 1768; 64. Also two sons and a daughter of theirs that died young.—Elynor Draycott, widow, 1680.—Robert, s. of John and Sarah Gausby, 1791; 10.—Ann Jones, 1821; 86.—Philip Oare, 1812; 51. William, his s., 1812; 19. Francis, his s., 1814; 18. Elizabeth, w. of Philip Oare, 1815; 51.—Martha Rowland, 1778.—Catharine Williams, 1809; 86.—Frances Wood, 1789; William W., 1789; Charles W., 1791; infants. Elizabeth W., mother of the above, 1792; 39. William W., 1803; 57. —John, s. of Humphrey and Alice Jones, 1803; 20. Alice, w. of H. J., 1808; 58.—John Roberts, 1794; 76. Sarah, d. of Humphrey and Alice Jones, 1794; inf.—Martha, d. of Edward and Elizabeth Davis, 1789; inf. John, son of the above E. and E., 1781; inf. —Elizabeth, w. of John Crowther, 1807; 64. J. C., husb. of the above, 1823; 69.—Thomas Brocke, 1730; 50. Lydia, his w., 1752; 77. —Elizabeth Evans, d. of John and Elizabeth Bennett, 1820; 37.—John Jones, forgeman, 1733; 65. Richard Jones, 1772; 61.—John Robinson, late of Sutton Forge, 1792; 79.—John and Richard, infant sons of Rich. and Margaret Jones of Sutton Forge, 1742 and 1744. Margaret J., 1783; 65.—William and Thomas, infant sons of Thomas and Mary Robinson, 1812 and 1817.—Richard France, 1720; 42. Mary, w. of R. F., 1743; 69.

[1] "Ut Nemini noceret Mortuus, qui Unicuique pro re nata succurrere voluit Vivus, Hic extra Urbem sese contumulandum præcipiebat Cheney Hart, M. D., Warringtoni in Agro Lancastriensi natus Novembris 17–28, 1726. E Schola ibidem Publica Rudimenta Literarum humaniorum hausit, Exinde in celeb. Glasguæ Academiam admissus, et Doctrinis liberaliter institutus Philosophiæ cursum absolvit, Edinam dein se contulit, ubi Scientiæ Anatomicæ, Botanicæ, Chemicæ et Therapeutices operam dedit, et Gradum Doctoratus in Medicina adeptus, Londini demum Praxi Clinicâ ultra imbutus, Artem Salutarem apud Salopienses exercuit per Annos xxxiii. Diem clausit extremum Ætatis suæ lviii. Mense Junii, Anno mdcclxxxiv. Conviva satur; Integer Vitæ, vir honestus; Amicus, Civis, Maritus, Pater, optimus desideratissimus; Medicus sagax, peritus, salutifer; Pacis Curator in Comit: Salop, assiduus, fidelis, æquus; Libertatis Publicæ Vindex vigilans, strenuus, probus; Veri Unius Dei, in Nomine Jesu Christi Salvatoris, Cultor pius, constans, sincerus. Ut Moriens viveret, vixit ut moriturus. A D. O. M. denique renovandus. Abi Lector, et tuæ Mortis memor esto, Virtus sit Tibi Famæ Decus,

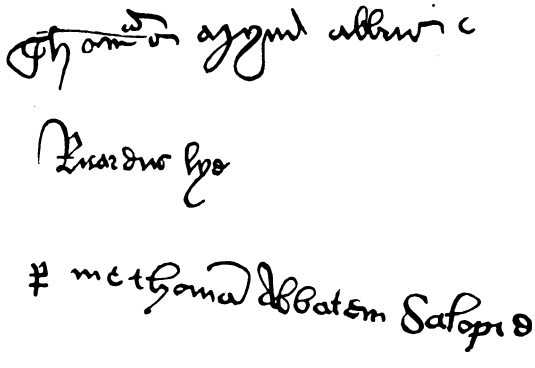
Hora namque, Dies Annus cum Tempore fugit.
Manet Unica Virtus."—Arms. Party per chevron 3 harts.

[2] In Irish wars I fought for England's glory;
Let no man scoff my telling of this story.
I saw great Schomberg fall; also the brave
St. Ruth.
Yet here I come to die, not there in my youth.
Thro' dangers great I've passed many a storm:
Die we must all, as sure as we are born.

John, son of R. and M. F., 1743; 32. George F., 1757. Richard F., 1822; 57.—Elizabeth, w. of Edw. Phillips, 1778; 62.—Margaret Everall, 1796; 56. John Bowen, 1798; 36. —Abigail Evans, 1801; 63.—John Hughes, schoolmaster, 1771; 49. He was s. of Rich. and Dinah H., who were buried here. Dinah, 1761; 60. Richard, 1772; 78.—Will. and Will., infant sons of Will. and Ann Ball, 1803 and 1806.—John Pritchard, 1721. Charles Davis, 1738; 48. Margaret D., 1764; 82. Richard Manley, 1776; 53. Bridget M. 1795; 69. Margaret-Molton, d. of Richard and Bridget Manley, 1800; 52.—George Durant, Esq. late one of His Majesty's Band of Gentlemen Pensioners, 1778; 53.—I. W. Composita Solvantur[1].—Charles Jacks, 1818; 47.—Anna, d. of Will. and Susanna Painter, 1789; inf. W. P., 1796; 41.—Thomas Cadman Clark, 1780; 41.—Eliza, d. of the late Rev. John Pyefinch, rector of the first portion of Westbury in this co., 1811; 10.—George Street, 1807; 76. Ann, his w., 1812; 60.—Mary, w. of James Irons, 1789; 70.—Mary Gittins, 1808; 73. Richard G., Gent., 1815; 60.—Richard Brookes, 1794; 55.—John Blackmore, 1792; 48.—Robert Uriah Deighton, 1773; inf. William-Judd D., his brother, 1773; inf.—Elizabeth Morgan, 1769; inf. Sarah M., 1774; inf. Gregory Hancocks, 1806; 76. Elizabeth H., 1806; 84.—George Cooper, 1790; 33. Elizabeth, his w., 1791; 33.—George Broom, 1804; 60. Mary, his w., 1813; 59.—James Trehearn, 1788; inf. James T., 1806; 50. William T., 1810; 29.—Edith Clarke, 1789; 66. Maria, w. of David Williams, of the Unicorn Inn, 1802; 41.

We close this long account of the abbey and its appendages with autographs of three of its abbots, Mynd, Lye, and the last abbot, Boteler; the seal of the former, described at p. 127,8, and the seal of the office of celerar. Of the first of these the whole legend is defaced, except the last syllables of **Salapie**: but of the last enough remains to prove that the whole inscription must have run: *sigillum* CELERARII *mo*NASTERII APO*sto*LOR*um* PET*ri et pauli* SALO*pie*: with the initials of the two patron saints, P. P.







[1] John Whitfield, formerly an eminent surgeon in Shrewsbury. He died Apr. 1766, and expressly forbade, by his will, any other memorial to be erected to him than the above brief inscription, borrowed from that upon Lord Bacon at St. Albans. He was of ancient family in the parish of Wem; and was related to John Whitfield, D. D. fellow of Trinity college, Cambridge: of whom see Garbet's Hist. of Wem, p. 248, and Gent.'s Mag. vol. liii. p. 412.

ST. CHAD'S CHURCH.

When Pengwern fell, towards the close of the eighth century[1], into the hands of the Mercians, they seemed to have judged the religious structures of the former inhabitants too rude and mean for the purposes of worship: and are said[2] to have converted the palace of the kings of Powis into a church, which they dedicated to Ceadda, now called Chad. The Mercians were indebted[3] to the king of Northumbria for their Christianity: and Cedd, brother of Ceadda, was one of the missionaries employed on that occasion[4]. Cedd, in consequence, obtained the see of London (in 658), and in 664 Oswi, king of Northumberland, conferred the *bishoprick* of York upon Ceadda; who, though an Englishman by birth, had been educated in Ireland[5], a great seat of religion and learning in those days, and was, by his brother's[6] appointment, abbot of Lestingham in Yorkshire[7], at the time when he was called to the episcopal chair.

Ceadda did not long continue at York. In 667 he returned to his abbey, and Wilfrid bishop of Hexham assumed the administration of the vacant see[8]. Ceadda was, however, soon called from his beloved retreat. The see of Mercia had become void in 667, by the death of Jamman: and remained so till Theodore, the new archbishop of Canterbury, arrived in England, May 27, 669. He, finding that the kingdom of Mercia was "destitute of the consolation of a bishop," prevailed upon king Wulphere to supply the deficiency. That prince made choice of Ceadda, whom he prevailed upon to quit his monastery, and settle at Licidfeld (Lichfield) in or

[1] Offa reigned from 758 to 796. At what period of his reign he conquered Pengwern we do not find: most probably, an early one.

[2] The legend to this effect is so far probable, that it is known to be consistent with the practice of the early Christians at Rome, where the great halls in the palaces of noblemen were frequently used as churches. Thence the name *Basilica*. They were often previously courts of justice.

[3] In 655. Saxon Chronicle, sub ann.

[4] Bede, H. E. iii. 21. The similarity of name has caused much confusion in the history of the brothers. In Domesday our Ceadda is corrupted into Cedda.

[5] Id. ib. iv. 3.

[6] iii. 23.

[7] Tanner. Alford (Annales Ecclesiæ Anglo-Sax. v. ii. p. 3) places it in Essex: but Bede (iii. 23) proves that it was in Deira, i. e. in the southern part of the Northumbrian kingdom.

[8] Eddius, the biographer and partizan of Wilfrid, represents this matter in a different light. According to him, king Oswin, "by the instigation of the Ancient Enemy," contrary to all order, thrust Ceadda, whom he calls, however, "a most religious servant of God, and admirable doctor of Ireland," into Wilfrid's seat, and makes Ceadda, "that true and gentle servant of God," afterwards to receive the see of Licetfeld, by Wilfrid's interest with king Wlfar, as a reward for his resignation of York. Gale's Scriptores, p. 58. The point is not sufficiently connected with our subject, to justify us in entering upon a laboured discussion of it: but the account given in the text seems to agree best with the general tenour of the original authorities: and is that adopted by Mr. Carte, v. i. p. 236, 240.

before the month of September following. So much was necessary to explain his connexion with these parts. He died in 672, on the 2d of March; and when he was canonized, which is said to have been in 779[1], that day was fixed for his feast. His selection by Offa, if it was that king, for patron of the first Saxon church erected in Scrobbesbyrig, may be accounted for, either from his having formerly presided over the diocese in which the town is situated, or from his being the last individual that had been promoted into the saintly order.

An imperfect division of some parts of England into parishes is said to have been made by Honorius, archbishop of Canterbury[2], who died in 653. This, however, is doubtful: and, if it were more certain than it is, had scarcely reached Shropshire at the time, perhaps about 780, when we may suppose St. Chad's church to have been founded. If an appropriation of the tithes of a particular district to a particular church had been then known and established at Shrewsbury, it would have been difficult for any power to have persuaded the incumbents of St. Chad, after an establishment of more than a century, to consent to so large a dismemberment of their parish, as must have been occasioned by the foundation of St. Alkmund's about 900, and of St. Mary's about 980; to say nothing of the minor parish of St. Juliana, of the æra of whose origin nothing is known, and that of St. Peter on the other side of the river, which could not have preceded the Norman conquest by many years.

We have said the *incumbents* of St. Chad, because, no doubt, there were several. Churches were, at that early period, very thinly scattered over the country, and wherever they existed, a body of clergymen dwelt together in a manner somewhat collegiate. This has been the cause of the portionary benefices still continuing in all parts of England, and the number of which was in ancient times much greater than it is at present. These bodies of secular priests were presided over by a *Decanus*, or dean; a term borrowed, like most ecclesiastical ones, from the civil or military state of the Romans, among whom Decanus denoted the *Tenth*, i. e. the head of the ten soldiers who dwelt in one tent[3].

It would be unsafe, however, to conclude, that in the days of king Offa, the dean of St. Chad's presided over a college of precisely *nine* canons.

[1] Lloyd MS. quoting no authority. Canonization, as now practised in the church of Rome, was not introduced so early. Udalricus or Ulrick, in 995, is said to be the first instance of a saint made by the Pope: and the power of making saints was not confined to the sovereign pontiff till two centuries later. Antecedent, however, to all this, bishops and even abbots, were accustomed to enter into their lists of saints, to whom the faithful might address their devotions, or dedicate their churches, such holy persons as had wrought miracles during their lives, or whose remains, after their decease, had done so. Du Pin, sub ann.

[2] See Selden on Tithes, chap. ix.

[3] "Ipsæ centuriæ in contubernia divisæ sunt: ut decem militibus sub uno papilione degentibus unus quasi præesset decanus qui Caput contubernii nominatur." Vegetius de Re Militari, l. ii. cap. 12. Others derive it, but with less probability, from the *tithing man*, who superintended ten *friborgs;* but it is not likely that the church would in those days derive any offices from the civil polity of the Saxons.

When once the name had been taken for the head of a *definite* ecclesiastical body, it would soon extend to the head of *any* such body. In fact, we know not a syllable respecting St. Chad's church, from its commencement at the close of the eighth century, to the reign of Edward the Confessor in the middle of the eleventh. But the estates which it enjoyed in this last reign are set forth in Domesday. They consisted at that time of twelve hides of land in the following places; Etone *(Eton near Pitchford, a place now destroyed)*, Mertune *(Marton near Worthen)*, Bichetone *(Bicton)*, Lartune *(Yorton)*, Burtone *(perhaps Broughton near Clive)*, Rosela *(Rossale)*, Andrelav *(Onslow)*, and Werentenchalle *(Wrentnall near Pulverbach)*: that is, if we have rightly apprehended the nature of hides, the church had as much arable land as paid for 1440 acres to the danegeld in the reign of king Ethelred: and these, with one exception, which shall be mentioned presently, it held when Domesday was compiled.

The canons of St. Chad were not useless members of the commonwealth. Under their management, an extent of land, which in the days of Ethelred (998) afforded only ten hides (1200 acres) of arable, had been so diligently cleared and tilled, that, by the time of Domesday, (1086) it contained twenty-three carucats and a half, or 2820 acres; more than double. The *carucatage* of half a hide (Etone) is not specified; and another hide and a half now no longer appertained to St. Chad.

It has been generally supposed, that, during the dark ages, the sacred character of the clergy was sufficient to protect their property from rapine. But this was by no means the case. "Silent leges inter arma." We know that in France, as the power of the Merovingian kings declined, (631—678) the laws were extinguished; and the sacrilegious seniors, or lords, who then arose, often dared to provoke the vengeance of a saint or bishop[1]. Even legal authority was sometimes thus employed: and Charles Martel, who ruled that country, though without the regal title, from 714 to 741, spoiled the clergy of a great part of their lands, and distributed them to his captains[2]. His motive for this was the Saracen invasion of 732. More examples may be seen in the note[3]. It is no wonder then, if, on

[1] Many of the two hundred and six miracles of St. Martin, as related by Gregory of Tours, were performed to punish sacrilege. See Gibbon, Decline and Fall, chap. 38. vol. iii. p. 594.

[2] Gibbon's Posthumous Works, iii. 88. For this, as the monk of Westminster relates it, (sub ann. 852), he was carried away by infernal spirits.

[3] William of Poictou, describing the alarm excited in Normandy by the king of France's invasion of that dutchy, (1054) proceeds, "Ecclesiæ metuunt inquietanda fore otia sanctæ religionis; stipendia sua ex libidine armatorum diripienda; quamvis, orationum præsidio certantes confidant." P. 59. ed. Maseres. The first article of Henry I.'s charter of liberties, A. D. 1101, in which he promises, that he will neither sell, nor set to farm, nor accept any church property during the vacancy of any see or abbey, shows pretty plainly the prevalence of the contrary practice. "Under Stephen's lawless government," says Mr. Carte, "there was no respect paid to the clergy: they were maltreated in all places; abused in their persons, plundered in their goods, and many of them turned out of their possessions." Preface. Heming's Chartulary proves the insecurity of Church property in Worcestershire during the Saxon times:

some tempting opportunity in such a period, St. Chad partook of the lot of other similar foundations. That it did so is certain; for thus it is written in Domesday: "*Of this land,* (Werentenhale) *the church of St. Cedda* (so the name was by this time written) *claims a hide and a half: and the county* (i. e. the assembled court of the free tenants) *testifies that it had been in the church before the reign of king Edward: but they know not how it went out of it.*" No part of Wrentnall ever returned to this church: but to the manors enumerated above, must be added that of Saltone (Shelton), which St. Chad held under the bishop of Chester at the compilation of Domesday.

Of the manner in which this church became possessed of the tithes of Eton, and the other neighbouring farms near Pitchford, we have an ancient document[1], which, as it was drawn without any view to the question formerly so much agitated[2], of arbitrary consecrations of tithes, and throws much light on the origin of our parochial establishments, deserves notice. It informs us, that before the foundation of the church of Pycheford, and before the constitutions of Lyons[3], certain inhabitants of the lordship of Pycheford went to different churches of the country to hear divine service and receive the sacraments, *and gave their tithes where they chose, as it was lawful for them to do before those constitutions:* and hereupon the people of Little Eton, Neuton, and Beche, gave their tithes to the dean and chapter of the collegiate church of St. Chad, on condition that they should find the said inhabitants a chaplain and clerk, a chalice, vestments, and all other things necessary to celebrate three days a week at Eton, in an oratory set apart by them[4] for this purpose. The chaplain was to hear confession, visit the sick, baptize infants, &c. At length, one Ralph, lord of Pycheford, on account of the dangers which arose by the undue visitation of the sick, and the distance of infants from baptism, moved by charity and zeal, built a church at Pycheford at his own expence, procured it to be dedicated, and then presented his brother Engelard[5] to it: and disputes arising between him and the dean and chapter about the tithes, it was at

and Mosheim (vol. ii. p. 501. century XI.), Nash (Worcestershire, ii. 429), Hallam (Middle Ages, ii. 8), and Sismondi (Hist. des Français, iii. 39), will supply farther information.

[1] Among the evidences at Pitchford. The handwriting belongs to the middle of the fifteenth century.

[2] Selden got into much trouble for maintaining that doctrine in his History of Tithes. But he had good grounds for what he asserted, as is now generally admitted.

[3] No constitution to this effect is found in the printed acts of either of the councils held at Lyons. But Higden, Knighton, and Walsingham, all affirm that such an ordinance was made in that of 1274; "ut nulli hominum deinceps liceat decimas suas, ut antea, ubi vellet assignare, sed matrici ecclesiæ:" and Selden (ut supra, c. vii. sect. 1) thinks these writers may "have had for it some ancienter authority from some now lost monuments:" and this opinion is greatly strengthened by the document now under consideration, the writer of which, in all probability, never saw either of the historians quoted above.

[4] The document leaves it doubtful who were to provide the oratory.

[5] *Richard* de Pichefordia and Engelard his brother witness a deed of William fitz Alan to Haghmond abbey, t. Hen. II.; and Engelard de Pichford is joint witness to another deed of the same grantor, with Robert abbot of Salop, who died in 1167: so that it should seem that the church of

length agreed, that these last should receive the great predial tithes and a heriot, and that all the other emoluments should go to the rector of Pycheford[1].

This appears to have been in the reign of Henry II. In the 10th year of Henry III. (1226) that king is stated to have given four woods (quatuor boscos) to the canons of St. Chad for the work (operationem) of their church, then out of repair, and to be rebuilt[2].

Besides these estates, the church had acquired between 1086 and 1326, which is the next record we have found respecting it, other property, lying at Betton Lestrange, Aldemore, Longenolre, Whelebeche, Whyteleye, Wodecote, and Horton[3]. *Secular canons*, to which description of clergy the chapter of St. Chad belonged, lived each in a separate house of his own, as the canons and prebendaries of our modern cathedrals: and like some of them, had each his separate estate. This appears from an ancient MS. entitled "Transcriptum originale portionum omnium prebendarum ecclesie S^ci^ Cedde Salop," from which we learn the names of the following prebendaries at that time:

The Dean,

1. Master Rese,
2. Sir John de Grenefort,
3. Sir Richard de Dounton,
4. Master Richard de Hette,
5. Sir Hugh de Byssebury,
6. Master Ralph de la Lee,
7. Sir Philip de Cotes,
8. Master John de Oxenefort,
9. Master William Vatte,
10. Master John de Wyndesovre.

The record sets down the manner in which the several rents and tithes were divided between these eleven persons, which, as containing no present

Pichford was built in the reign of Henry II., and that our document has transferred the merit of that good deed from Richard, the real founder, to Ralph, his better known descendant.

[1] "Memorandum Quod ante fundac'o'em ecclesie de Pycheford & ante constituc'o'es Lugdun' quidam eorum qui tunc erant de dominio de P. accesserunt ad diversas ecclesias patrie pro divinis audiendis & sacramentis percipiendis & decimas suas dabant ubi volebant; prout licuit eisdem ante constituc'o'es predictas; unde tunc temporis illi de parva Eton, Neuton, & Beche, dederunt decimas suas Decano & capitulo ecclesie Collegiate S. Cedde Salop. tali condic'o'e ut ipsi invenient eisdem capell' & clericum calicem & vestimenta & omnia alia necessaria ad celebrand. qualibet septimana per tres dies apud Eton in quodam Oratorio ad hoc per eosdem deputato: & quod isdem capellanus subiret onus confessionis audiendæ, infirmos visitandi, infantes baptizandi, & omnia alia sacramenta ministrandi eisdem.

"Tandem supervenit quidam dominus de Pycheford nomine Radulfus, qui propter multa pericula, que multociens imminebant, in infirmis minus debite visitatis, & infantibus a baptismo distantibus, pia charitate & bono zelo motus ecclesiam de Picheford propriis sumptibus construxit & dedicari procuravit; & Engelardum fratrem suum germanum, ad eandem presentavit: qui ad presentac'o'em ipsius institutus & inductus fuit in eadem: & continuata instituc'o'e prefati Engelardi in ecclesia predicta, terris [f. *ortis*] & habitis & indies crescentibus contentionibus & calumpniis inter prefatos decanum & capitulum ex una parte, & prefatum Engelardum ex parte altera, super decimis & aliis obvenc'o'ibus; tandem concordati fuerunt in forma subscripta:—Viz. quod prefati Decanus & capitulum recipient majores decimas prediales & un. heriet. duntaxat: & quod omnes alie decime & obvenc'o'es qualitercunq; provenientes, cum prefato Engelardo & successoribus suis universis remanerent imperpetuum pro oneribus supradictis subportandis."

[2] Lloyd MS. quoting Claus. 10 H. III. m. 6.

[3] Two of these, Longnor and Betton, belonged at the time of Domesday, to the bishop of Chester.

interest, is here omitted. Each of them was to receive the eleventh part of *the trunk* (de trunco): by which was meant "the tithes belonging to the community of the church," (i. e. what they had in common[1]) viz. those of Eton juxta Pichfort, Neuton, and La Beche, the moiety of sheaf and hay of Horton, with the house which Nicholas le Mylde inhabits: and each of them was also to receive "undecimam ebdomadam per anni circulum," the eleventh week throughout the year: that is, no doubt, the offerings of the faithful at the masses celebrated during such week.

The record ends thus:

"This inquisition was made before sir John Beket, priest, then procurator of master Laurence Fastulf dean of this church, by men worthy of belief hereunto lawfully called, sworn, and examined, viz. sir Gregory Knotte, priest, sir Roger de Burton, deacon, Nicholas Yve, Reginald de Bykedon, with Stephen de Rossall, sir Thomas Reyner, together with sir Philip Pigeon, writer of this inquisition;

"And afterwards, on the day of the translation of St Martin (we cannot find this feast) A. D. 1326, was recited in the chapel of this church, before John Beket, then procurator, &c. and by the same, in the name of his said lord, approved, as by the register more fully appears."

After which follows a memorandum, that "all the tithes of the land of the lordship of Betton (or of the demesne of Betton) namely being in the said vill[2], belong to the *vicars* of the church of St. Chad;" by which must be meant the vicars choral.

In 1344, there is a record concerning this church, which, on account of certain allegations which it contains, requires to be translated at length:

"The King to the abbot of St. James of Northampton, greeting. Whereas the church of St. Cedda of Salop, founded by our progenitors formerly kings of England, and furnished (*communita*) with various liberties and privileges, hath been continually a free Chapel of our said progenitors from its first (*primæva*) foundation, and is thus ours at present, subject to us and our ministers only; and wholly exempt and free from all right, and from all provision to be granted of the deanery, canonries and prebends, and of all offices whatsoever of the said Chapel, by authority of the apostolick see, or by any other authority; of which privileges and liberties, exemption and immunity, our said progenitors and ourselves, and also our said Chapel, have freely, peaceably and quietly hitherto used and enjoyed without any interruption whatsoever, as by right of our crown is known to Us to belong; *And whereas*, we now understand that you, having no consideration of the privileges, liberties, exemptions, and immunities aforesaid, endeavour to make processes and executions under colour of certain mandates or commissions to you in this behalf directed, in derogation of the privileges, &c. which things, if they should take place, would be to the prejudice of us and our crown, and to the peril of our disherison, We, willing to provide, as we ought, for the conservation of our rights, Prohibit you, that ye by no means attempt, or cause to be attempted by others, aught in the premises, which may be to the prejudice of Us, or of

[1] We must suppose, that they were deposited in a trunk. Dagobert I., according to the monk who wrote his Life, caused to be made a trunk of silver, which was placed before the high altar of the church of St. Denis, in which he ordained that the kings his successors should put every year one hundred solidi of gold. Sismondi, Hist. des Franç. ii. 52.

[2] "Omnes decime de terra dominii de Betton, viz. in eadem villa existentes."

our said Chapel: And if aught has been wrongfully attempted by you in this behalf, that you cause the same to be revoked without delay. Witness, &c.[1]"

St. Chad's church, then, was conceived to be a Free Royal Chapel: that is, independent of all ecclesiastical jurisdiction whatever, episcopal, archiepiscopal, or even papal. How such an anomaly arose in a church built on an episcopal frame, demands enquiry. Episcopacy is demonstrably coeval with the apostles. But then apostolical episcopacy must be understood to have been confined to matters purely spiritual: to the settlement of doctrines, the conferring of orders, the regulation of the clergy, and the like. Spiritual courts, as they are now called, i. e. ecclesiastical jurisdiction in matters merely civil, or, at most, of a mixed nature, could not exist at all until the Empire became Christian; must have found its way very slowly into this country; and could not have been fully matured any where till the enormous fabrick of papal dominion was firmly consolidated: i. e. not before the twelfth century. In the mean time, till that took place, and in particular, while the Saxons were but recent Christians, and episcopal authority very imperfectly recognized, the clergy of remote churches would sit very loose to any dependence on bishops, and be very likely to do what was good in their own eyes; especially if the church in which they served, were founded by a king[2], for his own court, which the writ just quoted, positively affirms St. Chad's to have been, upon what evidence it does not state. Something like this seems to have been the origin of these ROYAL PECULIARS, as they are now called.

It was to be expected that popes and bishops would set themselves to correct this disorder, and do all in their power to reduce these independent churches to a dependence upon themselves. But the Royal Chapels were pertinacious: and, at length, the popes were obliged to do in this case what they have done in many similar ones. They confirmed the contested privilege; but they confirmed it as proceeding solely from their own grant. Innocent IV., by bull dated at Lyons, (where he was holding a council,) 12 cal. Aug. (21 July) in the 4th year of his pontificate, (1246) addressed "to his dearest son Henry, the illustrious king of England," informs him that he "the more willingly imparted his benignant assent to the *prayers* of his highness, as he more especially held him beloved and devout among Christian kings and princes: and, therefore," continues the pope, "inclined to your *supplications*, We strictly INHIBIT, that no ordinary, or delegate, or sub-delegate, dare to promulgate any sentence of excommunication or interdict against the Royal Chapels, or the oratories of the same *immediately subject to the church of Rome*, against the tenour of the privileges

[1] Registrum brevium. London, 1531. p. 40. tit. Prohibition. Gibson's Codex, ix. 12. 236.

[2] Whitelocke is large to prove the authority of our Saxon kings in church affairs. Notes on the king's writ, chap. 20. He quotes king Kenulphe as exempting the abbot of Abingdon from ecclesiastical jurisdiction; and William the Conqueror as doing the same in behalf of Bath abbey.

or indulgences of the apostolick see, or to impose any burthen upon them which hath not been accustomed to be imposed upon other exempt churches; without the special mandate of the apostolick see[1]."

Henry was either deficient in penetration to discern, or in courage to resist, these usurpations of a pontiff who had in this very council deposed an emperor. On the contrary, he accepted the boon with gratitude: and, on the 20th of the following March, issued a writ enjoining obedience to the papal commands[2]. But his son Edward was of a different stamp. The leading principle of his reign was to establish a monarchy over the whole island; and he was determined to be King in Church as well as in State. So firmly had he resolved upon this, even before his father's decease, that, though he was absent from the realm when that event took place, yet within ten weeks after it a bishop is, in his name, prohibited from intermeddling with one of his free chapels in this town; and through the whole of his reign, he exerted himself to maintain their privileges wherever they existed in his kingdom[3].

The *genius* of the popes was *rebuked* by this master spirit, and we have an undated bull of a pope Clement (apparently the Fifth, who sate from 1305 to 1314) evincing a temper more moderate than his predecessors, and containing some very extraordinary assertions. It is addressed to his "dearest in Christ the king of England:" and we learn from it that the agents of our sovereign had stated before his holiness, *that* the kings of England, *before the appointment of bishops in that country*, had founded many churches, and endowed them out of their own goods by their royal liberality; *that* these churches, from their foundation, were entirely free and exempt from the jurisdiction of archbishops, and other inferior ordinaries whatever, and enjoyed such plenary liberty unto modern times; until, at length, disturbances arising in the kingdom, the archbishops and bishops in whose dioceses the aforesaid churches, commonly called *Chapels Royal*, stand, and the other ordinaries of the same dioceses, had usurped undue jurisdiction in those churches, the clerks thereof not daring, on account of the aforesaid disturbances, to resist the said prelates. The pope, therefore, *taking the premises for true*, and willing to provide as well for the king's right, as for the indemnity of his churches and clerks, that no prejudice may arise to him or them by the

[1] Annals of Burton: inter Rer. Anglic. Script. tom. i. p. 304.

[2] Id. ib. Also Rymer, i. 436.

[3] In the 3d vol. of Prynne's Records, pp. 856, 904, 934, are the steps taken by Edw. I. to protect his Free Chapel at Hastings: his letter to the archbishop of Canterbury, 17 Jan. 1300, forbidding his grace to hold a visitation in that, which, "as all our other Free Chapels, is exempt and free from all ordinary jurisdiction;" his command to the constable of the castle (9 April, 1301) not to admit the said prelate, if he should come thither for that purpose; and his orders to the archdeacon of Lewes (15 Sep. 1302) to desist from visiting in the same chapel. At p. 1234 of the same volume, are some curious documents touching the archbishop's attempt to visit the royal free chapel of Stafford, and the king's prohibition of that attempt.

usurpation of such archbishops, &c. in whose possession or *quasi* possession they were not before those troubles, INDULGES that no man shall infringe the present concession[1]. The whole bull is extremely curious. The endeavours of Boniface VIII. to extend the papal power, had, as a very able writer of his communion observes, made the springs suddenly give way, a little before the date of this *indulgence*, and extorted it from Clement. Yet the pope, while he takes care to represent the grant as proceeding solely from his own good will, contrives that it shall amount to very little; and by making it all to depend upon *the truth of the allegations*, (incapable, from their very remote antiquity, of positive proof, and so liable to be controverted at pleasure), and by the quibble between possession and *quasi* possession, reserves to himself and his successors the means of totally annulling it, as we shall hereafter find they did, when, at a more favourable season, under a king of inferior talents and firmness, it suited the Roman see to support the *ordinary* jurisdiction. What has here been said concerning these peculiar jurisdictions, is not intended as a vindication of their continuance. They are confessedly an anomaly in an episcopal church; but are to be corrected by measures open and manly; not to be undermined by insidious and crafty expedients: and to be abolished, if they be abolished, with a due consideration of the long established interests and fair emoluments of all persons concerned.

Yet, after all, if the college of St. Chad *was* a Royal Free Chapel, as is asserted by Edward III. in his Prohibition of 1344, quoted above, it lost that privilege. For the episcopal registers of Lichfield abound with proofs, that the bishops of that diocese were patrons of the deanery and prebends, and perpetually collated to them; as will appear by the lists of them here subjoined; and this actual possession by the bishops for so many centuries, completely contradicts the notion of St. Chad's being a royal peculiar.

[1] "Clemens Ep's Servus Servorum Dei K'mo in xp'o Regi Anglie Salutem & Ap'licam Benedic'onem. Ex parte tua fuit propositum coram nobis quod clare memorie Reges Anglie antequam ibidem ordinarentur Ep'i quia plures fundaverunt Ecclesias Et Regia liberalitate de bonis p'priis dotaverunt que ab ipsarum fundac'one a Jurisdic'one Archiep'orum & quorumlibet aliorum inferiorum ordinariorum fuerunt prorsus libere ac Imunes Et usq; ad moderna tempora gavise sunt plenaria libertate Demum autem insurgente in eodem Regno Turbaconu' procella Archiepi & Epi in quorum Dioc' consistunt Eccl'ie supradict' que Capelle Regie vulgalit' appellantur et alii ordinarii earunde' Dioces' in Eccl'iis ipsis sibi Jurisdic'one indebita usurpantes in earum aliquibus Visitac'onis officium impenderunt exercendo censura' Ecclesiastica' in eisdem Clericis ipsis propt' turbac'ones hi' non audentibus resistere in hoc Archie'pis Ep'is & aliis supradictis. Quia vero ex hi' tibi qui Eccl'iarum ipsarum patronus existis ac eisdem Eccl'is & Cl'icis posset in posterum p'judicium generari Nos volentes tam juri tuo quam Indempnitati Eccl'iarum & Cl'icorum p'dictorum in hac parte paterna diligentia p'videre Ut p'missis veris existentib' propt' hi' Archiep'orum Ep'orum & aliorum ordinariorum p'dict' usurpac'one p'dictor' Jurium in quorum possessione vel quasi ante turbac'one hi' non fuerunt Nullum tibi aut Eccl'is & Cl'icis & membris p'judicium generetur Auctoritate p'sentium Indulgemus Nulli ergo omnino hominum liceat hanc paginam n're Concessionis infringere, &c. ut supra." From the archives of the Royal Peculiar of Bridgenorth.

This is a difficulty which we are unable to solve. Perhaps the following observation may serve in some degree to elucidate it; and will at the same time exhibit a curious instance of the duplicity of Innocent IV. His holiness had, as we have seen, directed a bull to Henry III. (21 July 1246) prohibiting all ordinaries from interfering with any of that king's free chapels. Yet within less than three weeks (4 id. Aug.) he writes to "his venerable brother the bishop of Coventry and Lichfield," as follows: "We are ever anxious to confer honour and favour on persons, however exalted, in such a manner, that no one should receive injury thereby. Truly we are said to have inhibited, by a grace obtained for our dearest son Henry the illustrious, &c. that no ordinary or delegate, &c. *(following the words of the aforesaid bull.)* Whereupon the rectors and canons of St. Mary of Stafford, St. Mary of Shrewsbury, St. Mary Magdalen of Bruges [Bridgenorth], of Tetenhal, and of *certain other parish churches,* and chapels to them belonging, asserting them, (in which your predecessors, and the archdeacons of the places have been freely accustomed of old to celebrate synods, and exercise all other episcopal and archidiaconal rights,) to be Royal chapels, have rashly endeavoured to withdraw themselves from your jurisdiction," &c.; and then the pope, stating that it was not, and is not, of his intention to derogate by that inhibition from the bishop's rights, authorizes him to coerce the said rectors and canons by ecclesiastical censure[1].

How three of the chapels mentioned in this brief contrived to retain their character of Peculiars, notwithstanding the pope's permission to the bishop to annul them, while the fourth (Stafford) lost it, is a point we cannot ascertain without farther evidence: nor, as the prohibition of Edward III. in behalf of his Free Chapel of St. Chad followed the pontificate of Innocent IV. at the distance of a whole century, can we ascertain whether that claim was created by the pope's bull to his ancestor, or whether the resistance to the claim was founded on the brief of the same pope to the bishop's predecessor. But that the royal prohibition was resisted, and

[1] Burton, Annals ut supra. The consequence of these two conflicting concessions must have been frequent disputes between the sovereign, as protector of his chapels, and the bishops, as supporters of their ordinary jurisdiction. Something of this sort appears to have been going on in 1257, when the king, reciting the papal grant at Lyons, commands all his subjects inviolably to observe the same, and appeals to the apostolical seat against any attempt to contravene it:

"Henricus Dei gra' Rex, &c. universis, &c. Noverit universitas vestra quod nuncii nostri quos dudum pro negotiis nostris & regni nostri ad generale concilium Lugdunense celebratum destinavimus, inter plura privilegia nobis & regno nostro a domino papa Innocente Quarto concessa, unum nobis super immunitatibus exemptionibus & libertatibus capellarum nostrarum detulerunt. Volentes igitur privilegium istud in perpetua firmitate manere, vobis universis & singulis mandamus quatenus istud inviolabiliter observetis: & ne aliquis contra predictum privilegium aliquid audeat attemptare sedem apostolicam appellamus. Teste meipso apud Westm. x die Marci. a. r. n'ri 41." MS. God. Edw^{di}.

resisted with ultimate success, is manifest by what we have already said, and will be more so when we come to the list of deans.

The ancient church of St. Chad crowned the summit of the southern eminence on which the town stands, before it was screened by modern houses, and commanded views to the east and south of considerable extent and beauty, though our rude forefathers derived little pleasure from the contemplation of them. The fabrick was spacious and cruciform, possessing much of that heavy solidity which usually distinguishes the conventual and larger collegiate churches of an early æra. A broad low tower of two chambers rose from the centre; supported by none of the usual buttresses at the corners, adorned by no embattled parapet, pinnacles, friezes, or the least particle of ornamental sculpture. On every face of the bell-story was a well-formed pointed window, divided by a single mullion, and flanked by two small lunets. The leaden roof rose to a point considerably above the plain parapet, and, in the usual Shropshire fashion, was finished by a staff, cross, and vane.

In the upper chamber was a tunable peal of ten bells, placed there in 1701 by subscription, and cast out of the five old college bells, with additional metal. Towards this expence the corporation gave £30. The tenor weighed 28 cwt. A clock and chimes completed the furniture of the belfry.

The external elevation of the church was equally unadorned; and, from its long exposure to a smoky atmosphere, was become dingy and ragged, producing a sombre and ungraceful, yet venerable effect. The architecture was chiefly in the mixed style, of that period in which the Anglo-Norman and pointed styles were contending for mastery, and when the victory was nearly decided in favour of the latter more airy and novel fashion. The arches of the nave and original doors retained the semicircular form, while the windows in general were narrow lancets, overspread with deeply cut round mouldings, their imposts adorned with slender shafts, surmounted by elegant foliated capitals, and the walls strengthened by shallow flat piers. This style appeared in the clere-story of the nave, transept, and choir, and traces of it were also evident in the north aisle. The terminating east and west windows had been changed to broad pointed arches of the fifteenth century, and filled with mullions of no richness or beauty in their tracery. Those of the side aisles were broken into square openings, each divided by a double mullion. The arch of the western portal was lofty, pointed, and adorned with bold mouldings. The door of the north aisle had a semicircular arch, with the internal member singularly scolloped, something similar to the trefoil moulding within the sweep of the latter pointed arch. The arch of the

south door was also round, but plain, and had a low embattled porch. The stonework of the church was partly red and partly white. Of the former were the nave, choir, and transept, and lower portions of the north and south aisles; while the tower, porch, Lady chapel, higher parts of the side aisles, and parapets of the clere-story, were of the light Grinshill free-stone. Four very heavy modern buttresses, rudely constructed, had been reared against the walls of the north aisle to check the farther spread of a dangerous declination in that part. The nave, side aisles, and northern wing of the transept, were covered with lead, the other portions with tiles. The accumulated remains of successive generations of this populous parish, during more than eleven centuries, had raised the soil to the sills of the windows, and caused a descent of several steps to the church, thus sapping its foundations, and rendering it damp and unwholesome, while it greatly deformed the southern elevation.

The interior of this ancient church was majestick. Nothing intervened to obstruct the perspective of its long-drawn aisles from the west door to the altar, terminated by the rich tints of the painted glass which now adorns St. Mary's church. Five wide and handsome semicircular arches, very bold in their curves and mouldings, reposing on round and well proportioned columns, with plain filleted capitals, separated the nave and aisles. Above was a clere-story, lighted on either hand by six small but elegant lancet windows. The roof of the nave was of oak, lofty, and vaulted in the form of an acute-pointed arch. The principal ribs sprang from corbels of angels' busts, each with an expanded shield on his breast, painted and gilt. The interstices of the beams were also gilt, and elaborately painted in various devices, figures, scriptural texts and emblems, among which St. Michael and the great dragon, the sun and moon in eclipse, the signs of the zodiac, angels and cherubim, were conspicuous. These elaborate decorations were executed in 1633, probably on the completion of the woodwork. Rude as was the design, the gilding and colours subdued and mellowed by age, produced altogether a solemn and pleasing effect. The artist's name was recorded in the following quaint distich, on a label borne by cherubs:

> "Samuel Kirke of Lichfield hathe not left behinde
> The figure of his face, but the image of his minde."

At the west end, in a gallery supported on Corinthian pilasters, was a large and remarkably handsome organ in a case profusely adorned with carving. On the summit stood a figure of St. Chad in his episcopal vestments. This noble instrument is said to have cost £1500. raised by subscription, towards which £100 was contributed by the Drapers' company. It was made by Thomas Swarebrick, a German artist of considerable eminence in his day, and erected in 1716. There is a tradition, that the small organ now in the collegiate church of Wolverhampton once belonged to St. Chad's, and preceded this.

Four lofty pointed arches, resting on massy clustered piers, supported the tower in the centre of the fabrick[1].

The transept displayed the same intermixture of round and lancet arches with the nave. Its north and south walls had each a large window, consisting of three narrow pointed lights combined; that in the middle rising somewhat higher than the others. The elegant acute arches of the southern window were hidden by the depression of the oak ceiling, to the great injury of the effect of that part of the fabrick. The terminating window of the north wing of the transept consisted of three unusually long and narrow lancets, internally adorned with delicate mouldings, but much obscured by the adjoining gallery. Single long and narrow lancets were also inserted in the east and west walls of the transept. The roofs of this portion of the ancient structure were lofty, having oak pannelled ceilings, richly carved, and adorned with foliated bosses.

The choir, when entire, must have presented a very beautiful specimen of the early pointed style, with a few traces of the Anglo-Norman. A round arch divided it on each side from the chantry chapels. It was lighted on the north and south by elegant lancet windows; those near the altar in couplets, embellished with small clustered shafts, having capitals of combined heads and foliage, and bound midway by the ring or bracelet so characteristic of that ancient style of building. From these a groined stone roof had formerly sprung, as was proved by the remains of ribs branching out of the clustered pilasters. There is a tradition, that its downfall was occasioned by the choir being stripped of its lead at the Dissolution. In the latter state of this church, a plain coved ceiling of plaster miserably supplied the place of the groined vaulting.

The great east window was doubtless originally like the rest, a combination of three or perhaps five lancet lights; but it had long been changed to a broad Gothick arch embracing the whole height, and nearly the entire breadth of the choir, and divided into six bays by mullions, over which, within the arch, the tracery had been destroyed, and the space occupied by a plain circle of wood. The four centre bays contained the finely pencilled glass now in the east window of St. Mary's. Southwards of the altar were the three stone stalls for the officiating priests, and the remains of them are still visible on the outside of the chapel. The concaves of their pointed arches were neatly groined, but the canopies had been cut away for the reception of wainscot that had been placed before them. Of the rood-loft, stalls, screens, and other choral furniture, not a vestige

[1] So favourite a diversion was bell-ringing in those days, that when the peal of ten bells was erected in 1701, the parishioners consented to a glaring disfigurement of their stately old church, by permitting the erection of a mean ringing-loft within the curves of the four fine central arches, which quite obscured that handsomest feature of the fabrick. See above, p. 77, for a similar instance.

remained. Even the original glazed tiled floor had been broken up, and was supplied by common bricks, mingled with grave-slabs.

The altar-piece was of carved oak, and of a handsome Grecian design[1]. On its removal, considerable traces were discovered, on the wall behind, of painting evidently belonging to an older altar-piece, but subsequent to the Reformation. The pulpit and desk stood in a direction somewhat oblique, against the south-western pillar of the tower. The former was of old oak pannel-work, painted in imitation of black and grey marble, and in part gilt; an arched recess in the centre contained a carved bible, gilt and painted. Attached to the opposite pillar was the mayor's seat, under a handsome canopy, surrounded by those of the corporation.

Over the northern and great part of the southern wings of the transept, together with the aisles on each side of the nave, as far as the spaces included within the two eastern arches, were spacious galleries[2]; those on the south side lighted by three very clumsy dormants. South of the choir was the Lady chapel, and this is the only portion of the ancient fabrick now remaining. Two wide semicircular arches separated it from the transept and choir. Its north-western angle is flanked by the great south-eastern pier of the tower, its opposite corner by the remains of a staircase buttress, which led over the eastern wall of the transept to the bell-loft. A great portion of this chapel is more modern than the rest of the fabrick. It has two handsome Gothick windows on the south and east sides, three of which are adorned with elegant trefoiled tracery; the south-western window is evidently older. The roof is of plain oak panneling. This chapel was usually denominated the *bishop's chancel*, having been used as a consistory court at the visitations of the bishop and archdeacon. The vestry was on the north side of the church: it was of small dimensions, and had been a chantry chapel, but modernized, with the exception of a mullioned Gothick window of the fifteenth century at the east end. No traces remained of the chapter-house, which, no doubt, made a portion of the ancient fabrick[3].

Beneath the north wing of the transept was an ancient crypt, vaulted, on short round pillars, very rude. An obscure door, blocked up, pointed out its farther extension; and tradition, which in this case appears to have been well founded, connected it with the old mansion of Vaughan's Place[4],

[1] This handsome piece of joinery was placed in the small mean chapel of Bicton after the fall of the old church, and miserably injured in fitting it to its new situation, which proved too contracted to receive it without great mutilation.

[2] The "*chief seats*" in these galleries were distinguished by Turkey carpets hanging down from them in front. Steele mentions this piece of church-furniture, which has now nearly, if not quite disappeared, in a passage which will be unintelligible when the knowledge of it is forgotten. "A quaker, who came one day into a church, fixed his eye upon an old lady *with a carpet larger than that from the pulpit before her*, expecting when she would hold forth." Spectator, No. 259.

[3] Some of the chapter-houses of collegiate churches still remaining are fine structures, as those of Southwell and Howden, but in general they were moderate-sized rooms, adjoining churches in the manner of chantry chapels, as at Manchester and Rippon.

[4] It is certain that a few years ago, when the

situated at a short distance north-west of the church. This crypt was usually called the *dimmery*, probably from its darkness. It is still perfect, but filled up with rubbish.

The principal dimensions of the old church of St. Chad were as follow:

Length from west to east outside	168 feet.
of the nave	94
of the choir and chancel, including space under tower	74
of the transept, from north to south	95
Breadth of the nave and aisles	55

The great west entrance was about five feet from the iron rails which now lead to the churchyard, and the eastern wall of the chancel projected into Milk-street, which was considerably widened after the ruin of the church.

Of the first builders nothing is known; but that there was a stone structure, and one considerably adorned, antecedent to that which we are now describing, is proved by fragments of sculpture undoubtedly Saxon, discovered amid the mass of rubble which composed the interior cores of the four great piers under the tower. Among them were pieces of the eagle's scull frieze, so common in our most ancient structures, a representation of the sacred Trinity, by three united faces, and a rude corbel carved as a head: but we cannot pretend to say that these were parts of Offa's original foundation. Our conjectures relative to the period of the erection of the greater portion of the fabrick, which succeeded the Saxon church, and remained nearly to the close of the last century, rest on a more certain foundation. The general style of its architecture resembled that of the early part of the thirteenth century, and that it was then raised, is proved almost to certainty, by Henry III.'s grant, of four woods, in the 10th year of his reign, mentioned above. Nothing more occurs relative to this second church until 1393, when it was much damaged, and narrowly escaped total destruction by fire. An inquisition of that year records, that on Tuesday before the feast of Corpus Christi, one John Plomer had the work, or as we should now say the job, of covering the church of St. Cedde, and by the undue government of himself, not with his own will, but by negligence, because he kept his fire upon the church badly, the said church *was burned.* These words literally taken would import that the church was *entirely consumed*[1], but the undoubted existence of the greater portion of the ancient

great vault (now a stable to the Talbot inn) was cleared out by a former occupier, a doorway was discovered in the south, leading under the present street of College-hill, and pointing distinctly to St. Chad's church.

[1] And the same impression would arise from the subsequent part of the inquisition. "And the jurors aforesaid upon their oath further say, that the said J. P., when he saw the said church *burning*, went home and took of his own treasure 5 marks, 4*s.* 6*d.*, and fled by the house of Laurence Tayllour beyond the town wall to the house of the friars preachers, and from the friars into Severn near the ford of the stone bridge, to save

walls till its final destruction, clearly prove, though it was reduced to a shell, yet that the injury extended only to the roofs and tower. A survey of the late fabrick at once exhibited the repairs it had received in consequence of the fire, which were very clearly indicated by the different styles, and the colours of the stone. These were, the rebuilding of the tower, the restoration of the roofs of the nave, transept, and aisles, and perhaps, that of the choir; the re-edification of the west end of the nave, with the insertion of its large mullioned window and the clere-story parapets.

The next work that took place was probably the erection of the south chantry chapel in 1496[1]; which, if a chantry had previously existed there, may have been repaired or rebuilt, after having suffered in the conflagration. It is said to have been nearly re-edified in 1571, at the expence of Humphrey Onslow, esq.[2]

The Reformation produced the removal of altars, shrines, and other objects of the ancient religion, and is said also to have stripped the choir of its leaden cover. Yet it must have had a roof in 1581, when sir Henry Sydney celebrated the feast of St. George here, and "was *stallid* uppon the right syde of the quyer in the said chansell, nere unto the Queen's Majesties place, prepared in the same *quyer*." At what time the removal of the choral furniture was effected does not appear, but it probably happened in 1716, when the new organ was erected, and other important alterations were made in the fabrick; or in the succeeding year, when the church was entirely new pewed, and every distinctive feature of the choir,

himself by flying, and was drowned in a certain pool of the Severn against his will."

"Inquisitio capta apud Salop' sup' visum corp'is Joh'is Plome' die M'curij px ante f'm Corp'is X'p'i anno regni regis Ric'i s'c'di post conq'm sexto decimo coram Will'o Longnore & Rog'o Woolrych Coronator' D'ni Regis infra libertatem ville Salop' p' sacr'm xij Jurat' videl't &c. &c. Qui dic' sup' sacr'm suu' q'd d'c'us Joh'es Plome' die Martis px ante f'm Corp'is X'p'i anno sup'd'c'o h'uit opus Coop'ture Eccl'ie S'c'i Cedde Salop & p' indebitam gub'nac'o'em sui ipsius non cu' voluntate sua set negligencia eo q'd male s'vavit ignem sup' eccl'iam eadem Eccl'ia co'busta fuit. Et dicunt p'd'ci Jur' p' sacr'm suu' q'd d'c'us Joh'es Plome' quando vidit eandem Eccl'iam comburentem ivit ad domu' suam p'priam & accepit de Thesauro suo p'prio quinq; marc' quatuor solid' & sex denar' bone monete in loculo suo & fugit p' domu' Laurencij Tayllor ultra muru' ville p'd'ce ad domu' Fratru' predicator' de Villa p'd'ca et de Fr'ibz ivit p' Sabrinam voluntate p'pria juxta vadu' porte lapidee ad salvandu' se ip'm fugiendo a d'c'a villa & cont' voluntatem suam dem'sus fuit in quodam Stagno d'c'i flum'is Sabrine juxta portam lapideam & sic mortuus fuit in Stagno p'd'co & infra lib'tatem ville Salop. Et dic' eciam p' sacr'm suu' q'd p'd'cus Joh'es Plome' h'uit in bonis quinq; marc' q'tuor solid' & sex denar' p'dict' in loculo suo invent' quando mortuus fuit sup' ripam Sabrine & d'ce quinq; marce quatuor solid' & sex denar' sunt in custodia Joh'is Geffrey & Will'i Byriton Balli'or' p'd'ce ville Salop, &c." Extracted from the Coroner's Roll of Salop, A° 16 Ric. II., in the Chapter House, Westm."

[1] For this we can only quote the authority of a MS. of the late Mr. Pearce: on what evidence he asserted it, does not appear.

[2] For this also, we have no other authority than that quoted in the preceding note. But probability concurs with it: that year is the date of Speaker Onslow's decease. It is also that in which his uncle Humphrey was bailiff: and if the Lady chapel lay roofless and in ruin from the time of the Dissolution, when the *reformers* would seize upon every morsel of lead they could claim up to that year, the bailiff might put it into repair for the interment of his distinguished nephew. This is a mere conjecture, except so far as Mr. Pearce's MS. may be authority: but it is in some measure confirmed by the style of the window still remaining.

perhaps, destroyed, to give place to new seats for the corporation, and to afford more ample accommodation for the congregation. A singular circumstance is recorded as connected with these latter innovations. Many unsuccessful attempts had been made to induce the parishioners to consent to new pew their church, and especially during the year in which the organ was raised. One morning of the subsequent winter, to the astonishment of the sexton, the old seats were found prostrate on the ground, having been all thrown down during the preceding night. The perpetrators of this act of useful violence were never known. In the same 1717, the nave, the north aisle of the transept, and the side aisles, were also covered with lead; and in this state the ancient church remained, until its sudden and calamitous ruin in 1788, which it will be our painful task hereafter to record.

THE DEANS OF ST. CHAD[1].

ADAM, dean of *Salop*, witnesses a deed of Geoffrey, bishop of Coventry and Lichfield, who sate from 1198 to 1208[2]. He was, in all probability, dean of St. Chad's: but we begin with

I. WILLIAM DE COLENHAM,

II. WILLIAM DE SEWKSWORTH: these are without date.

III. 1296, ROBERT PEET of Worcester.

Sir Audoen de Montegomery, priest, was collated to this deanery, 2 cal. Mar. 1309, on the resignation of Robert, called Peet, of Worcester: but there must have been something irregular in this, for

IV. JOHN DE DERBY occurs as dean in 1301: he was also dean of Lichfield (from 1260), and prebendary of St. Paul's and Wells. Ob. 1319.

V. WILLIAM WAGHAM: he resigned this deanery, 17 cal. Aug. 1323, for the canonries of his successor,

VI. 17 cal. Aug. 1323, Master RICHARD ABEL, late canon of Lichfield and St. Chad. He resigned the deanery, 3 non. Jan. 1324, for the rectory of his successor,

VII. 3 non. Jan. 1324, LAURENCE FASTOLF, late rector of Rollesby in the diocese of Norwich.

The practice of exchanging benefices is surprisingly common in the earlier episcopal registers. It ceases, or at least, very greatly diminishes, almost suddenly, about the middle of the fifteenth century.

Rollesby is in Norfolk, near Yarmouth: and as the famous sir John Fastolff was seated in that immediate neighbourhood, there can be no doubt that our dean of St. Chad's was of the same family. He was disturbed in his possession of the deanery by Audoen (i. e. Owen) de Montgomery; who, as we have seen, was actually collated in 1309: but there

[1] The form of presentation to this deanery is given by Prynne, Records, vol. iii. p. 296, and again, p. 1253.

[2] Chartulary of Salop abbey, 72.

was, as is intimated above, something irregular in this collation. In the episcopal registers of Lichfield is a mandate from the bishop (Roger de Northburgh) dated the 11th of the calends of September, in the 5th year of his consecration (Aug. 22, 1326), and directed to the archdeacon of Salop, commanding him to eject the intruder, and give Fastolf full possession. Fastolf, however, only retained the deanery two years longer, resigning it, as his two predecessors had done, for the preferments of his successor,

VIII. 1328, 3 id. Jun., Master JOHN DE OO: late canon and prebendary of St. Chad, canon of St. Paul's, London, and prebendary of Twyford, all which he resigned for this deanery. He was collated to it on the day prefixed to his name; yet in a list drawn up 2 cal. Sept. 1329, and extant in the episcopal register, of vacant benefices, the profits of which are reserved to *the pope's chamber* for the term of three years, the deanery of this collegiate church appears. Oo resigned the deanery in 1329.

IX. 1329, 8 id. Nov. Master MICHAEL DE NORTHBURGH, clerk. Resigned next year.

X. 1330, 16 cal. Jan. RICHARD, son of sir ROGER DE SWYNERTON. Resigned 1337.

XI. 1337, non. Mar. Sir JOHN DE WESTON, chaplain. Resigned 1342, for the preferment of his successor.

XII. 1342, 2 cal. Aug. Sir THOMAS DE MADELEY, late rector of Harleston in the diocese of Lincoln, was collated to the deanery on the resignation of dean Weston[1]. He continued barely a month, for

1342, 5 cal. Sept. Sir RICHARD DE SWYNNERTON, clerk, was again collated to the deanery.

XIII. 1374, 14 Feb. Master ROBERT DE STRETTON is collated to this deanery.

The Registrum Brevium, quoted above, contains a writ concerning a law-suit about this deanery, and evidently relating to this dean; but as it has no date, and only the initials of the parties, we are unable to assign its exact time. It appears, however, that the king, having recovered in the courts of Westminster his right to present to the deanery in the collegiate church of St. Chad, then void, against R. bishop of Coventry and Lichfield and Robert de S. clerk, had presented master M. clerk, to the said bishop, to be by him admitted thereunto, which that prelate had refused to

[1] This is certain from the Lichfield registers: but Br. Willis gives RICHARD FITZ RALPH, D. D., a native of Cornwall, of University College, Oxford, and chancellor of Oxford in 1333, as made dean of this collegiate church in 1340. In 1337 he was made dean of Lichfield, and in 1347, archbishop of Armagh. Died 1360. RALPH DAVENTRE. Neither of these persons occurs on the Lichfield registers as dean of St. Chad, for which reason we have not ventured to put them in the text. The confusion is, perhaps, owing to the contests between the crown and the ordinary for the patronage.

do; whereupon the king's writ is directed to the sheriff, commanding him to summon the bishop by sure pledges to answer for the contempt[1].

The bishop of Lichfield, from 1360 to 1385, was Robert de Stretton; and this dean, his namesake, and doubtless his kinsman, was unquestionably the person whom the king wished to eject. It is possible he succeeded, for

XIV. 1387, NICHOLAS MOCKING, prebendary of York and Hereford, occurs as appointed to the deanery, though no mention occurs of him on the episcopal registers: and he may have been the "master M." mentioned in that writ, as the clerk whom the king wished to present. On that writ we must observe, that the advisers of the crown had, by this time, evidently receded from their attempt to erect St. Chad's into a Royal Free Chapel. If it had been *that*, no intervention of the bishop would have been requisite, or indeed proper, to admit a dean. It would have been done by the sheriff of the county. But the king, admitting it to be under the ecclesiastical jurisdiction of the ordinary, now merely claimed the right of presentation, and even in this the crown did not eventually succeed.

XV. JOHN PROPHETE occurs as dean in 1399. He was a very distinguished ecclesiastick; prebendary of various cathedrals, Hereford, York, Lincoln, and Chichester, and dean of the two former: also prebendary of South Malling in the jurisdiction of Canterbury, and rector of Worthen in this county, to which benefice he was instituted Jan. 13, 1386,7, on the presentation of the king, as guardian of the land and heir of Hugh late earl of Stafford. Earlier, when as publick notary to the pope, his name appears to the condemnation of Wyclif at the synod of 1382, he was rector of Hadesham in Kent[2]. In the will of Henry IV., drawn up in 1408, that king styles him "wardeine of my privie seale[3]," (the office now called lord privy seal,) and in that capacity he was constituted by that king one of his executors, so that it scarcely admits of a doubt, that this was the very person, who, together with the lord abbot of Salop, advanced between the hostile forces arrayed against each other at Hateley field, and endeavoured to negotiate a treaty between their sovereign and Hotspur. A person of both the names of this dean was mayor of Hereford in 1391, and Mr. Prophete was, perhaps, introduced to the notice of Henry IV., who had been duke of Hereford before his elevation to the throne, by the circumstance of his being a native of that city or county. He made his will April 8, 1416, and died before the 4th May following, on which day it was proved. In this he directed himself, in case he should die in the province of Canterbury, to be interred at Leighton Bosard in Bedfordshire, to which church he was a great benefactor: or at Ringwood in Hampshire. Mr. Browne Willis had stated him to have been buried in the first of these churches:

[1] Reg. Brev. p. 80. [2] Collier's Ecc. Hist. [3] Royal Wills, p. 205.

but afterwards found reason to correct his error: and it is most probable that a brass still existing at the latter of them, covers his remains[1].

XVI. RALPH REPINGTON, 1397. He was a prebendary of Lichfield, and died 1416. Philip Repington, who, from being a warm adherent, became a zealous persecutor of Wiclif's doctrines, and received, in return, the hat of a cardinal and the mitre of Lincoln, was perhaps a brother of this dean.

XVII. ROBERT CATRYK, resigned 1436: and became rector of St. Stephen's, Bristol, which he resigned in 1438 for the rectory of Berrington. In 1448 he became rector of Adderley, and died 1468.

XVIII. 1436, Apr. 14. Sir THOMAS SALESBURY, priest: resigned 1460. In Feb. 30 Hen. VI., he, with his chapter and vicars, release to John Gamell, esq. a tenement in vico de Stalles.

XIX. 1460, Nov. 31. Master THOMAS SAINT JUST, chaplain. Ob. 1467.

XX. 1467, Sept. 23. Sir GEORGE DOWNE, priest.

XXI. Master OLIVER KYNGE. His collation, like several of the others, is not recorded. He had been a fellow of King's College, Cambridge, and in 1476, being then stiled "master of the seven liberal arts and licentiate in laws," was appointed "first and principal secretary of the King in the French tongue[2]," and served in the same office to Edward V. and Henry VII.[3] He continued dean here to 1492, when he was promoted to the see of Exeter. He was afterwards translated to Bath, where, in consequence, as is said[4], of a vision, he took down the old cathedral priory church, and began that which is still remaining, but which he did not live to finish[5].

XXII. 1492,3, March 17. Master WILLIAM WRIXHAM, S. T. P., collated in Shrewsbury abbey by bishop Smyth, with whom he was much in favour, resigned 1493, on being appointed Principal of Brasenose. See more of him in Churton's Life of Smyth.

XXIII. 1493,4, Feb. 2. Master HENRY HORNBY, S. T. B. He was a native of Lincolnshire, chancellor to Margaret countess of Richmond, and of him also more may be found in the elaborate and interesting biography just mentioned, p. 120.

During the incumbency of Dr. Hornby, and on the 7th of August 1498, the bishop of Lichfield (John Arundel) visited this collegiate church. He found[6] that "the vicars choral, the priests, and the other ministers thereof,

[1] Gough's Sepulchral Monuments, ii. 49.

[2] Pat. 16 Edw. IV. m. 25.

[3] From his epitaph at Windsor. He was also, as is there mentioned, secretary to Edward prince of Wales murdered at Tewkesbury.

[4] Sir John Harrington's Brief View of the Church.

[5] Bath church is a very beautiful and pure specimen of the latter Gothick, and is almost the only cathedral, except Salisbury, that remains exactly in the state in which it was designed.

[6] 7 Aug. 1498, the bishop (John) visiting the

continually and daily employed in divine service therein, and unanimously and *agreeably* residing together, as is fitting, in one house, in refections, and the like, suffer heavy injury and expence in the utensils of the house, and in other things necessary for them, on account of the *exility* of their salaries." He therefore orders, with the consent of the canons then present, and with that of the proxies of such as were absent, that the canon-prebendaries in future to be collated to any canonry and prebend shall pay half the first year's profits to the sacrist, for the repairs of the house in which the said ministers unanimously dwell together, and of the utensils of the same.

From the description of persons here spoken of as living together, it is plain that the canon-prebendaries were not of the number. They would have been mentioned *before* the vicars choral, and could never be included among the *continual and daily ministers*, by whom were rather meant such persons as chantry priests, lay vicars, and the like. In fact, all secular canons dwelt in separate houses. Of those of St. Chad, it is specified as early as the rental of 1326, that each of them had his "placea juxta ecclesiam" belonging to his respective portion: and from the bishop's commendation of the *vicars* of this church for *dwelling together in one house*, it should seem, that in that age, even *they*, in other colleges of his diocese, lived separately. The canonries of this college were, most of them, very poor things, and it is probable that very few of the canons latterly resided at all.

Dr. Hornby probably continued dean to his death in 1517.

XXIV. Master RICHARD STRETE. In August 1529, he was instituted to the rectory of Upton Magna, on the presentation of George Bromley, learned in the law, assignee *hac vice* of the abbot and convent of Salop. During his incumbency, the valuation of ecclesiastical benefices by the commissioners of Henry VIII. took place, in pursuance of act of parliament passed in 1534: when the deanery of St. Cedde was thus estimated:

	£.	s.	d.
Clear value	13	13	4
Annually to be divided to the Dean and ten fellows there.			
The Dean	8	0	0
Barbour	1	12	4
Nessche	0	16	4
Hodge	0	16	4
Tonge	0	10	8
Leyson	0	10	0
Byston	0	9	6

collegiate church of St. Chad, finds "quod vicarii chorales presbiteri & alii ministri ip'ius ec'lesie assidue divino servicio cotidie in ead' insistentes ac in una domo in refeccionibs & aliis prout decet unanimiter & concorditer commorantes in utensilibus domus & aliis rebus eis necessariis grave detrimentum & dispendium patiuntur."

	£.	s.	d.
Langworth	0	9	8
Stepulton	0	9	8
Raff	0	10	2
Curedon	0	9	0
	14	13	8

Exceeding the sum total by £1. 0s. 4d. The tenth (£1. 9s. 5¼d.) is calculated upon the larger sum. On his death,

XXV. 1542, Jan. 8. Sir GEORGE LEE. This dean was one of the sons of William Lee of Morpeth, treasurer of Berwick, (by Isabel daughter and heir of sir Andrew Trollope) and was brother to Rowland Lee bishop of Lichfield, to whom he was indebted for his preferments at Lichfield[1], the prebendal stall of Wellington, and this deanery, of which it was his fate to be the last incumbent.

The fall of abbies taught colleges, in very unambiguous terms, what they were to expect. It required no great foresight to view the approaching storm, and in numerous instances the deans and chapters lost no time in leasing out their possessions to laymen of weight, in order to secure out of the wreck something for themselves. Indeed, Henry himself, not unfrequently, as in the case of St. Mary's in this town, desired, i. e. commanded them, to make such grants. Whether any royal mandate issued in the present case, does not appear: but we know that Mr. Lee and his chapter did, on the 28th of February 1542,3, make a lease of the whole deanery, except the tithes of Broughton and Yorton, in the following terms, to Humphrey Onslow, esq. of Onslow, a gentleman of consequence in the neighbourhood, in some degree connected with him[2].

"This indenture made the last day of Febr. in the yere of the reign of Henry the VIII. by the grace of God king of England France and Ireland defendour of the fayth and in the erth of the church of England and also of Irelande Supreme hed the xxxiiii bytweene master George lee clerke deane of the collegiate church of Synt Chadde of the Towne of Shrewsbury and the chappitre of the same churche of the oone parte and Humfrey Onneslowe of Onneslowe in the countye of Salop Esquiar on the other partie Wyttenessyth that the same deane and chapitre of the seyd churche by and with their fre assent wyll and consent have dymysed grauntyd sett and by thise presents do dymyse grant sett and to fyrme lett unto the said H. O. all the deanry of the seid collegiate church of St. Chad of Salop forseid and also all rents reūcons and ꝟvices leets courts lawe dayes and ꝑquisytes of courts and all and all mañ of Tyethes fruts oblacons obuencons and all other emolume'ts comoditiez and ꝑfetts to the seid deanry belongyng or in eny wyse appteynyng or beyng reputyd taken knowen estemyd usyd or occupied as ꝑte ꝑcell or membre of the seid deanry or used lett or occupied with the same with all and singler thapptenunc̄ sett liyng and beyng in the towne and libtiez of Salop or els where within the countie of Salop (except and alwey res'ued to the seid deane and his successours all the tyethes of the Townshipps of Broughton and Yorton) To have and to holde all the seid deanrye rents ꝟvices tyethes and all and singler other the ꝑmissez with their apptenunc̄s (except before except) to the seid H. O. esquiar his executors and assignes from the feast of Eastar next comyng after the date herof unto the ende of the terme of three

[1] Churton's Lives of the Founders of Brasenose, p. 485.

[2] Mr. Onslow's son married Mrs. Joan Fowler, a niece of Dean Lee.

scoore and oon yeres from thens next ensuyng and fully to be complete and endyd Yeldyng and payng therfore yerely duryng the seid terme to the seid Deane and his successours Ten pounds of good and lawfull money of England to be payd at the fest of Eestar and Seynt Mighell tharchungell by evyn porcons. [Then follows the clause of distress.] P'vidyde and it is agreed bytwene the seid ꝑties And the seid H. O. covenntyth and grauntyth for hym self his executours and assignes by these ꝑsents to and with the seid Deane and chaptre and their successours that he the seyd H. O. his executors and assignes *durynge the t'm shall yerely pay and be contributorye for his p'e toward the Salary or Wags of the Curate of the seid p'ishe churche and all other chargs of the seid church as the seid deane or his p'decessours deanes therof or their farmers for the tyme beyng have, the tenth therof only except, and also*[1] durynge the seid terme shall yerely content and paye or cause to be contentyd and payd to such a curate or chapplayne celebratynge dyvyne service with in the seid collegiate churche of Seynt Chadde for the Countrey therunto namyd and appoynted by the seid Deane or his successours for his yerely salary or wags foure pounds six shillyng eight pence sterling at foure usuall fests or termes in the yere by evyn porcons And the seyd Deane and chappitre covenntyn ꝑmytten and grauntyn by these ꝑsents for them selfys and there successours to and with the seyd H. O. his executors and assignes that he the seyd H. O. his executors and assignes shall from and after the seyde fest of Easter peasible have possede occupie and enioye the seid deanry and all other the ꝑmissez and ev'y ꝑte and ꝑcell therof with thapptenuncs duryng the seid terme in mañ and forme above expssed without interupcon of the seid Deane and C apitre or of their successors or of eny other cl[illegible]g eny intēst in the ꝑmissez by eny conveyunce had or made by the seid Deane and Chaptre or eny of their ꝑdecessours In Wyttnes wherof to the oon ꝑte of this Indenture still remaynynge with the seid Humfrey Onneslowe the seid Deane and Chaptre have putt their sealle, to the other ꝑte of the seid Indenture styll remaynynge with the seid Deane and Chaptre the seid H O. hath putt his seale. Yoven in the Chaptre house of the seid Deanry the day and yere above written.

"Georgius lee. Thomā Tong. ꝑ me Johañ hodg'. Edward byston ꝑ me Johanē hossyer."

The collegiate church continued for five years longer, when it fell, with all similar foundations, by the act of 1 Edw. VI. 1547. The following valuation of it, taken in the next year, must be here set down, translated from the original[2].

The late college or collegiate church of St. Cedde in the town of Salop is worth in
the portion of the Dean:

The deanery of the said collegiate church, with all the rents, reversions, services, leets, courts, and perquisites of the same, and all and all manner of tithes, fruits, oblations, obventions, emoluments belonging to the same dean as parcel of the same deanery or usually demised with the same, with all its appurtenances situate in the town and liberties of Shrewsbury, or in the county of Salop, (except the tithes of the townships of Broughton and Yarton) thus demised to Humfrey Onneslowe in the county aforesaid, esq. by indenture dated the last day of February 34 Hen. VIII., sealed with the common seal of the said college, To hold to the said Humfrey, his executors and assigns, from the feast of Easter thence next following unto the end of 61 years, rendering to the aforesaid dean and his successors £10. at the feasts of St Michael and Easter equally; and to a certain chaplain celebrating in the collegiate church aforesaid and ministering the sacraments there, and to his successors, £4. 6s. 8d. at the four terms of the year: total by the year £14. 6s. 8d.

In the firm of the church of St. Margaret of Broughton in the county aforesaid, and all glebes to the same pertaining: viz. a croft adjoining in the Nether felde; a nook of land in the Wyndemyll felde: another nook of land in the Crassefelde: and two acres of meadow in

[1] All in italicks is an interlineation.

[2] Surveys of Gilds and Chantries. Harl. MSS. 605. f. 19. a. sqq.

Brodemedowe: and all tithes, pensions, portions, oblations, and all other profits to the same church pertaining; thus demised to Roger Bromeley[1] of Broughton in the county aforesaid, gent., and Johan his wife, by indenture sealed with the common seal aforesaid, dated 3 Apr. 34 Hen. VIII. To hold to the same from the feast of Michael next ensuing for their lives, and the longest liver: rendering to the dean and his successors in the feast of Michael 24*s.*: and for synodals yearly, 6*d.*: and to a certain chaplain celebrating divine offices in the same chapel yearly, £4. 6*s.* 8*d*, besides other rents paid yearly to divers prebendaries, not charged here, because they are charged in their prebends £6. 16*s.* 8*d.*

The prebend of Yarton, demised and apportioned between is worth, by the year, in	£.	*s.*	*d.*
Diverse annual rents out of lands in Yarton, by the year	0	5	4
The ferm of the tithes of sheaves, hay, and all other tithes there demised to Roger Bromley by the indenture aforesaid, rendering thence to four prebendaries	0	16	8
Four gardens in Salop, rent	0	7	2
	1	9	2
The prebend of Rossale is worth, in			
Rent of lands in the tenure of Thomas Styrrie there	0	4	8
The ferm of all tithes there in the tenure of the same Thomas Styrrie, by year	1	6	8
A portion of all tithes in Shelton, in the tenure of at will, by year .	0	3	4
A garden in Salop in tenure of Roger Hewster, chaplain	0	2	8
	1	17	4
The prebend of William Griff', clerk, in Woodcote and Horton, is worth, in			
The ferm of tithes of sheaves and hay in Woodcote and Horton, in the tenure of Nicholas Purcell by an indenture for years	2	13	4
A portion of the tithes of sheaves and hay in Bicton and Calcott, in the tenure of Hugh Wotton	1	14	0
A garden in Salop	0	1	0
	4	8	4
The prebend of Richard Marshall, prebendary, is worth, in			
A portion of the tithes of sheaves and hay in Shelton	0	13	4
The same in Bicketon	0	9	0
The same in Calcott	0	3	0
A garden in Salop	0	1	6
	1	6	10
The prebend of Ralph Bawson is worth, in			
A portion of the tithes of sheaves and hay in Shelton	0	3	4
A garden in Salop	0	2	4
	0	5	8
The prebend of William Marshall, prebendary, is worth, in			
A messuage and tithes of sheaves and hay in Shelton, demised at ferm to Adam Worrall for years by indenture	0	4	0
Garden in Salop	0	1	6
	0	5	6

[1] He was a brother of chief justice Bromley, who is buried at Wroxeter. He married Jane, daughter of sir Peter Newton, but left no issue.

	£.	s.	d.
The prebend of Bartholomew Charles, prebendary, is worth, in			
A portion of tithes of sheaves and hay in Shelton, in the tenure of Robert Davis from year to year	0	3	4
A garden in Shrowsbury	0	6	0
	0	9	4

Tithes and other profits annually divided between the dean, prebendaries, and vicars coral of the college aforesaid:

The ferm of tithes of sheaves and hay in Betton; of all fruits of oblations, emoluments, commodities, advantages and profits to the same pertaining, and of the tithes of sheaves and hay in Frankewell thus at ferm demised to Thomas Rogers, by indenture under the seal of the chapter, dated 4 Apr. 35 Hen. VIII., to him and his assigns from the feast of Annunciation then last past, for 40 years: rent	3	0	0
The ferm of tithes of sheaves and hay, and all tithes pertaining to the said dean and chapter within the townships of Newton, Eton, and Beiche near Pychforde, as they were in the tenure of Adam Oteley, thus demised to the same Adam by indenture under their seal dated 12 Feb. 34 Hen. VIII. to hold to him and his assigns from the feast of Annunciation next following for 99 years: rent	0	13	4
The ferm of the tithes of Whitley and Whelbache belonging to the vicars choral; and all other tithes of lamb, wool, flax, &c. within the town and suburbs of Salop, belonging to the dean and chapter; demised to Humphrey Onneslowe, esq. by indenture under the seal of the chapter, dated 14 Apr. 1 Edw. VI. for 21 years: rent	2	0	0
Tithe of herbage of pasture called Monky Mele in the suburbs of Salop, in the tenure of Nicholas Purcell, by the year 13*s.* 4*d.*: of other pasture called *Behynde the walles*, in tenure of the bailiffs, by the year 4*s.*: and of other pasture there, called Sturrey's Close, in the tenure of the said Nicholas, by the year 6*s.* 8*d.*	1	4	0
Diverse gardens, and parcels, and tenements[1] in Salop and the suburbs.	0	10	4
In a mansion, pigeon-house, and gardens to the same belonging, wherein the aforesaid vicars now inhabit, worth by the year, if they were demised	1	6	8
In oblations, small tithes, and profits of the Easter book belonging to the same dean and vicars, *communibus annis*	6	0	0
In tithe of Whitley and Whelbache, and other tithes in the suburb of Salop, demised to the said Humfrey Onneslow by indenture for years	1	0	0
In gardens, lands, tenements, and rents, given by divers persons to maintain divers anniversaries, being in the tenures of [sixteen individuals]	2	9	2
In annuities of lands in the tenures of [ten individuals] £1. 12*s.*: and in a close called Bell-close to the office of sexton lately belonging, 4*s.*: in the whole by the year	1	16	0
Sum total by the year	[2]49	16	0

Deductions.

For rent paid to John Baxter[3] and his heirs for a tenement in Mardol	0	4	0
To the poor, out of a pasture in the tenure of Roger Lewther	0	2	6

[1] One of these is "redditus de tenemento in tenura marceriorum ville, vi.d.," probably the original Mercers' hall, which, we are told, was in the Sextry. Phillips, 137.

[2] There is some error here; for the total of all the particulars specified is £51. 5*s.* 2*d.*

[3] William Baxter the antiquary has printed in his own Life an arbitration between the "vikers of

	£.	s.	d.
To a chaplain or curate of the said collegiate church besides £4. 6s. 8d. paid him by Hum. Onneslowe by virtue of the demise	6	13	4
To another chaplain or curate ministering in the parish church of Broughton, according to the demise to Roger Bromley	4	6	8
For bread, wine, and wax, to administer the communion, *communibus annis* .	1	16	8
To two clerks' services at the time of administering the same	0	3	4
Pro enseure per annum [*We do not understand this.*]	0	1	4
For the bishop's visitation every third year £1. 6s. 8d., and so, *communibus annis*	0	8	11
For per ann.	0	1	6
For tenths of the king not valued here, per ann.	2	0	0
[All these items, except the first, are crossed out, and there is written in the margin " Rex exonerabit,"—the King will discharge them.]			
Sum total of the aforesaid allowances	0	4	0
And there remains clearly by the year	49	13	0

The premisses be of the clere yerelie value aforsaide: and be all the lands, tenements, and hereditaments, that do belonge to the said college, or church collegiate.

Item, to what use the said college was founded it is not certified, for that they have no foundation nor evidences concerninge.

The saide churche is situate in the towne of Salop; and is a parishe church: and in the same parishe be above iij^{c} houselinge people. Wherfore it is necessarie to have a vicar ther endowed.

Also the said churche of Broughton is a parishe churche in the countrie, distaunte from the said towne . miles: and the deane and collegians of the said collegiatt churche, having the profetts of all the tenths of the said towne of Broughton and Yarton, have byn allwayes chardged to fynd a curatt there to minister: and have demised the said x^{ths} to Roger Bromley, who is bounde by his lease to find the curate there, and to paie suche further somes for the same, as in his lease above declarde maie appere.

P' Ricū Coup' sup'visor ibm.

22 June, 2 Edw. VI. Pro Georgio Beston, armig'.

My lord protector's grace orders, that he shall have a lease of the premises for 21 years under the seale of the courte of augmentations, yelding to the king's majestie the said yerelie rent according to suche order as other leases use to passe in the same courte. With this proviso, that if at any time after thensealinge of the said lease the said G. B. his exōrs or assignes, or any other for him or them, or in his or their right, shall or doo expell or put out off any of the premisses any of the tennaunts or fermors untyll suche tyme as their estates

the college of Seint Chadde within the town of Salop on the oone partie and John Baxter of the same town gentilman on the other partie, witnessing, that for diverse variances discords and contraversies dependyng betwyne the seid parties for an annuite of VIII.s. yerly going out of a tenement sette and liyng in a strete called Mardewall annexed to Rowsell's Lane now in the tenure of Richard Alen; which annuite of VIII.s. yerly was gevyne by testament to the same vikers by John Baxter squyre fadir unto the seid John Baxter for to kepe certene obbits for ever more, by mediacion helpe and labor of Robert Coll gentilman, sir William Lynyall preste, arbitrors elected on the behalfe of the seid vikers and sir John Rostowe preste and John Barton sherman on the behalfe of the seid J. B. they the seid arbitrors arbitre deme and juge ...that the seid vikers shall peasablye have and injoye to them and ther successors for ever the seid annuitie of VIII.s. yerly for diverse obbits yerly to be kept as in the seid testament more pleynly doth appere,—and that the seid vikers shall make a sufficient graunt and estate under ther chapter seale to the seid J. B. duryng his lyffe of an annuite of IIII.s. sterlyng yerly...and after the deth of the seid J. B. the seid vikers shall kepe an yerly obbite for the seid John and his wiffe for ever. 26 Feb. 22 Hen. VII." This John Baxter, the father, was lineal ancestor of Richard the celebrated non-conformist, and of William Baxter the philologist and antiquary.

therin shalbe tryed or adjudged to be voyde in any of the king's highnes courts of record having authorite to holde ple of the same, or doe decaye or suffer to be decayed any habitation or dwellinge place or ferme in or uppon any of the premisses, that then and from thensforthe the said lease to be voyde.

Two years after this comprehensive lease to Mr. Beston, a great part of the collegiate tithes was appropriated to the important purposes of education, without any notice being taken of his interest therein. This we learn from the following extract from the Court of Augmentations.

Ferm of tithes of sheaf grain and hay and all other tithes whatsoever growing and renewing in Frankwell in the tenure of Thomas Rogers, rendering yearly . . 3 0 0

Ferm of all manner of tithes of sheaf grain and hay growing and renewing in Woodcote and Horton in the tenure of Nicholas Purcell, rent 2 13 4

Ferm of all manner of tithes of grain and hay arising or growing in Byckton and Calcote in tenure of Hugh Wotton, rent 1 13 0

Ferm of all manner of tithes of grain and hay arising or growing in the township of Shelton in the tenure of , rent 1 13 4

Ferm of tithes of sheaf grain and hay within the township[1] of Whiteley and Welbache in the tenure of Humfrey Onneslowe.

20 Dec. 4 Edw. VI. Make a grant of the premisses to the bayleffs and burgesses of the towne of Shrewsbury and to their successors for a fre scole to be erected by the king's highness ther with such other clauses as in the ereccion of the scoles lately erected by the king's higness is conteyned, and they to have the profits from Michaelmas last past, reserving yearly out of the premisses VIII.s. unto the king's majesty and his heyres. Ry. Sakevile.

On the Dissolution, the several members of the college had the pensions set opposite to their names.

	£.	s.	d.	
George Lee, dean . . .	6	11	4	
Prebendaries.				
Will. Marshall, preb. of Shelton	0	5	8	
Rich. Weaver, preb. of[2]	2	0	0	
Tho. Bagley	4	13	4	
Ralph Bawson [Rich. Dawson]	0	5	8	
Will. Brayne	1	6	8	
John Cotton	1	6	8	
Richard Marshall, D. D.[3] . .	1	4	6	[1 13 6]
Rich. Sherar	3	6	8	
John Hosyer	0	6	8	
Will. Griffiths	3	4	0	
Vicars choral.				
Rich. Hewster, parish priest .	1	13	4	
Michael Hodson . . .	1	13	4	

All the above, with the variations included within the brackets, were living, and receiving their pensions in 1555: Hewster had also then £4. a

[1] Or townships. The original is abbreviated *villat'*.

[2] According to Br. Willis he was also a prebendary of Lichfield.

[3] There was a Richard Marshall, D. D. chaplain to the earl of Arundel, and appointed at his instance dean of Christ Church by Q. Mary in 1553. Br. Willis supposes him to have been the prebendary of St. Chad. But in the pension list of 1555 he does not appear with his degree of D. D., so that their identity is doubtful.

year as late priest: Wever £4. more as late incumbent of a chantry; and Hodson £2. 12*s*. 4*d*. in addition to his former pension.

CHANTRIES.

With regard to the chantries and other subordinate religious services in this church: by deed still remaining in the parish chest, the dean and chapter grant, for the emendation of the fabrick of the church, all the oblations arising at the altar of St. Martin for the term of two hundred years, to commence from the Sunday before the feast of St. Barnabas, 1330, with the exception of two days in every year, viz. the feasts of St. Martin and St. Dunstan, " which days we reserve to us the dean and chapter for a certain *gisina* of St. Mary the Virgin, with other images at the aforesaid altar by John de Prees of Salop, constructed and conferred " (pro quadam Gisina beate Marie virginis cum aliis ymaginibus ad supradictum altare per J. de P. de S. constructis & collatis.)

Gesina is " puerperium," the *lying-in*, or *accouchement* of a woman, from the old French *gesir*, to lye: and there can be no doubt that Mr. Prees, who, as he *constructed* these images, must have been a carver by trade, had executed a representation of this august event in the history of our faith[1], after the manner in which so many others of them are still exhibited in the churches abroad, and presented it to the church of St. Chad. Besides this, he granted by a deed in the same repository, dated on the decollation of John the Baptist, 13 Edw. III. (1339) an annual rent-charge of 5*s*. 4*d*. for the term of one hundred years, in aid of a chaplain to be found yearly to celebrate " coram Gisina in ecclesia predicta." In 9 Edw. IV. 1 Apr. 1469, it is spoken of as the service of St. Mary de Gysyna in the collegiate church of St. Cedde; and its chaplain John Newenham, with the four guardians and supervisors of the fabrick, grant all its lands by consent of the chief parishioners, to the wardens and stewards of the art of weavers. This is the last mention of it that has occurred to us. The carvings of John de Prees were probably by this time worn out, and the service gone out of fashion.

In 1370, Richard Geget, corvisor of Salop, granted to all the vicars serving in this church a rent of 6*d*. issuing out of the messuage in Hey Stret, which he bought of sir Thomas Vaghan, knight: to hold to them and their successors, vicars, for ninety-nine years, to keep the anniversary of his wife Isabel, his own, and that of his then wife Margaret, when they shall decease[2].

In 1401, Roger Wyke and Will. Walford, chaplains, obtained the royal

[1] An authority in Du Cange speaks of a chapel of the Gesina of our Lady in 1419. See that glossographer in v. The GESMA, which follows, is the same word, IN having been mistaken for M.

[2] Lib. A. in scacc. Salop.

licence to grant four messuages and 6*s.* rent in Salop, (" which," says the king, " are holden of us in burgage, as is the whole town of Salop,") and two messuages in Monke Foriate to certain chaplains to celebrate divine offices in the collegiate church of St. Cedde, for the grantors, Richard Wodeton and others[1].

John Geffrey, of Salop, in right of his wife Alice, presents Richard Goodberd, chaplain, on the 2d day of January, 1405, to the perpetual chantry called Bawdewynschanterie in the church of St. Chad of Salop; which Richard is bound to celebrate daily, continually, and personally in the same chantry. It appears that he was already incumbent, and had grossly neglected his duty; for the deed concludes thus: " Et dictus Ricus Goodberd, aliqua divina in cantaria predicta per spacium quarterii unius anni proxime elapsi non celebravit sed redditus & proficua ad eandem cantariam spectantia recepit, & adhuc recipit in sui animi, ut puto, periculum non modicum, sicq; divina servicia per tanti temporis spacium protrahentem. In cujus rei testimonium, &c.[2]"

Altars of the Trinity, St. John the Baptist, and St. Thomas the Martyr (the noted Becket), occur in a deed of the year 1466.

A chapel of St. George is mentioned in our MS. chronicle as existing here in 1524.

May 11, 1480, " the wardens and combrethren of the crafts of mercers, yrenmongers, and goldesmythes," received the sanction of Edward V., then prince of Wales, " to the sustentation, exhibicyon, and fyndinge of a prist dayly to doe and say devyne service at an awter of St. Myghell in the collegyat chyrche of St. Chadde of Shrowesbury, and therteene pover persons, everyche of them takinge by the weeke a 1.*d.* to pray for the prosperous estate of the sayd most dreade lord and fader, [the king,] our deereste moder the queene, myne and our councell, and for the combrethren of the sayd fraternitie and gilde both quicke and deade, and for the sustentacon, increse, and mantayninge of a light contayninge the wayght of ccc mede wax yearly, to be burnt in the procession of the feeste of Corpus Christi before the blessed sacrament."

In the will of Richard Bryckedale, alderman of Salop, bearing date 19th Feb. 34 Hen. VIII. (1542,3) mention is made of the image of *our Lady of Pity* in this church. Our Lady of Pity was a figure of the Virgin seated, and bearing on her knees the dead Christ[3].

In 3 Edw. VI. the chantry called Monkey in Frankwell, given for the maintenance of a priest, was granted to Cupper and Trevor, two of the numerous speculators in that species of property.

[1] Pat. 3 H. IV. p. 1. m. 34.
[2] Registr. Lichf. in Ashmol. libr. No. 1527.
[3] See Archæologia, xiv. 272, where is an engraving of one at Battlefield, from a drawing by the rev. Edw. Williams.

In May 1587, " the christening font in St. Chade's churche was taken downe, beinge of stone, and broken; and another of wood placid unto the quier." On the 20th of January following, it " was placid againe in stone in his olde and usuall place in the entringe in of the churche, for that the most parte of the parrisheners did grudge against the removinge of the same to the quier or chancell."

The Romanists had a great affection for stone in all the appendages of their churches. Their altars[1], crosses, fonts, must all be of this material. This, perhaps, was childish: but was not the violent opposition of the puritans, to a matter so evidently indifferent, equally so? The same observation will apply to the removal of the font to the east end of the church, for which no wiser reason existed than that they had always been placed at the west end from the time that they were placed in churches at all.

PAROCHIAL CURE.

The parish of St. Chad is by far the largest in Shrewsbury, comprising very near half the town, with the whole suburb of Frankwell, and extends a considerable way into the country: containing the following townships—Betton and Alkmere—Whitley and Whelbach—Woodcote and Horton—Monkmeole and Goosehill—Onslow—Up Rossall, or the Isle—Down Rossall—Bickton (where there is a chapel) and Calcott,—and lastly, Shelton. Longnor, sometimes written Longner upon Severn, or, upon the Weare, is also an insulated district of this parish.

There is some difficulty about the subsequent history of the patronage of the living. Queen Elizabeth, on the 11th of April, in her 21st year (1579) granted all the possessions of the deanery which then remained in the crown to Sir Christopher Hatton[2], who conveyed them, the next day, to Thomas Crompton and John Morley; as they did 30th April, 1580, to

[1] This was carried so far, that even the portable altars were obliged to be of stone. " Ad consecrandam tabulam seu altare portatile omnia requiruntur que decent ad consecrationem altarium immobilium: puta aqua gregoriana . aspersorium de ysopo . incensum sive thus cum thuribulo . candele ad faciendum cruces . crisma . oleum sanctum . quinque cruces in *lapide*, una in medio & cetere quattuor in quattuor angulis *lapidis*, etc. sicut fit in ceteris altaribus." Pontificale Romanum. MS. penès rev. can. Newling, fol. 69. vers.

When the Papists got surreptitiously into the church of Hadley to celebrate mass in the beginning of Qu. Mary's reign, the rector, (Dr. Rowland Taylour the martyr) among other arguments to oppose it, objected that " no mass could be said but at a consecrate altar." When the parson of Aldam heard that, hee began to shrink back... Then start up John Clerk, and sayd, " M. Averth bee not afraid, ye have a superaltare." Fox, p 1446, who has a note, " Superaltare is a *stone* consecrated by the byshops, commonly of a foot long, which the Papistes carry instead of an altar, when they say masse for money in gentlemen's houses."

[2] In a case drawn up in 1637, it is stated that the grant to sir Chr. Hatton was only of the possessions of the dissolved college, reserving to the queen the charge of paying *two curates:* and for this reason Mr. Eden, a lawyer to whom the case was submitted, gives his opinion that the patronage is in the king, because he pays the stipend. Book of benefactions in the parish church.

Thomas Owen and Rowland Watson, esquires, of Lincoln's Inn. A few years before, viz. Dec. 31, 1578, Thomas Blakemore, of London, notary publick, a native of this town, had left the corporation £104. 7*s*. 6*d*. being a fourth part of his personalty, in trust to be by them applied to the support of a preacher at St. Chad's: and with this money, and £114 of their own, that body purchased in 1581, "the tyeth of corn and hay in certen pastures, parcell of the late college of St. Chad, viz. a pasture called Behind the Walles, another pasture called Great Mounckeye, another called Sturrie's Close, and all other pastures comprised in a lease whereby one John Lewis nowe occupyeth the same, together with the Easter booke and all manner small tythes mentioned in the same lease:" and it seems to have been considered that the advowson of the benefice was hereby vested in the corporation[1], who repeatedly presented to it. But in 1637 the matter being more narrowly looked into, from motives which the reader of our church-history will readily assign, the right of the corporation was found to be founded in usurpation, or at least doubtful, and the two following entries from the book of orders will explain the steps by which the presentation was restored to the crown, with whom it now remains.

17 Jan. 13 C. I. Whereas it was ordered at Whitehall, 26 Nov. 1637, by the Lords of the King's Most Honourable Privy Council, and consented to by the gentlemen authorized by the Town, that Mr. Attorney General shall examine the Town's title to the patronage of St. Chad's, and consider the groundes of his Majesty's title thereto:—and in case it be found that the right of nomination remayneth in the Town, or the King's title not be cleare, then it was moved by their Lordshipps, that the Town for their owne better peace shall surrender to his Majesty that right, whereupon their Lordshipps wo'd move his Majesty to graunte some privilege to the Town which may countervayle the same; Aggreed at this assembly, that the gentlemen authorized, &c. shall deale with their Lordshipps as they shall think fit, and this to be moved to the Commons.

15 Mar. 13 C. I. Assemblatio aldermannorum. Upon readinge the draught which the King's Attorney General hath drawn of an indenture passing of the curate's place of St. Chad and of the Easter book, tithes, herbage, &c. therein mentioned, and also the advowson of the parish of St. Chad to the King's Majesty; and also for confirmation of a former grant made by the bailiffs and burgesses of the said curate's place, Easter book, &c. to Richard Pool, clerk for life, They are aggreed that the same shall be published to the burgesses to have their consent.

INCUMBENTS.

The title of the parochial minister of St. Chad's has varied at different periods. In the earliest of the episcopal registers they are termed *vicars*: understanding that word, however, not in the modern *English* acceptation[2],

[1] So the MS. chronicle considered it. "1581. This yeare a fyld commonly called *The behynde the walls* being at lybertie, was put to farme agayne for iij yeares unto master Purser, master Teanche, master Owen, master Burnell, master Perche, William Jones, &c. to paye furthewithe for the same 112*l*. towards the purchasinge of the vicaradg of St. Chadd's for ever."

[2] In France the two terms *vicar* and *curate* are employed, with much greater propriety, in senses exactly opposite to those in which they are used with us: the *curè* being the actual incumbent, the *vicaire*, what *we* call the curate.

as denoting the actual incumbent of a church entitled to certain portions of the tithes, but in the more ancient and proper sense of one who officiates *in the room of another*. For these early vicars performed the parochial offices, to which the canons were originally bound[1]. After the Reformation the incumbent here was usually called the *curate:* understanding again *that* term, not in the modern sense, peculiar also to this country, of a *substitute;* but in the ancient and proper one, recognized occasionally in our Liturgy[2], of him who hath the *care* of the souls of a parish[3]. Mr. Price, in the beginning of the seventeenth century, states himself to be "*neither parson, vicar, farmer, nor proprietary, but only curate:*" and in 1674, when, on the 18th December, Nathaniel Tench, esq. of London, the great benefactor to this living, granted to it the tithes of corn and hay of the grange of Crow Meole, he settles them upon "*the minister of the parish of St. Chad for the time being that is, or shall be appointed to read divine service, preach, and administer the sacraments according to the order of the church of England in the said parish church:*" and in a letter to his feoffees, after informing them that his purpose in thus settling the tithes was, "to return them again to that very church to which they did formerly belong[4]," he adds: "when I came to make the settlement, I did, upon inquiry, find, that your incumbent was neither rector, vicar, nor curate, if the word *curate* be taken after the common acceptation as being servant to another minister: which put me to some trouble how to settle it."

Since this settlement of a portion of the tithes upon the benefice, the incumbent has uniformly assumed the name of vicar. Mr. Bennet, the first who got the living after Mr. Tench's grant, is expressly stated to have been *vicar* thirty-eight years: and the institutions now run constantly in that form.

Sir JOHN BEGET is called *vicar* of the church in Sept. 1334, when he is commanded to induct a canon.

Sir PHILIP LAULEY is called *vicar in St. Chad's* in May 1354, on a similar occasion: in 1355, he is styled *sacrist.*

Sir JOHN SALLOWE occurs in the episcopal registers of Lichfield, 6 cal. May, 1369, as *vicar in the choir of the church of St. Chad:* and again in the same year as *vicar of the said collegiate church.*

RICHARD HEWSTER was *parish-priest* at the time of the Dissolution,

[1] See Archæologia, xviii. 387.

[2] As in the prayer for the clergy and people: "Send down upon our bishops and curates and all congregations committed to their charge."

[3] Hooke, however, prefers another derivation. Romulus appointed that every *curia*, or tenth part of a tribe, should have its temple, called also curia; the priest of which was called *curio*, whence, without doubt, says the historian, our word *curate.*

[4] Edward VI. granted them to John Southcote and Henry Chiverton, June 1, 1549. They sold them 4 Mar. 1450 to Roger Luter. His descendants, Thomas and Robert Luter, sold them, 13 Mar. 1605, and 6 May, 1609, to Hugh Harris, and Eleanor his wife, who conveyed them, 8 May 1614, to Leonard Hinches. He sold them, July 1, 1683, to Nicholas Tench, merchant of London, father of the munificent grantor.

1547, and must have been thereupon removed, as he enjoyed a pension in lieu of his office in 1555.

EDWARD STEPHENS was appointed in 1550: he was the first protestant *curate*, as the title then was; and on the accession of queen Mary was turned out May 1, 1553, on the ground of his being a married priest.

JOHN MARSHALL, appointed 1553, was curate in Nov. 1558, when he refused burial in his church to Mr. Burton, of Longnor. He was turned out soon after.

CHRISTOPHER HAWKSHURST was probably appointed on the accession of Elizabeth. He died of the plague in August 1576. Our MS. chronicle recording that event, calls him Hawckswoorthe, but his true name appears in two *items* of our bailiffs' accounts, which evince the regard paid to his memory fourteen years after his decease.

"1589. Paid and yevan to Mr. Sampson Hawkshurst, towards his preferment in learninge in respect of his father's pains and travell in this towne hertofore, £5.

"1590. Apr. 28. Received of the bailiffs £5. for the use of Sams. Hauxhurst, late son of Mr. Christopher Hauxhurst late preacher of God's word in Salop, for his better maintenance in studi in Oxford."

No curate appears for seven years, till 1583, when

Mr. THOMAS PRICE is expressed to be appointed by patent from the corporation. He was previously resident in the town, being admitted a member of the Shearmen's company, June 20, 1582, by the name of Mr. Thomas ap Presse, preacher of God's word, and he is called "preacher and pastor" of this church in the register of his wife's burial 1616.

He had the gratification of seeing two of his sons rise to distinguished situations in the church; and was enabled to employ the eminence of one of them as an argument to obtain an indulgence for himself from the corporation. In a petition to that body from him and his son Sampson Price, M. A. the aged curate states, that he had continued in the curateship here for thirty-four years; but that by the weakness of his eyes he was now forced to use his son's assistance: and they both join in requesting for the latter, the assurance of the next admission to the donative of St. Chad's, "being in your proper donation and designation: so shall it be a cause of *his* more frequent repayre from the university to tender his services in that charge by preaching: and the cause in *my* old age and weakness, of rejoicing." It is evident that the preaching of young Mr. Price must have been very acceptable in his native town, and must have been known to be so. The petition has no date, but must have been presented in 1617. Mr. Price, the father, continued curate here two years longer: being buried Feb. 23, 1619,20, when his son

SAMPSON PRICE, D.D. succeeded him, and obtained a letter from the bishop of the diocese, Dr. Thomas Morton, dated 13 April, 1620, and addressed to the bailiffs, wherein, taking notice that he had received from

them a patent appointing a reverend divine, videlicet, Dr. Price,—he informs them, that he had considered the strict condition of residence throughout the whole year, except one month only, and recommends it to them to reconsider it, and to reserve to themselves a liberty to allow of a longer absence, if need required it. The object of this letter was to enable the new incumbent to hold St. Chad's, with his London preferments. He was born in Shrewsbury in 1585, being sixteen years old in 1601, when he was admitted a batler of Exeter college. He had removed to Hart Hall[1], when he proceeded B.A. in 1605 and M.A. in 1608, in which year he received from the corporation a reversionary grant of this "curateship," to take effect from his father's death; but had returned to his first college in 1615, when he became B.D. He took his last degree, D.D. in 1617. He first distinguished himself at Oxford as lecturer of St. Martin's, and in London, as lecturer of St. Olave's: but was instituted to the church of Allhallows the More in Thames Street, June 28, 1617: was made vicar of Christ Church, London, in the following October, and soon after king's chaplain. In his sermons he was deemed so successful a disputant against the papists, that the epithet originally devised for one of them[2], *Hæreticorum Malleus*, the *Hammer* or *Mawl* of Heretics, was revived to distinguish him. He had a brother equally eminent in the same warfare, which he frequently exercised in the doctor's pulpit of Christ Church, much to the annoyance of the Franciscan friars of Douay, whose church that had formerly been, and who imagined that it should again become theirs by succession. We are assured[3], they "bragged that those two reverend men, Master Daniel Price[4], now dean of Hereford, and his brother Master Samson Price, both doctors in divinitie, should, one day, either carry faggots on their shoulders to be burned in

[1] Wood, Fasti, sub ann.

[2] Thomas Walden, the Carmelite friar, who died 1430.

[3] Running Register, a Relation of English Colleges abroad, 1626. p. 99.

[4] Of Dr. Daniel Price there is a long article in Wood's Athenæ. He was a much more prolific author than his brother the curate of St. Chad's, and rose to higher dignities, being rector of Worthen in this county, and of Llanteglos in Cornwall, dean of Hereford, chaplain to James I. and his sons prince Henry and Charles I.; and, what was not so usual with the clergy of that day, a justice of the peace for the counties of Salop, Montgomery, and Cornwall, as is recorded in his epitaph at Worthen, "made," says Wood, "by a fantastical pedagogue." It is a curious specimen of laborious trifling, being an acrostick, and, Wood says, though we cannot make that out, a chronogram.

Doctus Apud Nostras Iovis Exemplaria Leges
Per Reges Iustis Connumerandus Erat.
Doctor Divinus Dignusq. Decore Decani.
Justitia Daniel vir precibusq. Dei.

His resolution to preach an annual sermon on the anniversary of prince Henry's death, drew upon him the satirical reprehensions of bishop Corbet; who, availing himself of the fact that the prince died in November, says:

——Were it not for Christmas, which is nigh,
When spice, fruit eaten, and digested pye,
Call for waste paper, no man could make shift
How to employ thy writings to his thrift.

And, with unpardonable personality:

So vile a *Price* ne'er ransom'd such a prince.

The doctor attempted to retaliate, but only got a more severe retort. Ob. 23 Sep. 1631. Daniel Price, dean of St. Asaph 1696, father of Stafford Price, of Pertheyrin, (see vol. i. p. 2. n.) was probably a descendant of the dean of Hereford.

Smithfield, or else recant and be glad to have the office to sweepe their church, where they have preached false doctrine, for an everlasting penance, and their wives to carry out the dust and filth.". Dr. Sampson Price was also a prebendary of Hereford. Wood mentions seven of his sermons printed separately between 1613 and 1626. Two of them are connected with this town or neighbourhood. The first, entitled "*The Clearing of the Saint's Sight,* a Sermon preached at Cundover, near the religious and ancient towne of Shrevvsbury, by Sampson Price, Batchelour of Divinitie, of Exeter Colledge in Oxford," 4to. 1617: the other, "*The Beauty of Holiness,*" preached Sept. 10th, 1617, at the consecration of the chapel in the free-school of Shrewsbury, 4to. 1618. The former of these is dedicated to "The right worshipfull and truly religious my very good lady the Lady Owen, wife to the worthy sir Roger Owen. This sermon," says he, "preached before you was attentively hearkened unto, and the copie required after the speaking of it. My hasty returne from the country to this eminent city gave me not time then to yeeld to that religious request.... Being much bounden to your worthy and learned husband... I commend it unto your good Ladiship, and with my devotions for your honorable husband, vertuous selfe, and hopeful issue, I rest," &c. He died 1630, and, as it seems, in October. But he must have resigned this benefice, on which, perhaps, he never resided much, before his death.

Peter Studley, M. A. occurs in 1628[1]. He was a native of the town, being third surviving son of Thomas Studley, draper. He had not been many years at St. Chad's before the part which he took in a tragical event, exposed him to the ill-will of a powerful and not very merciful party, which the ensuing convulsion in the state enabled them to gratify by destroying the tranquillity of his remaining years. The event we allude to was the barbarous murder perpetrated by a young farmer of Clun, Enoch ap Evan, upon his aged mother and younger brother, in July 1633. The murderer was a zealous schismatick, and Mr. Studley, who visited him assiduously while he lay in prison, wrote a book[2], to prove that his crimes were the entire fruit of those principles. The puritans, on the other hand, contended vehemently that they were the mere effect of insanity. The truth

[1] In that year, styling himself curate of St. Chad's, he petitioned the corporation, reciting, "that our parish church of St. Chad's and our free grammar schoole doe hold from this incorporation the graunt of certeyne tithes in Frankwell: and towchinge some part of those tithes which by name were freely given to the minister of St. Chadd,... the schoole... by a chargeable sute deprived me your minister of them, not by aney definitive sentence of law, but because I have not leisure to attend upon troublesome sutes." He now prays that "as by the corporation's grant to him of the curateship, he is bound to pay the king a rent of £7. 4*s*. for his Easter booke, towards which they have given him £5. a year for the last three years, they will make up the remaining 44*s*., and he will forgoe his claim to those small tithes, though better worth." The corporation, however, did not choose that he should give up his right, but ordered, that he be borne out in the suit at the charges of the corporation.

[2] The Looking-glasse of Schisme. The edition before us is the second, "enlarged and corrected." London. 12. 1635. pp. 303. with "An Answer to certaine invective Criminations," containing 95 additional pages.

probably lay, as is often the case, between the two extremes. Few, who read the book, will doubt, that the poor man had an intellect decidedly deranged: but it seems as little to be disputed, that religious animosity gave the last fatal turn to his disorder. Whatever were the fact, no one will wonder that Mr. Studley's work, which appeared with the *Imprimatur* of the bishop of London's chaplain, excited the utmost rage of the puritanical party, of whom, according to his account, there was no want in this town[1]. It was probably this that induced him to resign St. Chad's in 1637. He occurs in 1639 as rector of the second portion of Pontesbury: but did not long continue there undisturbed, being among the first of the clergy whom the House of Commons summoned before them as delinquents in 1641. His book, which was deemed of so much consequence, that an answer to it was now[2], at the end of eight years, published by order of the house, was, doubtless, the cause of so iniquitous a proceeding; for there was nothing else to alledge against him. As long, however, as Shropshire continued free from the incursions of the parliamentary forces, Mr. Studley, it is probable, did not much regard the thunders of the House. But when they became masters of it, he was "turned out of his rectory and well-furnished house: and so horribly dealt with, that he was denied the use of one of his own books, which he desired he might borrow for a short time[3]." He was buried at Pontesbury 15 July, 1648, leaving behind him the character of a pious and good man. On Mr. Studley's resignation,

Richard Poole, M.A. was appointed by the bailiffs, as to a donative, March 29, 1637, being the last incumbent so presented: and it is ordered that he have the Easter book, tithes, &c. in as ample manner as his predecessor. He was also rector of Hanwood, and vicar of Meole Brace; the former of which preferments he vacated on his promotion to St. Chad's. He was buried here March 7, 1643,4.

——— Lendall was appointed in his room, and doubtless by the crown: as Shrewsbury was still in possession of the king's troops. There is an order on the books of the corporation, Oct. 12, 1644, that £5. yearly shall be paid him, so long as he or his substitute continue to read morning

[1] "Know, good reader," says he, "that this towne of Shrewsbury, the place of my birth and residence, is greatly troubled with a sect of men and women, with whom I have had much intercourse of concernment: not by way of intimate familiarity approving their ways, but of vexation and trouble of minde, that I could not, in thirteene yeares painefull ministry among them, reclaime them from their wandring fancies, and reduce them to obedience of Supreme majestie, in the persons of two most illustrious and royal kings, the father and the sonne. But the more I laboured therein, ... the more I incurred thereby their secret hate, and detraction of my person, with detriment and losse to my temporall estate." § 38. If we could be sure that Mr. Studley, by his thirteen years ministry, intended to express that he had been so long incumbent of St. Chad's, it would follow that Dr. Price never availed himself of his patent of 1620: for the book was certainly written in 1633. But in the absence of all evidence upon the subject, we have not ventured to go beyond our authorities.

[2] "A true Relation of the Murders, &c. wherein is examined and refuted a certain Book by P. Studley, entituled The Looking-glass, &c. By Richard More, Esq. Printed by order of a Committee of the honourable House of Commons now assembled in Parliament." London. 12mo. 1641.

[3] Walker in v.

and evening prayers daily in the church. On the surprize of the town by the parliament forces, in the following February, he is enumerated among the prisoners[1]: and we hear no more of him.

THOMAS PAGET was elected by the parish, for this was now become the mode of appointment. He occurs here in Nov. 1646, when his son John was baptized: and in the following year is nominated as one of the ministers fit to be of the first classis, or classical presbytery of the county. He quitted his situation here March 20, 1658,9[2]: and

Mr. JOHN BRYAN was chosen minister, says the Register, "by the whole parish the 27th of the same month; being the next Lord's day after that Mr. Paget had lefte the place." His parentage and original settlement at the Abbey, have been already mentioned in the list of those vicars. The vicissitudes of his life, and his interesting character, may be read in Calamy. It may suffice here to say, that he was ejected from St. Chad's by the Bartholomew act, August 1662, and partook of all the alternations of suffering and indulgence experienced by the dissenters during the unsteady reign of Charles II. The following letter from him to the official of St. Mary's, in behalf of some nonconformists of that parish who refused to kneel at the communion, will be read with interest. It was written by Mr. Bryan after he had been driven from Shrewsbury by a prosecution which had been instituted against him for preaching: and the striking manner in which he appeals to his correspondent, for the tenderness which he had displayed towards those who were themselves dissenters when his party was triumphant, must induce every ingenuous churchman to say, *Talis cum sis, utinam noster esses*[3].

Ever Honourd and Worthy Sir, Wol. Hampton, May 3d, 1684.

I little expected you should give your self the trouble of answering my letter (which I presumed to send you) how ever I return you my humble thanks. Very sorry I am that the poore persons I wrote for, shold deserve the character you give of them.

[1] i. 456.

[2] He seems to have been son of John Paget, baron of the Exchequer in the reign of Charles I. and to have been elected from Magdalen College, Cambridge, to a fellowship of Catharine Hall, whence he proceeded D. D. in 1680: and was residing in Westminster as late as Nov. 1706. If, as in that age was not unusual, he practised medicine, he may have been the same, who, says Ellwood, "had an intimate acquaintance with John Milton, *a gentleman of great note for learning throughout the learned world, for the accurate pieces he hath written.*" It was Dr. Paget that recommended the great poet to take a third wife, because he "wanted somebody better than servants to tend and look after him." Newton.

[3] Without predilection, upon principle, for one set of opinions, what is called liberality to any is, in fact, nothing but indifference for all. The truly catholick spirit is he, who, without relaxing in attachment to his own principles, can allow for those of others. Such was, in this instance, Mr. Bryan: and such was that Irish priest, who, when the English envoy lay, as supposed, upon his death-bed in Spain, lamented that he had no spiritual assistant of his own church to resort to. "He did not mean to obtrude his own forms, but tendered me his services according to my own: and was ready, if I would furnish him with my prayer-book, and allow him to secure the doors from any that might overhear to the peril of his life, to administer the sacrament to me exactly as it is ordained by our church; requesting only that I would reach the cup with my own hand." Mem. of R. Cumberland, esq. ii. 71. Examples like these refresh the mind weary of controversial bigotry, and may call forth our applause without at all diminishing our regret for the unreasonable scruples of the one, and the superstitious trifling of the other.

Farr be it from me to plead the cause of any obstinate professor. They ar only the truly conscientious that I desir some indulgence for, And the rather because his Majesty in His Gracious Declaration from Breda, and often since, in His speeches in the parliament, hath declared his Will and pleasur, that non of his peaceable subjects shold be molested for their consciences. Sur I am, its the will of God that the strong shold bear with the weake, and that the healing rule shold be observed, which you know (worthy Sir) is this, *in non necessariis libertas, in omnibus charitas.* What my judgment is as to the Gesture, you know: yet you cannot forgett, that in the Times of Great disturbance, and Rebellion, when Authority commanded sitting (and few, if any gave it otherwis) yet I durst not deny the sacrament to those that cold not sitt, but ventured, and gave itt them kneeling. I am sure when we come to Heaven we shal not repent of any good deed done by us on Earth.

The Learned Dr. Sanderson (to whom you refer me) is clear of my judgment that all things must be done in faith, els we cannot please God, soe whatsoever is not of faith is sin. Till we come to the spirits of just men made perfect, we shall never be of the same judgment in every thing. God's worship is a reasonable service (Ro. xii. 1.) I therefore must use my reason. I shold be glad to see a reason given, why the peace of the church shold be laid upon these things which salvation depends not upon. Now your worship very wel knowes, that a man may go to Heaven that dares not kneel in the Act of receiving. I judg non for their judgment, and am only for peace, love, and that which will adorn the Gospel which we profess.

I know what is commonly objected, namely this, that without uniformity there can be no unity, and without unity no love. To which I answer, true unity lies in the profession of one God, one Lord Jesus Christ, One Spirit, and not in one ceremonye, and oure love will be the more eminent, becaus it has thes differences to prove its truth and exercise its strength. but I forgett myself. I aim at nothing but God's glory, and your comfort. You will pardon this trouble I give you; and believe that I am, Honourd Sir,

Your worship's obliged friend and humble Servant,

J. Bryan.

Honoured and Worthy Sir,

You will not be angry with me, that I love and honour you. If I did not, I wold not give my self the trouble of writing so plainly to you, did I not forsee that what you are (I am sure) courted to, will be laid att your doore, your Worshipp being the official, and nothing can be done in this nature without you. I cannot but looke upon itt as a mercy to the Corporation in generall, and the parish of St. Maryes in particular, that you are the head of Town, and judge of that court, and therefore I wish you may continue as long as you live, Recorder of the Town and judg of that court. Hitherto no person that I have heard of, hath been so molested as to be putt into the Arches. The Reverend Dr. Haywood, and Sir Henry Archpole, never prosecuted any that lived peaceable, and went to church. Once more, therefore, I humbly and earnestly request your worship to stand as much as may, between the ruine of poor men, that desir to approve themselves his Majesties loyall subjects, and your worship's humble servants. You will never repent of your moderation. Dear and Hon^{d} Sir, excuse the freedome of your bounden humble serv^{t}. J. B.

Non in the world knowes of this which I ha: written.

Its a proverbe, *dilige et jube quod vis.* I love and honour you, but am farr from commanding.

The God of Heaven bless your worship, and guide you in all your undertakings.

Its a scripture proverbe, do worthily in Ephrata and be famous in Bethlem. Judges.

(Superscribed)
ffor y^{e} Worp^{ll} his greatly valued ffriend
Thomas Bawdewin, Esq. y^{e} Hon^{ble}
Recorder of y^{e} Town of Shrewsbury,
humbly thes.

We shall have occasion to return to Mr. Bryan as joint founder of the presbyterian meeting-house in Shrewsbury. He had the satisfaction of

living to see toleration put upon a legal footing by the Revolution, and died Aug. 31, 1699. Mr. Bryan was a fellow collegian of Mr. Tallents, having taken his degree of B. A. from Peter house 1647: M. A. 1651 and 1661.

ROGER HAYWARD, D.D. chaplain to Charles II. and prebendary of Lichfield, was instituted 17th Dec. 1662. He was born in 1637: married Anne, daughter of Sir Thomas Eyton, of Eyton, knight, and died 14 Nov. 1680. His epitaph speaks in most exalted terms of the eloquence of his preaching: two of his sermons are in print: both of them preached "before the King at Whitehall:" the first Nov. 30, 1673; the second on Jan. 16, 1675,6: and both of them expressed in their titles to have been printed "by his Majesty's special command." He seems to have been very acceptable in his cure, as the books of our corporation contain several marks of the bounty of that body to him[1].

WILLIAM BENNETT, M.A. of St. John's college, Cambridge, son of William Bennett of this town, cloth-worker, instituted 13 Feb. 1681. He died 15 Jan. 1720,21. His son Thomas was rector of the second portion of Westbury.

1720,1, Feb. 15.- THOMAS ADAMS, M.A. of Oriel college, Oxford (1705). Died 6 Feb. 1721,2.

1722. THEOPHILUS RIDER, of Trinity hall, Cambridge, LL.B. 1714. Probably of kin to the brothers Richard Rider chancellor of Lichfield and Henry Rider archdeacon of Derby. Theophilus held the prebends of Bishopshull and Sandiacre in the cathedral of Lichfield, and died there 24 Jan. 1731,2.

11 March, 1731,2. WILLIAM ADAMS, eldest son of John Adams alderman of Shrewsbury, was baptized at St. Chad's 3 Sept. 1706, and received his academical education at Pembroke college, Oxford, where he was founder's kin through his mother Elizabeth, daughter of Edward Jorden, esq. of Prior's Lee[2]. He proceeded M.A. in 1727, and becoming one of the fellows and tutors of his college in 1731, on the resignation of his cousin Jorden, would have had some share in the education of Dr. Johnson, who was three years his junior, if the pecuniary resources of that eminent writer had permitted his further continuance at the university. Mr. Adams did not long retain that arduous situation, being, as we see, presented in the following year to the benefice of St. Chad, which he retained for the long space of forty-three years, and though, as a whig and low churchman, his

[1] "1664. Aggreed that Mr. Hayward, minister of St. Chad's, be allowed £40. for his present year, and also £30. for the year ensuing, unless in the mean time there bee any augmentacion by any other way." "13 May, 1669, Mr. Heyward to have £30. in regard his profits arising from the parish are but small."

[2] Edward Jorden, of Dunsley, in the parish of Kinfare, maternal ancestor of Dr. Adams, married a Moseley, whose sister was mother of Richard Wightwick, D. D., the co-founder of Pembroke college. William Jorden, fellow of Pembroke college, M.A. 1708, who occurs in the Life of Dr. Johnson as college-tutor to that celebrated character, was fourth in descent from this marriage, and cousin-german to Mrs. Adams, the doctor's mother.

politicks were unacceptable to many of his parishioners, with signal reputation and great influence; which were, indeed, no more than the deserved results of his learning and talents, his gentlemanly demeanour, and the active zeal with which he promoted every useful institution. In 1746 he was collated by bishop Smallbrooke to the prebend of Gaia Major in the church of Lichfield, which had been holden by his predecessor Dr. Hayward. On the promotion of Dr. Edward Cresset to the see of Landaff in 1748, he became his chaplain, and soon after his archdeacon; and on that prelate's decease in 1755 was presented by his lordship's daughter and heiress to his rectory of Cound, which he retained to his decease. In 1756 he took the degree of D.D. He had printed three occasional sermons in 1740, 1742, and 1749[1]; but first became generally known as an author in 1751, by a visitation sermon directed against Mr. Hume's Essay on Miracles, which he subsequently expanded into a larger work, in which the fallacies of that sophistical writer are exposed with great force of reasoning, and, what is still more rare, command of temper. The sceptick was so well satisfied with Dr. Adams's conduct upon this occasion, that, when they met in London, he returned him thanks for the manner in which he had been treated; and for this the doctor has been somewhat unfairly censured[2]. He had occasion for all his moderation in 1769, when, having published a sermon[3], in answer to a previous one preached in his church by Mr. Romaine, he was attacked in a very angry manner[4]. The controversy raged high, and was carried to a great length. The doctor himself took no part in it: but he was strenuously defended by several of his friends[5]. In July 1775 he was very unexpectedly elected master of Pembroke college. If he was indebted for this appointment, forty-three years after he had left the university, to his advanced age, it was, however, the just reward

[1] False Zeal reproved. Preached Nov. 5, 1740.
The Love of our Country, a Fast Sermon. Nov. 10, 1742.
Perseverance in Well-doing, an Infirmary Sermon. Sept. 14, 1749.

[2] Hume shook hands with him, and said, "You have treated me much better than I deserve:" and they exchanged visits. Boswell's Life of Johnson, ii. 456. The biographer, and, according to him, his hero, objected to this civil treatment of an infidel writer. But if Dr. Adams has not spared, as undoubtedly he has not, the *arguments* of Mr. Hume, few, it is apprehended, will agree with Mr. Boswell, in blaming the vicar of St. Chad's for abstaining from personal invective.

[3] A Test of True and False Doctrine: preached at St. Chad's, Sept. 24, 1769. In the title-page the doctor styles himself "chaplain to the late bishop of St. Asaph:" this must have been Richard Newcome, who had been bishop of Landaff.

[4] "A Letter to the Rev. Dr. Adams, of Shrewsbury, occasioned by the publication of his sermon, &c. By the author of Pietas Oxoniensis. pp. 67. [Richard Hill, esq., afterwards sir Richard.]

[5] The other publications in this controversy are as follows:
Diotrephes admonished. pp. 80. [Rev. Job Orton.] In favour of the doctor.
The Admonisher admonished. pp. 38. [Mr. Hill.]
The First of a Series of Letters to the Author of Pietas Oxoniensis. p. 62. [Rev. Thomas Humphries.]
Diotrephes re-admonished. pp. 89. [Mr. Orton.]
Pietas Salopiensis: or, an Answer to the first of the Series, &c. pp. 35. [Mr. Hill.]
The Church of England vindicated from the Rigid Notions of Calvinism. pp. 124. [The rev. Edward Blakeway.] This was in favour of the doctor, and terminated the dispute. All these were printed in 1770.

of his distinguished merit, and he did credit to the electors by the whole of his conduct during the fourteen years that he presided over the college. The lodge of Pembroke became under his auspices, and those of his agreeable daughter, one of the pleasantest houses in Oxford. Dr. Johnson was a frequent inmate there, and even his rugged nature was chastised by the unaffected urbanity, the "mitis sapientia," of the one, and the elegant manners and easy cheerfulness of the other. Dr. Adams died at Gloucester, a prebend of which cathedral is annexed to the mastership of his college, Jan. 13, 1789, aged eighty-two, and a very just tribute to his memory is erected over his remains[1]. At the time of his death he was preparing for the press a volume of sermons, eighteen in number, which appeared in the following year. He wrote also a tract on Confirmation, which is admitted on the Society's list.

By his wife, Sarah, daughter of Thomas Hunt, esq. of Boreatton, whom he married at St. Chad's July 12, 1742, Dr. Adams had a son Thomas, who died an infant, and one daughter, Sarah, born 28 March, 1746: married 10 July, 1788, Benjamin Hyett, esq. of Painswick, co. Gloucester, and died June 1804. Dr. Adams was succeeded at St. Chad's 10 Nov. 1775, by

THOMAS HUMPHRIES, M.A. of St. John's college, Cambridge. He had been second master of the free grammar school of Bridgenorth: afterwards succeeded his father in a school at Downton, in the parish of Upton Magna, and was second master of the free school of Shrewsbury at the time of his promotion to St. Chad. Besides the controversial letter mentioned above, he printed also an Infirmary Sermon, and a very useful tract for gaols, entitled "A Preservative from Criminal Offences," pp. 138, Shrewsbury, 12mo, 1775: and is buried at Upton Magna with the following epitaph.

Sacred to the Memory of
The Reverend THOMAS HUMPHRIES, A. M.
Vicar of St. Chad's, and second Master
Of the Grammar School in Shrewsbury,
Who after a good and useful life
Spent in the strict discharge of his ministerial Duties
But more especially in an unremitted attention
To the several wants of the ignorant and necessitous
Died the 22d Oct. 1783 in the 54th Year of his Age.
His reasoning Powers being suddenly restored
From a Delirium of eight Days
The fatal effect of a bilious Fever,
He a few moments before he expired
In the presence of his afflicted Family
Emphatically pronounced the following words:
"You must all be in my Place, but
If you have Religion ye will be comforted."

[1] See it in Boswell, iv. 399. In Gent. Mag. March 1789, is a character of the doctor, apparently drawn up by one who knew him well.

May ye who read the above Lines
Derive lasting Instruction
From the awful Truths contained in them.
Blessed are the dead that die in the Lord,
For they rest from their Labours, and their
Works follow them.

Mr. Humphries had three wives, 1. Anne, daughter of Mr. Thomas Baxter, of Bridgenorth; 2. Mary, daughter of the rev. John Latham, vicar of the Abbey; 3. Miss Mary Alcock, who, after his death, remarried to the rev. Thomas Wellings, now vicar of Bromfield, and died June 18, 1824. He left issue by all these ladies.

THOMAS STEDMAN, M.A. of Pembroke college, Oxford, succeeded Mr. Humphries Dec. 1783, and is the present vicar. He has published,

The Country Clergyman's Advice to his Parishioners.

An Address delivered at the House of Industry, Shrewsbury, Dec. 13, 1786.

A Letter to the Inhabitants of St. Chad's parish, on the late fall of their Church, 1788.

Letters to and from Dr. Doddridge, 1790.

Letters to a Young Clergyman [himself] from the late rev. Mr. Job Orton, 1791.

A Sermon on the 30th of January, 1793.

Letters from the Rev. Sir James Stonhouse, bart. M.D. to the Editor, 1800.

A Letter on the doctrine of Atonement.

REGISTERS.

The register begins 10th Dec. 1616, having lost a leaf or two since. Mr. William Mytton saw it 1732. The following entries from it are set down as either remarkable in themselves, or connected with the peerage or baronetage of the realm.

1622. Dec. 7. Ann Fallowes, vidua, being a c. and 4 years, bur.
1642. Mar. 13. John, son of William lord Brereton, bur.

Sir William Brereton was created an Irish baron, by the title of Brereton of Leighlin, in the county of Carlow, in 1624.

1643. May 13. Francis, son of Thomas Edwards, esq. and Cisly his wife, bapt.

Thomas Edwards, esq. of the College, the gentleman here mentioned, was created a baronet in the year after this entry; but the patent, amid the confusion of that period, being never enrolled, a new one issued 22 April, 1678, to his son Francis, whose birth is here recorded, with remainder to his father's sons, and precedency of all baronets created after 1644.

1643. June 25. Mr. Tho. Eager, M^r^ of Arts, being wounded near Hanmer, bur.
Oct. 20. John Warome, a canoneere, wounded at Lopington, bur.

1643. Oct. 27. Mr. William Wynne, collonell, slayne at Wem, bur.
Nov. 4. John Rosseter, one of the canoneers wounded at Wem, bur.

Wem became a parliament garrison in August of this year, and it was the first which that party possessed in Shropshire. In October, lord Capel collected a force, (The Weekly Account[1] says from Lichfield Close, Dudley Castle, Shrewsbury, and Worcester), to attack it before the wall was completed. An engagement ensued, in which, as we learn from Baxter[2], who was chaplain to the Wem garrison, "colonel Win was slain, and colonel sir Thomas Scriven mortally wounded[3]." Vicars adds, among many other particulars, that "their (i. e. the royalist) canoneer was shot in the leg:" and he may have been the person whose interment is recorded above. The attack was unsuccessful, and the garrison at Wem maintained its position.

1644. Nov. 22. Mary and Elizabeth, daughters of Mr. Tho. Edwards, esq. and Siesley his wife, bapt.
Feb. 25. Captin John Nedham.

He was killed at the taking of Shrewsbury on the 22d, as is related in our general history.

1644. March 15. Captaine Heanes, being shott at Lee-hall, buried.

Vicars, in his account of the affair at Wem, quoted above, mentions, "a gentleman of good quality, shot in the back at *Leighe-bridge*:" but we cannot affirm that he was the person here intended.

1645. Apr. 28. Sir Michell Erley, buried.

Sir Michael was the late governor of the town, and this entry effectually disproves the assertion of lord Clarendon, that he was killed in his shirt when the castle was surprised.

1646. May 3. Captaine Howell greinoe that was kild towards Ludloe, bur.

We have not been able to find any fight or skirmish in Shropshire of so late a date, though there had been some pretty severe ones about Ludlow in the preceding February. The king's condition was now become quite desperate; and he was at this very time throwing himself into the arms of the perfidious Scots.

1646. June 14. Matthew, son of Mr. John Brome, sequestrator, bapt.

This sequestrator was probably the son of Matthew Brome, gent. of Hopesay, 1598, whose pedigree in the visitation is carried up for four generations to William Broome, of Broome. John Brome, gent. buried at Cound 4th April, 1651, was probably the same person.

[1] Nov. 11. [2] Life, part i. p. 45.
[3] Vicars (Parliamentary Chronicle, p. 66) says, "Col. Scriven was *slightly* wounded:" but he died on the 21st of the following January; whence it appears that Baxter was correct, and that he took his death's wound at Wem. Mr. Garbet (Hist. of Wem, p. 200) has erroneously supposed him and Wynne to have been parliamentarians.

1648. Apr. 29. Magdalen, daughter of Sir Thomas Harris, knight, and Mary his wife, bapt.; she was buried the 4th of the following month.

This should seem to be sir Thomas Harris, of Boreatton, the third *baronet.*

1648. Nov. 24. Mary, daughter of Sir Paule Harris, of the small pox, bur.

Sir Paul was next brother to sir Thomas, last mentioned: and as that baronet was still living, sir Paul, who subsequently became the fourth baronet, can now have been only a knight.

1655. Mar. 17. Thomas Lyster, Esq. bur.

This gentleman was knighted by Charles I. when he visited Shrewsbury in 1642[1]: but as this creation took place after the king had left his parliament, the latter would not acknowledge it. It was, however, constantly allowed him by the courtesy of society.

1656. Nov. 29. Thomas Mitton, Esq. who died in London, was buried in Chad's church.
Major-general Mitton, buried.
Mar. 21. Mr. Paul Isack, a converted Jew, bur.
1660. Apr. 27. Sir Thomas Edwards of the College, buried.

The person nominated as baronet by Charles I.

1661. Sept. 10. Mis Martha Laigtton, a young woman who died at Mis Owen's house, bur.

She was daughter of Edward Leighton, esq. of Wattlesborough Castle, (grandfather to the first baronet) by his *second* wife, Martha, daughter of Thomas Owen, esq., recorder of Shrewsbury. The title *Mis* given her, without a full stop after it, is the earliest instance which has occurred to us of the modern appellation of young unmarried ladies. *Mistress* kept its ground for many years after. Indeed, *Miss* often bore at that time no very creditable meaning[2].

1666. May 29. Thomas, son of Sir Francis and Lady Eliner Edwards, bapt.

Sir Francis was the second baronet: this, his eldest son, was buried 27th Feb. following.

1666. July 19. Sir Paul Harris, bart. bur.
1668. July 9. Sir Thomas Wollredg, bur.

Sir Thomas Wolryche, of Dudmaston, knt. and bart.: the first baronet.

1673. Nov. 3. Mrs. Susanna, daughter of Sir Charles Lloyd, bur.
1676. Mar. 6. A crissome child of Sir Richard Corbet, bur.

Sir Richard Corbet, the third baronet of Longnor.

On *chrysom children* the commentators on Henry V. A. 2. S. 3. (where Mrs. Quickly, speaking of Falstaff's death, says, that "he went away an it

[1] i. 423.

[2] Evelyn, in his Diary, Jan. 9, 1662, mentions an actress "who was taken to be the earl of Oxford's *Misse*; as, at this time, they began to call lewd women."

had been any christom child,") are very large. Without going into all the learning about the *chrysom*, or white cloth put upon the infant at the font, it may suffice to know that sir Richard's child had been privately baptized, and had died before it was received into the church, or, what is commonly styled in Shrewsbury, *been christened out*.

1677. June 6. Cornelius, son of William ffoord, a player at Gullett, and Mary his wife, was baptised.

This entry is set down because it very probably records a maternal ancestor of the great Dr. Johnson. His father, Michael Johnson, married Sarah Ford[1], "descended of an ancient race of substantial yeomanry in Warwickshire[2]:" and the doctor had a cousin-german[3] the rev. Cornelius Ford, eminent for his wit and profligacy[4]: the subject of one of lord Chesterfield's bon-mots[5].

1677. Dec. 28. Lady Cicely Edwards, bur.

The widow of the first baronet.

1677,8. Jan. 12. Sir Charles Lloyd, bart. bur.

He was of Garth, in Montgomeryshire, and was created a baronet in May 1661.

1689. July 11. Mrs. Cicely Edwards, bur.
1690. Sept. 4. Dame Elizabeth Lloyd, bur.
1693. April 7. Henry, son of Thomas Edwards, Esq. and Mary his wife, bapt.

The gentleman whose birth is here recorded was town-clerk of Shrewsbury very nearly half a century. He succeeded to the baronetcy on the death of his *Welsh nephew*[6], sir Francis, the fourth baronet, and was grandfather to Mrs. Hope, of Netley.

[1] As the marriage register of an union which produced so distinguished a luminary of English literature has never, that we know, appeared in print, it is here copied verbatim from the register of Packwood in Warwickshire:

Mickell Johnsones of lichfeld and sara ford maried June the 19th } 1706.

[2] Boswell, i. 12. "Antiquo Fordorum genere oriunda," says the doctor himself, in his epitaph upon her at St. Michael's, Lichfield. It is probable that the doctor's *paternal* ancestry was derived from the same county. The will of Thomas Nash, gent. of Stratford, who married Shakspeare's grand-daughter, is witnessed, 1642, by a *Michael* Johnson. In the register of Wootton Wawen in the same county, a *Samuel* Johnson is baptised 1600.

[3] Mr. Boswell calls him uncle, i. 25. But sir J. Hawkins appears to be more correct. According to him, "Parson" Ford was, son of Joseph Ford, M. D., the brother of Mrs. Johnson; and this is confirmed by the list of Cambridge graduates, in which Cornelius Ford of St, John's college takes his degree of B. A. 1713, and of M. A. in 1720, being then of Peter-house. The B. A. of 1713 could not well have been born later than 1693. The Cornelius Ford of the text was probably a brother of Mrs. Johnson.

[4] He has generally been said to be the clergyman introduced by Hogarth into his Midnight Modern Conversation. Mr. Nichols denies this, (Biogr. Anecd. of Hogarth, p. 203) on the authority of sir John Hawkins. It is discreditable enough to have been supposed capable of deserving a place in that picture. His death is thus announced in the Gent. Mag. 1731. Aug. 22. Died the Rev. Mr. Ford, much esteemed for his polite agreeable conversation.

[5] He had solicited lord Chesterfield to go chaplain to his embassy to the Hague, 1728. "*No, Ford*," said the peer, "*that will never do; you have one vice too few.*" "What is that, my lord?" "*Hypocrisy, to conceal your others.*" It is remarkable, that Dr. Johnson, many years afterwards, should have selected for a patron, the same nobleman who had thus stigmatized and rejected his kinsman.

[6] "*Welsh-nephew*," in the language of Shropshire, denotes the relation of *son to a cousin-german*,

1693. July 6. Sir Edward Laighton of Watlesborough and Madam Jane Nicholls, marr.

The second marriage of the first baronet.

1697. Aug. 26. Edward, son of Edward Cresset, Esq. and Elizabeth his wife.

This gentleman was appointed bishop of Landaff, Dec. 1748, in consequence of his marriage with Frances, daughter of Thomas Pelham, esq. senior, of Calthsfield, in Sussex, Welsh uncle to the duke of Newcastle, who for so many years dispensed the favours of the crown.

The following entries are all connected with the baronetage.

"1710. April 19. Richard Slone, son of Richard Fowler, Esq. and Sarah his wife, bapt." Second son of the second baronet of Harnage Grange by the niece and heiress of the celebrated Sir Hans Sloane. He died 1758. "1712. June 17. Hanse, son of Richard Fowler, Esq. and Sarah." Youngest son of the above.—"1725. Feb. 18. Lady Edwards, bur." Anne, daughter of Thomas Rocke, Esq. of Shrewsbury, and first wife of Sir Francis Edwards, the fourth baronet. —"1731. Dec. 18. Thomas, son of Henry Edwards, Esq. bapt." Afterwards the sixth baronet. —"1738. Mar. 19. William, son of Sir William Fowler, bapt. Henrietta, wife of Sir Will. Fowler, bur." The birth here recorded was of the fourth and last baronet.

CHARITIES IN ST. CHAD'S PARISH.

THOMAS EDWARDS, esq. His benefactions are sufficiently described in his epitaph at p. 169, 170.

WILLIAM SPURSTOW, citizen and merchant of London, left £100. to the corporation of this town, to purchase land the profit of which should be distributed in bread to the poor of this parish every Sunday. It was laid out in land at Burlton, producing, in 1804, £6. annually.

RICHARD WYNNE, of London, left an annuity of £5. to be distributed equally to twenty poor householders. This is vested in the Haberdashers' company, London.

Mrs. HESTER FARMER, by will 22d Dec. 1691, left every fourth year's rent of a piece of land in the Castle Foregate, near the Old Heath, to be distributed on Thursday before Easter among poor widows or other housekeepers of this parish. The rents of the other three years are paid to the parishes of Guilsfield, Kinnerley, and Great Ness.

BENJAMIN MUCKLESTON, draper, by will Sept. 12, 1703, left £40., the interest to be given in coats to poor boys of this parish. This was laid out on Astley Farm.

Mrs. FRANCES SWIFT, relict of Andrew Swift, gent. left £100., the interest to poor maidens and widows.

ELIAS EVANS, by will 23d Sept. 1755, left £20., the interest to purchase bread, to the poor: this is charged on the Astley estate.

as "*Welsh-uncle*" does that of *cousin-german to a man's father*. The terms are so commodious, and avoid so much circumlocution, that we have ventured to introduce them into a work which relates to Salopian history. It is odd that the same relation should be called in France *neveu à la mode de Bretagne*. Lettres de Madame du Deffand, iii. 402.

Mrs. MARY JUKES left three houses on Clarimond Hill, the rents to be applied in 10*s.* to the minister, for a sermon after Michaelmas day: half the residue (after deducting a rent of 4*s.* 8*d.* to Edward Owen, esq. and his heirs) to the most decayed widows and poor old maidens of the parish, her own relations to be preferred: the other half to put out poor children of the parish apprentices, with the same preference to her own relations. These houses now produce £40.

ROWLAND NEVETT left £10., the interest to be distributed in bread to the poor on Sundays. This is a chief rent of a house in Dog Lane, late the Bell Inn. The directors of the House of Industry pay the interest of £6., an accumulation of arrears of the said chief rent paid to them in 1790, and it is applied to the same purpose.

Madam HONOUR DRYDEN, of the parish of St. Mary, left £40., the interest to the poor of this parish. This money went to buy the Hopton estate, 1725. That estate now lets for £15., but is capable of very great increase at the expiration of the present lease.

WILLIAM PEERS left £20., the interest to the poor in bread.

GABRIEL ROGERS left £100.: 20*s.* of the interest to be paid to the possessor of his Bicton estate, and to be by the said possessor distributed in bread to the poor of the township: the rest of the interest to the preaching minister of Bicton: and if there shall be no minister officiating there, then to apprentice out poor boys of that township.

JOHN LLOYD of Frankwell left £10., the interest for bread the second day of every November and February.

THOMAS BRIGHT of Salop, tanner, by will 2 Apr. 1730, left his estate at Astley, in the parish of St. Mary, to the then head wardens of this parish and chapel-warden of Astley, and their successors, in trust, after the decease of his wife Catharine and brother Joseph, to pay £20. annually to the minister of Astley, and £3. a-year to the repair of that chapel: but if there shall be no service there for three successive Sundays, without sufficient reason, he leaves £12. of the above sum to clothe and put to school poor children of St. Chad's parish; and £8. to put them out apprentices: and if the chapel-warden of Astley shall abuse the other £3., he leaves it for bread for the poor of this parish. He also left the remaining rents of his said estate for the like purpose of bread. The net rent of this estate is now £70.

Mrs. ANNE CROSSE, widow, by will 15 Feb. 1767, left £150: out of the interest whereof £1. 1*s.* to the vicar, for an annual sermon on Whitsunday evening: £3. 3*s.* to the organist[1] for his then performance, and for an

[1] The first organist appointed by the corporation, after the erection of the new instrument in 1716, was Mr. Edmund Baker, the friend of our great English composer, Dr. Arne. He is said to have been a fine performer, and it was his custom to speak of St. Chad's organ, as then one of the finest in the kingdom. He subsequently became organist of the cathedral of Chester. After a short interval, during which the office was held by a Mr. Davies, Mr. James Burney (of whom more

anthem then to be sung by two good voices: and 8*s*. a year to the parish clerk: the remainder of the interest to the organist in augmentation of his salary.

EDWARD TOMKIES, by will 24th Jan. 1771, left £400.: the interest to buy blue coats for twelve decayed men, and blue gowns and petticoats for twelve decayed women, (not paupers) all of this parish; to be given them against Christmas-day. The persons to be chosen by his executors, and such others as his executors should choose: but afterwards to be chosen by the three head wardens or the majority. If the income was too little, the number of poor persons to be reduced; if too much, the surplus to be divided among them.

JOHN DOD, apothecary, 1774, left £20.: the interest to be given in bread every New-Year's-day.

RICHARD MATHER, of Frankwell, gent. by will 28th April, 1795, left £20.: the interest to be distributed in shilling loaves every Twelfth-day.

All the above donations were entered on a new table in 1804, as received by the churchwardens: and to these must be added:

——— GROSVENOR left £10.: the interest to be given in sixpenny loaves.

Mrs. EASTER JONES, formerly of Shrewsbury, but late of Hoddesdon, Herts, by will May 1824, left £400. 3 per cent. consols: the interest to be given every Tuesday in Easter week to twenty-four poor women of this parish, aged sixty-five years and upwards, in sums of 10*s*. each.

The benefaction tables contain other bequests:

EDWARD MITTON, gent., son of Adam Mitton, of Salop, left £28. towards setting the poor of this parish to work.

THOMAS DIOS, servant to Thomas Owen, esq. of Salop, bequeathed £40. to the same use.

EDWARD SPURSTOW, citizen and fishmonger, of London, left £40., since made up to £50. by other friends, for bread for the poor every Sunday.

ANDREW GRIFFITHS, gent. left £10.: the interest for bread for the poor.

EDWARD DONNE, mercer and alderman, gave £200. to buy land, to bind six poor children apprentices, half of them to be of this parish.

MARY PETTON, of Erdesly, in co. Hereford, born in this parish, widow of Thomas Petton, chapman, left an annual rent of £2. 10*s*. to be paid to twenty-five old maidens and poor widows of this parish every St. Barnaby's day.

hereafter) was chosen. His extemporaneous voluntaries in the lighter manner of Handel's organ concertos, on whose admirable school his taste was formed, and the brilliant execution of his finger on the echo stops, will not be forgotten by the few organ amateurs who survive to remember him in his best days.

AUDREA, late wife of Mr. GERVASE HARRISON, vintner, of Salop, gave a very fair new communion-table, one damask table-cloth, and a purple velvet carpet with a rich gold fringe, all valued at £38.: also £5. to the poor.

Lady MARGARET, widow of sir PHILIP EYTON, of the Wildmore, knight, left £50.: the interest to the preaching minister of St. Chad; in the custody of Mary George, widow.

OWEN GEORGE, mercer and alderman, left £2. per annum to the minister, to preach three sermons annually, and £1. to the poor of the parish.

Mr. ADAM HOLLAND, imbrotheror, gave the interest of £20. to be distributed on All Saints day. This money is lost.

STEPHEN ROGERS, bender, gave £50.: to be distributed yearly among poor householders of this parish for ever, on St. Stephen's day. It is on an estate at Bicton.

THOMAS PHILLIPS, haberdasher, gave the interest of £10. to be distributed to twelve poor widows of this parish every Candlemas-day, 1s. each.

Mrs. MARTHA HARWOOD, widow, gave a large silver plate for the communion-table.

Mr. JOHN MILLINGTON, senior, a baker, gave £1. a year for twenty years, from 26th April, 1689. Roger Clark to send in the bread.

JOHN FELTON, gent. alderman, gave a large silver flaggon, and a large brass branch opposite the reading-desk.

EDWARD EVANS, draper, left £50. to buy communion plate.

JOHN COTTON, clothier, gave a large silver dish for the communion, and the interest of £50. for bread on Sundays.

RICHARD TAYLOR, alderman, gave the interest of £100. for bread on Fridays; also 1*d*. each to the almshouses, and the remainder on Sundays to poor householders; and charged an estate at Bicton with it.

Mrs. HESTER LLOYD, daughter to sir Charles Lloyd, gave the interest of £100. to put out two boys apprentices yearly.

THOMAS COTTON, alderman, gave the interest of £10. to be given in fourpenny loaves on St. Thomas's day.

JOHN HALL, vintner, gave the interest of £20. for bread, on the 23d of February.

JONATHAN ROWLEY, alderman, gave two silver cups with covers, gilt, for the communion-table: and a bell, to make the number six.

ELEANOR GRIFFITHS, widow of Mr. Roger Griffiths, of this parish, left £40. the interest to be disposed of to put out a poor boy apprentice as often as it comes to £4. Consolidated with those of Alkin, Pigott, Clemson, Forster, and Bawdewin.

ELIZABETH WILLIAMS, of Frankwell, widow, by will Feb. 1712,3, left 40*s*. per annum, to clothe two poor boys of this parish, and three poor women of Frankwell, on Christmas-day.

RICHARD LLOYD of this parish, draper, left the interest of £10. for bread for the poor of Frankwell.

JOHN ALKIN, esq. gave the interest of £20. to the poor of this parish.

THOMAS CLEMSON gave the interest of £10. for bread on the 31st of January.

ELIZABETH FOSTER gave the interest of £30. to twelve poor women that keep strictly to the liturgy of the church of England, and are not in the poor's book.

MARY BAWDEWIN, widow, left the interest of £20. to the education of poor children of this parish.

BULKELEY MACKWORTH, esq. left £20. to poor housekeepers of this parish; distributed 1st and 2d April, 1731.

JOHN HILL, esq. left £50.: the interest for bread for the poor on Sundays.

BENJAMIN MUCKLESTON, draper, by will 12th Sept. 1703, left the interest of £40. for coats to poor boys of this parish. Laid out on Astley farm.

Mrs. MARTHA HARWOOD left £100. the interest to clothe poor widows of this parish.

Mrs. MARY HARWOOD, daughter of the above, by her will 27th Sept. 1734, charged her estate at Fairley, in the parish of Pontesbury, with the above £100., and left the remaining rent of the estate, and of her house in Milk street, with the gardens and outbuildings, to be given on Lady-day for ever, in sums of 10*s*. each, to decayed housekeepers and poor old maids of this parish: also £100. to be given in the same manner immediately after her death. This is called colonel Congreve's money, he having long inhabited the house, and being a nephew of the testatrix.

Mr. ——— WOLLEY, grocer, left the interest of £10. for sixpenny loaves, on every Sunday next before Christmas.

SUSANNAH, wife of ROBERT LOXAM, gent. by virtue of a power reserved to her of disposing of her mother Mrs. Jane Chandler's personalty, directed her trustees to pay £200. to this parish: the interest for bread on Sundays. Taken up for Astley farm.

Mrs. ELIZABETH HANMER left the interest of £20. for bread. Taken up for the same farm.

MONUMENTS.

Our MS. chronicle mentions a few interments in this church anterior to the existence of registers.

1502, Nov. 8. William Sugdoon, alderman, " being master of the company of drapers, and had been bailiff of thys towne.

1523. Morrys Myntoon, one of the counsell of this towne, dyed, and was buried in the Ladie Chappell in St. Chadd's churche, beinge a vertuous man and a good occupyer[1], and dyd put many poore people on woorcke.

1524. the 24th of Aprill, dyscessyd master Edward Burtoon, gentil', and lyethe buryed in St. Chadd's churche within St. Gorgys chappell there."

Longnor, or as it is sometimes written, Longner, at which this gentleman was seated, is an insulated part of St. Chad's parish: and Mr. Burton's tomb continued in this church till its fall, when it was removed to Atcham. It is a flat alabaster stone, engraved with the figures of a man in a long gown with wide sleeves, and a woman in pointed head-dress, lying in the act of prayer under two Gothick tabernacles: with three shields; that over his head bearing, per pale, B. and G. a cross engrailed O. between 4 roses A. *Burton*[2]; that over her's, O. on a bend S. 3 trefoils slipped A., impaling A. a lion rampant S.[3], the centre one, probably once containing their joint arms, defaced. Under their feet the effigies of seven daughters[4]: and this inscription:

Hic jacent corpora Edwardi Burton & Jocose uxoris ejus qui quidem Edward' obiit in festo S'c'i georgii xviii die aprilis anno d'ni M cccc xviiii & p'dicta Jocosa obiit die mensis anno d'ni M^lio cccc quor' aiab' p'piciet' d' amen.

The family pedigrees and heralds' visitations style this gentleman a *knight*, and *of the robes* or *rolls* to king Henry VII., at other times, *knight of the Rhodes*, but it can scarcely be believed that either of those titles belonged to him, as it never would have been omitted in his epitaph. At the time of the fall of St. Chad's, this tomb-stone lay under the Longnor pew on the north side of the nave: and it was in the same situation

[1] i. e. trader. So in our version of Luke xix. 13. " Occupy till I come:" πραγματευσθε.

[2] See i. 534, n.

[3] The colours of these three coats were somewhat defaced when the church fell: but they are thus given by Dugdale in his Church Notes. The genealogists call this Jocosa or Joyce, daughter of Thomas Cresset, esq. of Upton Cresset: but the arms impaled over her head are those of Coyney, of Weston Coyney co. Stafford, and Stepleton, of Stepleton in Shropshire: and one ancient document in possession of the present Robert Burton, esq. of Longnor, which professes to correct the error of former pedigrees, says she was a Coyney: whence it seems probable that Christina, daughter and coheir of John Stepulton, esq., after the death of her first husband Robert Cresset, married, 2dly, a person of the name of Coyney, and was mother by her of Mrs. Joyce Burton. This would explain her arms on the tomb-stone, and an expression in the will of Thomas Cresset (son of Christina Stepulton) 1521, in which he calls Mr. Edward Burton his brother: for, on this supposition, he was the husband of his half-sister.

[4] Dugdale's draught also represents two sons.

Edward Burton and Joyce his wife, at St. Chads.


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(" under the seates in the north isle") in 1663, when Dugdale was here: but he says, that it was so placed in 1550: whence it seems probable that Mr. Burton was originally buried, according to the assertion of our MS. Chronicle, in a chapel of St. George, for the existence of which, however, we have no other authority, and that it was removed into the family pew, when the chantry chapels were demolished after the dissolution of the college.

In 1529, Roger Luter, gent., was buried in the Lady Chapel here.

The next memorable interment in this church was that of Rowland Lee, bishop of Lichfield and Coventry, and lord president of the council of the Marches of Wales[1], who died at the college of St. Chad, of which his brother was then dean, Jan. 27, 1542,3. Dugdale, who visited this church Aug. 21, 1663, describes his monument as " a large marble tombe, erected and covered over with a faire marble stone," and a later authority calls it " a raised monument without figure or inscription[2]." It was before the high altar[3], on the right hand or south side, and continued in its original position till the beginning of 1720[4].

The refusal of the minister of St. Chad in 1558 to receive into his church the body of Edward Burton, esq. of Longnor, who died for joy at the accession of queen Elizabeth, and the consequent interment of that gentleman in his own garden, where his raised altar-tomb is yet remaining; though a very curious and interesting portion of our local antiquities; are so extremely well known, and have been repeated in so many publications, that we do not think it necessary to repeat them in this work, where we wish, as much as possible, to relate what has not appeared in print before. He was grandson of the Edward whose grave-stone has been described above.

We learn from our MS. chronicle that, Oct. 29, 1601, " one Mr. Roger Luter was buried in St. Chadd's, who had ben thrise baylyfe, and was also alderman, but gave over his cloke because he gave him selffe to dwelle in the countrey: but toward his later dayes repayred into the towne agayne. Hee was 44 yeares old when fyrst made baylefe in 1543, so that he lyved 102 yeares: beinge a wise man, havinge his memory and speeche to the last howre; God be praysed! Who lyeth buried in the Lady chappell, as may apeere over head in sight the pictures or proportion of Luter, signifieng his auncestors names: who made the ruffe of the same, being therunder buried. He was a gentil of smale lands, yet by his wisdom, countenance, and wise government, bare it owt with sutche credit, that twise his betters did not bere the like port of humanytie."

[1] See i. 312.

[2] Bishop Ottley to Browne Willis, dated Cound, Apr. 1, 1720.

[3] MS. Chronicle, sub ann.

[4] " I hear, since I came from Brecon, they have lately taken the monument away to make room to come up to the altar, to which they have made an ascent by steps, as there was before the wars." Bishop Ottley, *ut supra*.

Dugdale describes the following monuments as remaining here in his time.

"Under the N. wall is a faire free stone raised and inclosed in a wainscot case with lock and key, having thereon the figure of a man in a gown, and a woman, painted in oyle colours, holding an infant between them in swaddling clothes, and under their feete the following inscription:

HERE lyeth the body of JANE HARRIES
late wife unto Hugh Harries Burgies and
Drap. of Salop. daughter unto John Owen
Vaughan of Lloydarthin in the County of Montgomery Esq^r. who depted
out of this lyfe y^e 26 day of May
1694. in childbirth of her only son Benony Harries, in full assurance of a joyfull resurrection.

Over the man's head, O. 3 hedgehogs, 2 and 1, S.

Over the wife's head, 1 and 4, G. a goat A. embracing an infant, proper, swaddled; 2 and 3, O. a lion passant gardant S. within a border engrailed G.

In St. Marie's isle under the S. window is erected a fair monument, having thereon the portraitures of a man in a gowne and a woman in a French hood: with three sons, in an arch of the wall kneeling by the man's side; but without any inscription, only on the coate and crest, cut in alabaster, and set in the wall over them.

Quarterly, 1. A. a lion rampant and canton S. *Owen*. 2. A. a cross fleury between 4 martlets S. *Edwin king of Tegengl*. 3. G. 6 fleurs de lys, 3, 2, and 1. O. *Ireland*[1]. 4. G. 10 billets O. 4, 3, 2, and 1. *Salter*.

Empaling, 1 and 4, A. 3 bars nebulée G. over all on a bend S. 3 boars' heads couped of the field, a crescent for difference, *Purcell;* 2 and 3, A. 3 bendlets B. on a canton S. a dog of the field[2]. Crest. A spread eagle's head erased at the neck, party per fesse O. and G.

Over the foote of the said monument hangs a surcoat and a penon of his armes (viz. the 1st 4 coates in quarter) together with a healmet and crest."

The arms sufficiently explain this monument to have been set up for Edward Owen, gent. of Shrewsbury, and Joan his wife, daughter of Richard Purcell, gent. Mr. Owen was the representative of the second branch of a most ancient Welsh family, his grandfather Howel ap Owen of Machynlleth being the younger brother of David Lloyd, esq. ancestor of the Owens of Llunllo, and both of them sons of Owen ap Griffith, fourteenth in descent from Edwin king of Tegengl, one of the fifteen tribes of North Wales. Mr. Owen realized a very large fortune by the commerce of

[1] These two last quarterings were assumed without right: for though Mr. Owen's mother was an Ireland, yet her father left male issue.

[2] In this, and other instances, we have corrected Dugdale's Notes, by more accurate ones in the collections of Mr. W. Mytton, but it would be tedious to state the variations. From the drawing in these last-named collections, this monument appears to have been indeed a "fair" altar-tomb, the demolition of which is to be regretted. Mr. Mytton describes it as being in the "Onslow, or south chancell."

Shrewsbury, and transmitted it to his posterity the Owens of Woodhouse. He resided at the venerable mansion called the Bell-stone, erected by himself in this town, and was one of the executors of judge Owen, his father's cousin-german.

"In the said south wall eastward of the former monument is a head of a woman to the breast set in a ring of alabaster, under which is a naked child lying upon a cushion, with this inscription:

NEARE to this place in full assurance of a glorious resurrection lyeth the body of MARTHA one of the daughters of Thomas Owen of this Towne Esq. sometimes the wiffe of Edward Leighton of Wattlesborough Esq. and lately the deare and vertuous consort of Edward second sonne to Sir William Owen of Condover K^t^ She had yssue by her former husband Thomas Priscilla and Martha; by the latter one sunne. By heavens device her fate shee changed, this lyfe for Eternitie the 29 day of Sept. 1641. In virtutis potius quam nominis memoriam.

At the top of the monument this coate, the black lion and canton of Owen, with the eagle's necks."

This monument was removed to Condover upon the fall of this church.

"Upon a free-stone raised on six pillars in the middle of St. Marie's isle:

HEARE are interred
the bodies of the worshipfull GEORGE IRELAND
of Albrington Esq^r^
who died the 27^th^ of Febr^y^. an^o^. dñi 1613 and MARY IRELAND his pious consort who dyed the 9^th^ of Sept^r^. an^o^. dñi 163..[1] Joshua Ireland gent. late deceased one of the sons of the said George and Mary hath left by his last will these stones to be erected in memoriall of their interment which is accordingly . . . by his executrix 1658.

Dugdale also notices the following grave-stones:

On a plate set in an alabaster grave-stone westward of Edward Vaughan's:

Heere lyeth the Body of Richard Mitton Esq. who first married Anne the daughter of Sr Edward Grey Knight and afterwards married Elianora the daughter of George Harcbroone Esq. Learned in the Lawes and lived 99 yeares and dyed 26 die Novembr. Anno 1591.

At the four corners are these arms:

First coat, Quarterly of eight.

Party per pale A. and G. an eagle displayed within a border engrailed Or. *Mytton.*

S. 3 towers, 2 and 1. A. *Tour.*

[1] Mrs. Mary Ireland, widow in St. Julian's parish, buried 15 Dec. 1631. St. Chad's register.

B. 3 preedes A. in pale. *Pride.*

B. a chevron erm. between 3 fleurs de lys A. *Burgh.*

O. a lion rampant G. within a border engrailed S. *Mowddwy.*

Or. a raven proper. *Corbet.*

G. a bend between 6 pears erect O. stalked and leaved. *Clopton.*

Quarterly per fesse indented G. and O. in the first quarter a lion passant gardant A. *Beysin.*

Second coat. The paternal coat of Mytton as above.

Third coat. The eight quarterings as above, empaling A. 3 bars B. *Grey.*

The fourth coat was torne away.

Engraved on a brass plate north of chamberlain Owen's:

HERE lyeth the body of RICH. OWEN gent. the
sonne of Mr. Edw. Owen and James [*Joane*] his wife daughter of Richard Pursill Esq. which Rich.
Owen deceassed y^e^ 2^d^ day of May Ann°
dñ 1592. being of the age of twenty yeares.

On a plate of brass set in a grave-stone, with the figure of a man in a gowne and a woman in a hatt, lying westward of the said monument of Mrs. Martha Edwards:

HERE lyeth RICHARD OWEN one of the counsell and Chamberlayne of this Towne when he lived: which married Sara the daughter of Thoñ Ireland Esq. who had yssue 2 sons and 3 daughters: he was sone of Richard Owen and brother to John Owen both of the Counsell of this towne they lived [f. *while they lived*] and are buried in this chappell. Christus mihi vita.
Obiit 25 die Oct. an°. dñi 1594.
Chariss. fratri hoc posuit Thom. Owen unus Justiciariorū dñe Regine de Banco.

Over their heads are these arms quartered:

1st, the sable lion and canton of *Owen.* 2. the cross and martlets of *Edwin* with the Argent boar's head on the Azure chief. 3. the six fleurs de lys of *Ireland.* 4. on a bend 3 oat-sheaves O. *Ottley.*

On another brass-plate sett in a grave-stone in the middle of the chancell:

ROBERTVS IRLAND fil et hēs Edwardi Irland
generos et Janæ uxoris ejus filiæ Ricardi Mitton
arm. ut laudabiliter vixit ita suaviter obdormivit in dño. die et hora quibus vitalem hanc
auram attraxit, iisdem fere e vita emigravit ad
Christum anno etatis 33. Jun. 25. an. dñi 1597.

On a brass plate fixed in a grave-stone neare unto the aforesaid monument[1], having thereon engraved a man and woman kneeling at a deske: behinde the man is the figure of 4 sons, and behind the woman 2 daughters:

[1] By the aforesaid monument, Dugdale means that described above at p. 169 of this vol.

HERE in assurance of a joyful resurrection lyeth the bodyes
of ANNE EDWARDES late wife of Thomas Edwardes of
Shrewsbury Esq. and daughter of Humfry Baskervyle
alderman and sometimes one of the sherifes of London, which
Thomas and Anne Edwardes had issue 4 sons and 2 daughters. She deceased the 12 of
Nov^r. 1607 in the feare of God and peace of conscience endinge a holy lyfe with a
happy death.

In this isle also lyeth the body of HUGH EDWARDES gent. and
ALICE his wife father and mother to the said Thomas Edwardes,
and JONATHAN one of the sons of the saide Thomas and Anne.

"Neere the pulpit in the middle isle is this inscription engraved on a plate of brass fixed in a grave-stone:

HERE lyeth the body
of ROGER MARSHALL
gent. late marchant
of the Staple of England Bailiff and Al-
derman of this town of Salop. who
tooke to wife Katherine one of the daugh-
ters of Edward Mitton of Weston under
Kirwed Esq. and had yssue two sonnes Richard
and Thomas and three daughters Judith Mary and Eli-
zabeth and deceassed the 4th day of August
1612.

Two shields: on that to the left of the spectator, a bend engrailed; on that to the right, the former coat impaling 1 and 4, a spread eagle (*Mitton*), 2 and 3, a cross fleurée and a canton charged with a wolf's head, *Pesale*. [Kirwed is a mistake for Lizard.]

On a grave-stone neere adjoyning Richard Owen's:

HERE lyeth y^e^ body of THOM. OWEN Citizen and Mar-
chant Taylor of London who departed this lyfe y^e^ three and
twentith day of Sept. in the yeare of our Lorde God
1618, being threescore and fiften yeares of age.

Circumscribed on a marble grave-stone on the right hand of the high altar:

HERE lyeth the body of THOMAS
HIGGONS doctor in divinitie and chaplain to the late King
James of famous memorie
who deceassed the 19 day of March 1635."

Dr. Higgons was of an old Shrewsbury family, originally from Church Stretton, whose pedigree in the Visitation ascends seven degrees. He appears to have been originally bred a physician, but afterwards turned to theology, was licensed as a preacher, became rector of Westbury sinistra parte about 1600, and proceeded D.D. from Baliol college 25th June, 1608. By his first wife, Jane, daughter of Richard Mytton of Shrewsbury, he had no issue: but by his second, Elizabeth, daughter of Richard Barker, he was father of sir Thomas Higgons, of Grewell, Hants, knight, ambassador

to Venice, well known for the zeal with which he defended the character of the last countess of Essex, whom he married after the death of her first husband, the noted parliament general.

" On a grave-stone at the west end of the church, neere the dore.

Mr. PAUL ISAIAH a
learned Jew con-
verted to the
Faith: buried Mar. 21, 1656.
[a Hebrew word illegible.]

On a brass plate set in a grave-stone, northward of Robert Ireland's:

SITVS est EDW. VAUGHANUS de 6 filiis natu minimus Edwardi Vaughan
de Francoed in agro Cestriæ regionis Dimetarum armigeri & Annæ
uxoris ejus filiæ Thomæ Jones equit. aur. de Abemarles in agro
Maridunensi. Natus die 10. mens. Augti. anº. dñi 1626. et de-
natus 28 die Mart. anº. dñi 1660 atq; ætatis suæ 34. resurrectionem expectans felicem.
Vir
suñe humanitatis, amicitiæ imparilis, vitæ
integerrim', justiciæ tenacissimus, pervi-
cax morum assertor, doctrinæ fautor
& pietatis cultor nemini
secundus.

Engraved on a plate of brass set in a grave-stone, northward of Dr. Higgins:

Heere lyeth the body of Rowland Langley
gent. and Alderⁿ of this Town of
Salop and twice Bailiff of the said Towne who
dep'ted pˢ life the

Over this inscription are these armes quartered, 1 and 4, A. a cockatrice G. 2 and 3, A. a mermaid.

Cut also upon the same stone:

HERE lyeth interred
the body of TH. LLANGLEY
gent. youngst son
to the abovenamed
Rowland Langley who
depart. this lyfe the
6 day of Aprill anº. 1663 anno etat. sue 70.

Thus far Dugdale.

Mr. Phillips describes an old stone tomb, with the figure of a skeleton painted on the side, and over the skeleton this inscription, in gold letters:

Fflesshe and blode as Yow are so was I,
dust and Asses as I am soe shall Yov be.

This was under the monument of Thomas Lyster, esq.

The following are from Mr. W. Mytton.

MURAL.

On the north side of the bishop's chancel.

On a wreath, a pheasant G. and two hands pointing upwards, with the initials H. B.

At + this + signe lived I
+ God + bles + the
Knight + and + his
posterity +
Heare lieth
The + body + of
A + true + penitent
And + belevinge
Soule
This + every man
is + borne + to dye and
Leaves this world
+ And so do I
+ Price + Vintner.[1]

Arms. G. a lion rampant regardant O. in the sinister chief point 3 amulets (or roses) A. 2 & 1.

"Jann wife of Mr. John Price, vinner," probably the person here recorded, was buried Oct. 7, 1617. His own burial, if it exists in the register, escaped us.

From the crest we may infer that the Pheasant, which he kept, was the property of sir Henry Bromley of Shrawardine castle knight.

A Latin inscription to Richard Taylor, sometime mayor of the town, who died Dec. 26, 1676, aged sixty-three. He married Jocosa Sparke, by whom he had Apollonia, wife of John Hollins, M.D. The said Apollonia died Oct. 31, 1673, aged 31, leaving issue Richard, Mary, and Catherine.

Arms. O. 3 Cornish choughs proper, 2 and 1.

Crest. A dove A. rising, in her beak an olive-branch proper.

Motto (to the crest.) Non me deserens, sed respectans.

A Latin inscription to Anne, wife of John Hill, of Shrewsbury, gent., youngest daughter of Thomas Bawdewin, esq. of the ancient stock of the Bawdewins of Diddlebury, and Dorothy his wife, of the family of the Macworths of Betton. There is a long character of her. "Prima vice, gravi & diutino puerperii labore fracta, puerulam enixa sed extinctam." She died 8th Oct. 1684, aged twenty-nine.

Erm. on a fesse S. a castle towered and embattled A. *Hill*, impaling A. a saltire S. *Bawdewin*. Crest. A castle, as the coat.

[This was repaired at the expence of Mrs. Anne Probert, Oct. 25, 1791.]

[1] John Pryce, of the Pheasant, vintner, gave to the use of the church one large flaggon pot of pewter, and a fair spout pot; with a dornix carpet, and a diaper table-cloth for the communion. Benefaction Table. *Dornix* was a coarse kind of stuff made at Doornick, i. e. Tournay, in the Low Countries. "One whole reparell for a priest of Dorneye," is among the furniture of Brasenose College chapel, in Churton's Lives, p. 527. The learned editor of sir George Radcliffe's Letters, p. 133, not aware of the origin of the term, has imagined a manufactory at Dornock in Scotland, for which, we believe, there is no foundation.

D. O. M. S.
Et
Æternæ Memoriæ
Fœminæ incomparabilis
Rarissimi Exempli
Dulcissimæ Desid-
eratissimæ
νυν εν αγιοις.

Prope altare Domini deponitur quicquid è terrâ
fuit Saræ filiæ natu quartæ D. Vincentii Corbet
de Morton-Corbet in comitatu Salop militis
et baronetti, et Saræ uxoris ejus filiæ et cohæredis
D. Roberti Munson ex agro Lincoln. militis, Conjugis
præcharissimæ Phineæ Fowke M. D. ex antiqua
stirpe in agro Stafford. oriundi.

Quæ quidem optima & sanctissima fœmina dignissima, quæ non modo immortali memoria & animis suorum post fata vigeat, sed & posteris consignetur; etiam supra fidem marmoris (haud tamen mendacis) suspicienda—Pietate in Deum æquabili non fucata; Charitate in proximum genuina, non personata; verecundo ore; exporrecta fronte, liberali & urbana indole, puris manibus; largo & aperto pectore; facillimis & suavissimis moribus undique composita: ad omnem vitæ consuetudinem (inter familiares) expedita, comis, blanda: Iram nesciebat & jurgia: nullus Humili fastus: nullus Frugi luxus: nullus Modestæ ambitus: nihil cupiebat nisi omnes omnimodè officiosè demereri, ut ad captandam usque quaque hominum benevolentiam (cujuscunque ordinis) non factam, sed natam, judicaveris. In fide autem, & affectu conjugali tantum valuit undique peramabilis, unicè peramata; ut quas ardentissimi amoris flammas Suo primùm inspiraverat, nec modum habere, nec terminum habituræ sunt. Cui non minus vivens Cordi fuit, quam moriens Cordolio. Cum qua nihil unquam doluit nisi in morte; nec quidem verè gaudebit, donec mortali hac vita functus, & una cum illa Immortalitate inductus. Quod summum votorum est.

Ναι Κυριε Ιησου ερχου ταχεως.

Obiit in puerperio primipara, summis cruciatibus consummatâ patientiâ filiolum enixa, vixdum sacro lavacro tinctum (nomineque Thomæ insignitum) simul et extinctum; qui maternæ necis innocens author terram reddit quam acceperat, et cum cineribus maternis suos miscet, ut fiat infelix pater acerba sorte, reduplicato ictu simul orbus & viduus.

Sit nomen Domini benedictum.
Amplexu mutuo quiescant in pace. Ille brevi, B. cum Deo.
Interea
potiori animæ suæ dimidio (et præcellentiori) conjugi meritissimæ
mœrens & memor conjugii luctuosissimus maritus, exiguum immensi
amoris monumentum L. M. P. & suos amores Deo consecrat
Penultimus Suorum.
Uti vixerat pie & placide animam sic reddidit Patri Spirituum
Decembris 3^to Æræ Christianæ 1686. annos nata 32. Menses 6.
Beatam a Christo Jesu resurrectionem Carnis expectans
In Die Domini.
Lecta pudica pia, & genus inclyta, et inclyta forma,
Et decus atque dolor conjugis.
XPHΣTH XAIPE.

This monument was in St. Chad's church: on the fall of which it was removed to Morton-Corbet.

Dr. Fowke, who erected this monument of his affection and grief, practised as a physician in Shrewsbury, but was the representative of an ancient

Staffordshire family long resident at Brewood. He was a man of letters, and assisted Dryden in his translation of Plutarch's Lives: that of Phocion being from his pen.

DEPOSITUM
ANDREÆ GRIFFITHS, M. D.

Ex prosapia honesta oriundi, patre ROGERO hujus civitatis aldermanno & Ex prætore. Qui primogenitum suum ANDREAM liberaliter educavit, animum tenellum bonis literis excoluit, bonis moribus imbuit, & suo exemplo ad virtutem formavit. Ad studiorum profectum OXONIUM missus, progressus fecit spe indolis concepta haudquaquam minores. Reliquarum artium circulo peracto, MAGISTER factus, ad Medicinæ studium serió animum applicuit, fœlici genio, summa industria, atq; optato successu. Postquam oras transmarinas viserat, (studiorum causa,) redux, suo merito, atq; omnium suffragiis Laurea Apollinea, & DOCTORATUS insignibus ab ACADEMIA CANTABRIGIENSI donatus est. Hanc Spartam nactam ornavit summa eruditione, diligentia, fide, fœlicitate. Nihil deerat præter domicilium tanto animo par. At heu! Corpusculum natura invalidum, studiis confectum, laboribus atque tabe demum lenta penitus resolutum, tanto Hospiti effugium in PATRIAM concessit:— immature quidem, si annos spectes; si mores, bene maturus Cœlo, quo semper sancte & sollicite aspirabat. Euge, pia, placida, serena anima! Fœlix gaude sorte tua; & beatorum consortio! Nos te, (cum Supremo Modiperatori visum fuerit) brevi sequeremur. Interim æternum vale. Obiit die mens. Maii A. D. 1688. ÆTATIS SUÆ 34.

H. S. E.
JOHANNES ELLIS, S. T. P.
Ex antiquo stemmate Elliseorum Ystymllyn in com. Carnarvon oriundus

Ecclesiæ { Cathedralis { Menevensis Præcentor / Asaphensis Cancellarius } / Parochialis { S^ti Dyfnani in insula Mona / Llanvawr juxta Bala } Rector. }

Uxorem duxit Catharinam Williams de Bedlew in Insula prædicta
Ex qua quatuor suscepit liberos

Filios { Thomam / Johannem } { Margaretam / Catharinam } Filias

Obiit vir pius & prudens Idibus Octobris. A. D. MDCXCIII. Ætatis LV.

Arms. 1. S. a chevron between 3 fleurs de lys A. a crescent for difference.
2. O. a lion rampant regardant S.
3. S. a buck standing A.
4. A. a cross formèe flory engrailed G. between 4 Cornish choughs proper. [N. B. these two coats were omitted when the shield was newly painted].
On an escocheon of pretence:
1 and 4. G. a chevron erm. between 3 Saxons' heads couped at the neck, proper.
2 and 3. G. a chevron between 3 bucks' heads cabossed A.

The crest was gone in Mr. Mytton's time. This monument is now set up in St. Mary's church.

There was also a mural monument to Richard Lyster, esq. of Rowton, son of sir Thomas Lyster, knight, by Elizabeth, daughter of John Ady, esq. of the county of Kent, who died Jan. 31, 1697. Thomas Lyster, late of Shrewsbury, esq. son of the above named sir Thomas Lyster by his second wife, Mary, daughter of sir John Hanmer, of Hanmer, in the county of Flint, bart. He died Nov. 30, 1719. And Thomas Lyster, esq. eldest son of the above named Richard Lyster, by Elizabeth, daughter of Thomas Eyton, of Eyton on the Wildmores, knt. He died the 3d of March, 1701.

This monument was removed to Alberbury church on the fall of St. Chad's.

Mr. Mytton has also recorded the following grave-stones[1]:

On a flat stone near the south door of the cross aisle: a man in a long gown, and a woman in a pointed head-dress, in the act of prayer. "Supposed to be one Ierland."

Francis Bartley, esq. jun. 1708. F. B. esq. sen. 1710: also his grand-d. Mrs. Sarah Boats, 1715.

James Betton, gent. son of Rob. B., esq. sometime mayor, 1663; 29.

John Brickdale, alderman, 1689; 45: leaving a fair issue of eight children.

John Bryan, M. A. 1699.[2]

Victoria Lady Corbett, w. of Sir Rich. C. of Longnor, bart. d. and coh. of Sir Will. Uvedale of Wickham, in co. Southampton, knt. 18 Nov. 1679; 40. *Two* ravens in pale within a bord. engrailed bezantée, and the arms of Ulster on a canton: impaling a cross moline.

Walthall Corfield, gent. only son of Rich. C. of Chatwall in this co., esq. by his 2d w. Mary, one of the d. and coh. of Arthur Walthall of Edge, in this co., esq. 1727; 21.—Arms. 1 and 4, 3 hearts 2 and 1. 2 and 3, party per pale a saltire engrailed.

Rebecca, w. of Edward Donne of Place y Court, gent. 1690.—Her father, Edward Barrett of Salop, esq. 1699.—The said E. D. 1721; 59.

Robert Foster, hujus oppidi senator, 1687; 63.—His wife[3], 2 Jan. 1717,18.—Arms. 1 and 4, 3 bugle horns strung 2 and 1. 2 and 3, 3 pheons, their points downward, 2 and 1.

Thomas Forster, third son of Rob. F. gent., and Margaret his w., 1687; 21.—Catharine, their fourth d., 1689; 21.

Richard Gittins, M. A. son of Tho. G., goldsmith, 1726; 28.

Mrs. Martha Harwood, relict of Mr. John H., sometimes major of this corporation, 1702; 74[4].—Arms on a lozenge, a chevron between 3 bucks' heads cabossed: impaling on a fesse 3 crosses patée between as many hinds' heads erased at the neck. *Muckleston.*

Roger Hayward, D. D. 1680.[5]

[1] In a few instances, for the sake of juxtaposition, we have added inscriptions since his time.

[2]
Parce Cineribus
D. Johannis Bryan A. M.
olim pastoris hujus ecclesiæ
cum aliis ejecti
Aug. 24, 1662.
Qui varia passus fortiter tulit
Inculpate vixit: Deoq; inservivit
Usque ad senectutem non otiose peractam
licet infirmitatibus gravatam.
Paucis diebus morte abreptus,
in Christo exultans,
Placide transmigravit ad vitam meliorem
Aug. 31, 1699.
Filius ejus Unicus superstes
in memoriam
Dignissimi Parentis
P. M.
זכר צדיק לברכה

[i. e. The memory of the just is blessed. Prov. x. 7.]

There was probably some memorial of Mr. Bryan's wife, for Dugdale has preserved a note of her arms: viz. B. 2 mullets pierced A. in chief, a cinquefoil erm. in base.

[3] Mr. Mytton says, "her name was Margaret, and she was daughter of George Griffith, bishop of St. Asaph, and adds, that he saw a picture of bishop Griffith in the hands of Mr. Francis Baldwin of Salop; having the arms of the see, the crosier and key, impaled with G. a chevron erm. between 3 men's heads."

[4] Under this has been added on the same stone, since Mr. Mytton's survey, John Congreve, esq. her grandson, 1733.

[5]
In sacro hoc adyto conditur
quicquid caducum est
Rogeri Hayward S. T. Professoris
Die Novemb. 14, 1680. Anno ætat. 43. in cœlum recepti: Viri sanè quo sanctiorem ac prudentiorem è multis millibus vix unum reperias; eloquentiorem nullum. Qui magna Dei mysteria quæ credidit, sensit, vixit, doctè nuper illîc è suggesto locutus est, ore facundo, sancto, gravi; ore divinitùs afflato; ex quo decora quadam ac erudita facilitate fluebant omnia pietatis, authoritatis, imo Numinis ac Majestatis plena. Usque adeò ut non solùm in academiis apud doctos, sed etiam magnates in aula sereniss: Carol. 2di cui erat a sacris, et ubique locorum inter bonos omnes merito inclaruerat.
Humana cuncta fumus, umbra,
Vanitas & scenæ imago,
Et ut verbo absolvam, nihil.

Anne, w. of John Hill of this town, esq. d. and h. of Robert Soutley of Soutley, in co. Denbigh, esq. 1698; 29.—Also the said J. H. esq. 1731; 81.—John H., merchant, their son, 1723,4; 25.—Elizabeth, eld. d. of the said J. and A. H., 1701; 11.—Frances, their 3d d., 1697; 2.—Arms. Erm. *Hill:* impaling erm. a lion rampant.

John Hunt, gent. alderman, 1631; 81.

Mrs. Anna Jackson, eld. d. of D. J. and Rebecca his w., 1708; 39.

Elizabeth Jackson, d. of Thomas J. of London, chymist, and Mary his wife, 1770; 27.—Arms. (on a lozenge) a chevron between 3 eagles' heads erased, impaling a fesse between 3 martlets. Crest. An eagle's head erased, in his mouth a lily slipped.

Eleanor, d. of John Lacon, gent. and Hannah his w., 1702.—Hannah, w. of John Lacon, clerk of the peace of this county. Decem peperit liberos, quorum quinque sunt mortui, quinque adhuc supersunt, 1706; 33.—The said J. L., gent. 1717; 55.—Arms. Party per pale and fesse indented erm. and impaling a fesse between 3 doves rising, *Dovey*.—Mr. Richard Lacon, son of John L. late of Westcoppice, esq. 1725; 20.

William Leighton, gent.[1], ; 75.—Mary, his first wife, d. of Daniel Nicholl of London, merchant.—Dorothy, his second w., d. of Sir Rowland Berkeley of Cotheridge, in co. Worcester, knt.—Arms. *Leighton*, a crescent for difference, impaling, on the dexter side, on a fesse 3 birds between as many lions' heads erased, *Nicholl*, on the sinister, *Berkeley*.

Richard Lewellin, thrice chife magistrate of this towne, 1653; 78.—Thomas, his son.—Mary, w. of R. L., 1652; 82.—Geo. Llewellin, alderman, 1682.—His son, Mr. Rich. L., 1729; 70.—Mr. Rich. L., 1771; 82.—Mary, his w., 1769; 66.—Geo. L., 1790; 46.

Dame Victoria, w. of Sir Charles Lloyd of Garth, co. Montgom., bart. and d. of Sir Richard Corbett of Longnor, bart. 1705.—Arms. Three nags' heads erased at the neck 2 and 1, and the arms of Ulster, impaling two ravens in pale within a border engrailed bezantée.—....., d. Sir C. L. of G. and Dame Eliz. his w., d. of Bowater of Whi... co. Warw. 1673.

Thomas Mackworth, of Betton Strange, esq. 1696; 70.—Sarah, his w., 1698; 60.—Arms. party per pale indented ... and erm. a chevron frettée impaling a cinquefoil, *Mytton*.—Sarah, d. of Will. Tayleur of Rodington and Dorothy his w., 1748.

Thomas Mountgomerie, gent. alderman of this town of Salop, who deceased the second day of February, A. D. 1564, and Beatriche, his w., who dec. the third day of April, A. D. 1577.—Elizabeth Mountgomerie, late w. of Richard M. of the towne aforsaid, gent. and d. of Edward Phillippes of Bicton, who dec. the 17th day of Oct. 1589.

John Muckleston, of Bickton, esq. 1722; 32.—Arms. *Muckleston*, as above: on an escocheon of pretence, on a bend cotised 3 martlets, *Tong*.

Sarah, late w. of Edward Owen, esq. of Pulley, 1693; 29: leaving one son and three d.—Also Mary, her eld. d., 1695; 7.—Arms. The sable lion and canton impaling B. a chevron erm. between 3 hanks of cotton A. *Cotton*. Crest. The spread eagle's head.

James Owen, 1706.[2]

Mrs. Elizabeth, late w. of alderman Robert Philips, 1725.—Arms. A chevron between 3

[1] Mr. Leighton was a younger brother of the first baronet, and died 28 Jan. 1727. His wife, Mary, in June 1698; Dorothy, in Nov. 1719.

[2] Jacobus Owen, V. D. M. ortu Maridynensis, Oswestriæ primum, dein Salopiæ Christi Crucifixi Concionator fidelis et assiduus, Veritatis Orthodoxæ Propugnator strenuus, Posteris consulens, Juventutis studiosæ Pater tenerrimus. Obiit Apr. 8° 1706°. Ætat. 52°.

Mr. Owen was an eminent dissenting minister, and for a short time master of an academy in this town for youths of that persuasion. He was born 1 Nov. 1654, at the Bryn near Carmarthen, (the birth-place also of the voluminous James Howell) and, in November 1676, had "a call to Swiney in this county, where he lived in the quality of chaplain to Madam Baker, and ministred to a congregation at Oswestree." It was during his residence there that the publick disputation on the subject of episcopacy was holden in the town-hall, between bishop Lloyd and Mr. Dodwell, against him and Mr. Philip Henry, which terminated, as is usual, without effect. In 1700 he removed to Shrewsbury, and officiated at a monthly lecture at Horton, but soon fell a victim to the stone. His Life, written by Mr. Matthew Henry, and printed in 1709. London, 12mo. pp. 166, is dedicated, by his son Charles Owen, to Thomas Hunt, esq. of Boreatton, to whom, and to his "eminently religious father, truly honourable and religious mother, and virtuous and ingenious lady," Mr. Owen was "endeared by an acquaintance of near thirty years." His burial is entered in the register: "James Owen, gent. and minister, Apr. 11."

falcons close and belled, impaling three catharine wheels 2 and 1, within a border engrailed. *Scott*.

Eleanor, w. of Edward Powell, gent. and d. of Samuel Davies, LL.D., by his first w. Margaret, one of the d. of John Price of Rwlas, in co. Merioneth, esq. 1718.—Arms. Three boars' heads couped, 2 and 1. a crescent for difference, impaling party per fesse a lion rampant.

Thomas Pryse, of Llanfread in co. Cardigan, esq. 1684; 87.—Arms. A cross counterchanged between a lion rampant regardant in dexter chief, a lion rampant in sinister chief, a gryphon segreant in dexter base, and the same in sinister base, impaling 1. Three fleurs de lys, 2 and 1. 2. A lion rampant between 4 helmets. 3. Erm. a saltire, thereon a crescent. 4. A lion passant between 3 fleurs de lys. Crest. A lion rampant regardant.

Sir John Price, knt. and bart., of Newtowne-hall in Mountgomeryshire, 23 Aug. 1699.—Arms, quarterly of eight. 1. first and fourth, a lion rampant regardant; second and third, 3 boars' heads erased, 2 and 1. 2. Erm. a lion rampant. 3. Three lances erect in fesse. 4. Three roses, 2 and 1. 5. A wolf's head erased, in his mouth a human hand. 6. A chevron between 3 spears' heads, their points upwards. 7. Three greyhounds current in pale. 8. Quarterly, 4 lions passant: over all, the arms of *Ulster*, impaling three cups covered, 2 and 1. Crest. A lion rampant.

Seth Rowley of London, marchant, seventh sonne of Will. R., alderman of this town.

Richard Salter, esq. sometime major and just. of the peace and quorum of this corporation, 1706.—Also Edward, his son, 1710; 39.—Also Richard, another son, 1712.—Arms. Ten billets, 4, 3, 2, and 1, impaling a lion rampant and canton.

Humphrey Sandford, esq. 2d son of Rich. S. of the isle of Uprossall, esq. and Anne his w., 1712.—Also Anne, wid. of the said R. S., 1686.—Also Dorothy, w. of Joshua Johnson, and niece of the said H. S. 1713.—Mary, w. of Foliott S., 1760; 35.—Arms.

Richard Scott, gent. 1628.—Also his grandson Richard S., gent., 1662; 43.—Mrs. Elizabeth S. of Betton, 1712; 70.—Also her husb., Jonathan S. of Betton, 1716; 69.

Rebekah, late w. of Mr. John Scott, d. to George Elfred of Hoo in Sussex, esq. 1706; 31.—Jonathan, their son, 1705.—Susanna, their d., 1706.—Mrs. Dorothy, second w. to Mr. John S., 1712; their son Reginald, 1712,13.—Mrs. Dorothy S., 1728; 36.—Mr. John S., 1735.—Arms. Three catharine wheels within a border engrailed, impaling erm. on a saltire between 4 gryphons' heads erased, a leopard's face. Two crests. The dexter a demi gryphon segreant: the sinister a lamb couchant.

Lady Jane Vaughan, wid. of sir John Vaughan, knt., once chief justice of his majesty's court of common pleas, 1680; 67.—Arms on a lozenge, a chevron between 3 fleurs de lys, impaling a cross formée fleurée.

Ann, d. of Charles Ward, of Bradwall in the parish of Sandbach in co. Chester, esq. 1719; 14.—Alice, w. of the said C. W., 1720; 48.—Arms. A cross patée impaling on a fesse between 3 leopards' faces as many cinquefoils.

Richard Waringe, gent. 1683.—Elizabeth, his w., 1681.—Adam W., esq. their eld. son, 1700; 50.—Mrs. Dorothy, his w., 1707.—Richard W., esq. their son, 1719.

John Webb, alderman of Salop, 1620; 89. He had 3 sons and 2 daughters by Elinor, the d. of James Chiltwood, esq.—Also Rowland Jenks, gent. 1622; 66. By the eld. d. of J. W. he had 3 sons and 5 d.—Martha, his third d., 1625; 31.

Eliner, w. of Richard Wicksteed of this town, gent. 1680.—Thomas, their son, 1681.[1]

Thomas Wingfield, gent., twice bailiff and once mayor of Shrewsbury, 1642.—Elizabeth, his w., 1633.—Samuel W., esq. their eld. son, 1672.—Arms. *Wingfield* impaling *Prynce*[2].

Thomas, son of John and Howard Wingfield, and grandson of Tho. W. of Salop, gent. and also of Sir Hugh Wrottesley of Wrottesley, knt., 1666; 16.

[1] "Fuit hic integerrimo Jobo cum moribus tum morbo haud parum similis; cujus anima intemerata tametsi mitis & malorum patiens, ab ipso tamen corpore fœdis variolarum ulcusculis undique infecto quamvis in ipso juventutis flore inanis domicilii pertæsa merito se abduxit, et in cœlum corripuit."

[2] Vir pius, uxor amans, & verè filius, una
Hic requiem poscunt, dum simul astra petunt.

The alabaster stone on which this epitaph was cut, was most wantonly destroyed, as were many others

The following mural monuments have been added since Mr. Mytton's time:

Thomas Fownes, esq. 11 Jan. 1780; 66.—Elizabeth, his w., d. of Charles Rigby, of Lancaster, esq. and rel. of Walter Yonge, of Charnes in co. Stafford, esq. 16 Aug. 1784; 86.

Thomas Fownes, esq. son of the above, 1 May, 1794; 46.

Richard Hollings, esq. "a man as well known for those virtues which adorn a private life, as for the rank he attained in his profession as a lawyer, though by that he gained honors few arrive at so early[1]," 1741; 36. He married Margaret, eld. d. of Sir John Willes, knt., lord chief justice of the common pleas, by whom he had 3 sons, of whom only John, the eldest, survives.—Arms. 1 and 4. O. a chevron S. in chief 3 croslets fitchée G. 2 and 3. O. a lion rampant G. Impaling, A. a chevron S. between 3 mullets A.

Martha, w. of Richard Morgan, 10 May, 1730.—Richard M., 1745; 60.—Their three children, John, Thomas, and John.—Anne, d. of Rich. M., 26 Sept. 1770; 4.—Richard, son of the above R. M., 28 Dec. 1782; 62.—Margaret, w. of the above R. M., 20 Nov. 1788; 52.—Richard, son of the above R. and Margaret, 22 Sept. 1797; 25.

Rev. Job Orton, V. D. M., ob. 16 July, 1783; 66.[2]

Mr. James Pilling, 31 Aug. 1781; 49.—Margaret, his w., 14 Oct. 1781; 44.

The rev. Francis Probert, many years a worthy minister of this parish, Mar. 1778; 60. "This good man was the Integer vitæ scelerisq; purus of his own Horace." Eight lines. Erected by his (wife's) nephew Rowley Thomas.

Other grave-stones unnoticed by Mr. Mytton, or put down since his time:

Roger Atcherley, of Frankwell, tanner, 1755; 66.—Arms. On a fesse, between 3 gryphons' heads erased, as many crosses.

James Bowen, son of the late James B., painter and undertaker, 1788; 35.—Elizabeth, his mother, 1792; 70.

Henry Blakeway, gent. 1765; 70.—Mary B., his sister, 1777; 80.—Abigail Jesson, wid., sister to the above, 1791; 87.

Mr. Edward Blakeway, 1784; 28.

John, son of William and Margaret Billingsley, 1735; 4.—Mary B., 1742.—John Cole, esq. of Oxon, 1741; 51.

Rev. Tho. Bennett, M. A., rector of the 2d portion of Westbury, 1733.—Mary, his w., d. of Rich. Bytheway, esq. co. Heref. 1759; 67.—Mary, rel. of Tho. Woodhouse, esq. of Mordiford, co. Heref., and d. of the rev. T. B., 1796; 65.

Mrs. Dorothy Browne, rel. of John B. of Bayhall, co. Kent, esq. 1768; 84.—Mrs. Mary, his sister, rel. of Will. Wood of Muckleston in this co., esq. 1772; 84.—Mr. John Tash Browne, grandson to J. and D. B., and son to Tho. B. of this town, esq. 1777; 18.—Anne, mother of J. T. B., 1780; 46.—The said T. B., esq. 1795; 71.

John Cole, sen. 1751; 94. Being the last of that most ancient of burgesses of Salop since the Norman Conquest.—Sarah, w. of J. C., sen., 1755; 94.—Arms. A chevron G. between 3 scorpions, impaling B. a buck's head cabossed O. a chief S. *Young*.—Mrs. Jane C. of Oxon, their d., 1780.—Mrs. Margaret Billingsley, ...

John Cole, esq. of Oxon, 1741; 51.

Rebecca Clayton, 1792; 73.—Frances C., her d., 1806; 60.

Richard, s. of John Congreve, esq. of Stretton co. Stafford, and Abigail, his w., 1700.—Also Catharine, their d., 1740.—Arms. A chevron between 3 battle-axes.

[1] He was solicitor-general to the prince of Wales at the time of his death. In Gent. Mag. xiv. 220, is an ingenious hexastich to his memory.

[2] Of Mr. Orton we shall have occasion to speak hereafter. He died at Kidderminster, but directed himself to be buried in the grave of Mr. Bryan in this the parish church of his nativity.

Abigail, relict of John Congreve, esq. 1752; 83.—Anne, their d., w. of Robert Clavering, esq. 1757; 47.—John, last surviving child of Will. and Jane Congreve, 1761; 9.

Samuel Cony, 1697.—Ann, his w., 1706.—Mr. Tho. C., goldsmith, 1707.—Anne, his w., 1764; 84.—Samuel, his son, 1704.

William Cooper, chirurgus, 1781; 43.

Dorothy Cornwall, relict of Charles C., esq. of Berrington, co. Hereford, d. of Tho. Hanmer of Fenns, co. Flint, esq. 1740; 60.—Arms, in a lozenge, *Cornwall*, with the field plain, impaling *Hanmer*.

Mr. Tho. Dunn, grocer, 1765.—Mary, his w., 1792.

Elizabeth, d. of Sir Tho. Edwardes, bart., and Dame Cecily, his w., 1683.—Mary, d. of the said Sir T. E., 1724.

Mrs. Rachel Edwards, eld. d. of the late Mr. Rob. E. of Great Ness, 1794; 63.

Mrs. Sarah Fownes, 1765; 88.—Arrabella, d. of the late John Fownes, esq. 179.; 67.

Lewis Gordon, esq. 2d son of Sir Robert G., bart. of Gordonstown in Murray, Scotland, 1775.—Frances, his relict, 1786.

Mary, w. of John Hornyold, esq. of Blackmere-park, co. Worcester, eld. d. of Sir Pierce Mostyn, of Tallacre co. Flint, bart. 1731; 54.—Arms. A bend ragulé, impaling per bend sinister ermine and ermines, a lion rampant; with the arms of *Ulster* on a canton.

Samuel Harrop, brazier, 1779; 61.—Rev. Tho. H., 1781; 69.—White Cooke, son-in-law to S. H., 1785; 57.—Tho. C., esq. 1817; 47.—Sam. Harrop C., esq. 1812; 19.

Martha, w. of the Rev. Benjamin Jenks, rector of Harley, ob. 29 Mar.

Alderman Tho. Lindop, 1759; 69.

Richard Loxdale, gent. 1732; 53.—Mary, w. of the rev. Tho. Eden, and d. of Tho. Loxdale, esq. 1788; 34.—The said T. E., 1792; 42.—Tho. L., esq. an alderman, and many years town-clerk, 1793; 73.—Hannah, his widow, 1805; 76.—Arms. Erm. in chief 3 lions rampant. Crest, a bull's head.

Mrs. Jane Mason, d. of the late Mr. Tho. M., draper, 1772.—James Mason, esq. 1792; 84.

James Mason, of this town, esq. 1801; 61.—Mrs. Abigail M., his d., 1778.—Sarah, his w., d. of Arthur Heywood, esq. of Liverpool, 1802; 60.—Arms. Erm. on a chief G. 3 lions rampant. Crest. A tower.

John Muckleston, esq. of Bicton, 1722; 32.—Benjamin M., gent, 1704; 81.

John Oliver, gent. 1780; 69.—Elizabeth, d. of the Rev. Will. Hopkins and Katherine his w., and grand-d. of the said J. O. and Eleanor his w., 1783; inf.—Anne, d. of J. and E. O., 1794; 52.—Mary, their d., 1739; inf.—John, their son, 1740; 3.—Eleanor, w. of J. O., 1763; 53.

Humphrey Sandford, late of the Isle of Uprossall in this par. esq. 1741; 52.—Rebecca, his w., eld. d. of Job Walker, esq. of Fernyhall and Rebecca his wife, 1732; 42.—Arms. Per chevron erm. and in chief 2 boars' head couped: impaling a cross ragulée between 4 lions' heads erased, ducally crowned. *Walker*. Crest, a boar's head couped.—Foliot S., 1759; 38.—Also Rev. George Holland, M. A. rector of Hanwood and Mindtown, 1810; 56.

John Skrymsher, gent. clerk of the peace, 1737; 76.—Mary, his second w., d. of John Fownes, esq. late of Onslow-hall, 1716; 31.—Also, their children, Walter, 1716; 4.—Elizabeth, Anne, and Martha; all infants.—Arms. A lion rampant, within a border vaire: impaling the coats of three wives. 1. Quarterly erm. and paly of six. *Cotes*. 2. Two eagles displayed in chief and a mullet in base. *Fownes*. 3. A chevron between 3 tygers' heads erased. *Edwardes*. Crest. A demi warrior, armed with sword and target.

Rich. Staunton, pharmacopola, 1707.

Jonathan Scott, of Betton, esq. 1746; 69.—Elizabeth, his d., w. of Richard Scott, esq. 1762; 58.—R. S., esq. son of Benjamin S., of Eltham co. Kent, esq. 1767; 72.—Elizabeth S., only surviving d. of R. and E. S., 1797; 69.

John Tayleur, of Rodington, esq. 1704; 66.—Lætitia, his w., d. of Gerrard Skrymsher, of the co. of Stafford, esq. 1715.—Also Will. T., son and h. of the said J. and L., 1723; 24.—Dorothy, his w., 1753.—Dorothy, d. of the said W. and D., 1770.—Will. T., esq. of this town, 1796; 84.

John Trevor, gent. son of Roger T., esq. of Bodyncol in co. Montgom., 1749; 24.—Elizabeth, his wid., 1779.

John Vaughan, esq. 1781; 47.—His son-in-law, Dennett Milton Woodward, esq. lieut.-col. of the 34th regiment, 1798; . 9.—Thos. V., son of the said J. V., 1803; 31.
Rev. Mr. Arthur Vaughan, 1748.
Edw. Vaughan, esq. alderman, 178 .; 66.
John Weaver, gent. 1760; 90.—Susannah, his w., 1773; 73.
Thomas Wolley, ...; 63.—Mary, his w., 1737.—their son Richard, 1763.—Mrs. Jane Mason, 1779.—Mr. Philip W., 1782; 46.
Weld, son of Richard[1] Whitmore, esq. and Mary his w., 1731; 11 months.—The said R. W., 25 Mar. 1733; 48.—The said M., 3 Jul. 1733; 28.—Arms. Fretty impaling a fesse between 3 fleurs de lys.

As all the dimensions at p. 194, except the first, are internal measurements, it should have been stated, that the length of the old church inside was 160 feet.

Early in the summer of 1788 the north-west pier of the tower exhibited several fissures. These gradually increasing, caused such alarm, that the occupiers of seats in the adjoining gallery ceased to attend divine service. At length, the fears even of the church-wardens were excited, and Mr. Thomas Telford, then a resident in the town, was requested by them to survey the fabrick, and report his sentiments of its real state.

That gentleman, since so eminently distinguished as a civil engineer, reported, that in consequence of graves having been heedlessly made adjoining the foot of the north-western pillar beneath the tower, that main support of the steeple had shrunk, and that the whole north side of the nave was in a most dangerous state, which was greatly augmented by the nearly total decay of the chief timbers of the roof; insomuch that the weight was almost entirely supported by the lateral pressure of the walls, in themselves extremely defective; and that the least additional outward spread might bring down the ponderous roof with scarcely a moment's warning. He recommended, therefore, the immediate taking down of the tower, that the shattered pier might be rebuilt, that the decayed timbers of the roof should be renewed, and the north-west wall of the nave secured. A vestry meeting, however, which was summoned on the occasion, decided that this alarming description was a gross exaggeration, and the suggestion of a stone-mason was fatally listened to, who proposed to cut away the lower parts of the infirm pier, and to underbuild it with free stone, without removing, or even lessening the vast incumbent weight of the tower and bells. This infatuated advice was unanimously approved, the attempt was made, and on the second evening after the workmen had commenced their operations, the sexton, on entering the belfry to ring the knell previous to a funeral, perceived the floor covered with particles of mortar. On his attempting to raise the great bell, the tower shook, a shower of stones descended, and a cloud of dust arose. Trembling and in haste he descended into the church, and carried off the service books, and as much of the fur-

[1] In the register, which is badly kept about this time, the father's name is erroneously entered Thomas.

niture as his alarm would allow him to collect. During the same evening, a gentleman while walking in his garden in the college, observed the cross and vane of the tower to be agitated by a constantly tremulous motion. On the following morning, July 9th, 1788, just as the chimes struck four, the decayed pier gave way, the tower was instantly rent asunder, and the north side of it, with most of the east and west sides, falling on the roofs of the nave and transept, all that part of the venerable fabrick was precipitated with a tremendous crash. The fall was seen by three persons only. A man walking by the Severn side beyond Frankwell suburb, having his eyes accidentally directed to the town, beheld the large mass of the church suddenly vanish from his view, attended by a loud report. Two chimney-sweepers also, who were employed on their occupation in Belmont, witnessed the disaster. They described it as first exciting their notice by the sudden opening of the tower on the playing of the chimes. It stood for a moment, as it were, suspended on the balance; as it sunk, a cloud of dust succeeded, which for a while concealed every surrounding object. The crash was heard by persons as far distant as the Old Heath, yet very few of the neighbouring inhabitants were alarmed by it; and their astonishment and dismay when they arose and beheld the desolation can scarcely be conceived. The morning, dark and rainy, added to the awful effect of the sad spectacle. The roof of the nave with the northern range of pillars and arches lay prostrate. That of the north wing of the transept was beaten in, and a great portion of the walls, together with three sides of the tower, lay in total ruin. The whole area was overspread with masses of stone, lead, and timber, in confused heaps, mingled with the shattered remains of pews, monuments, bells, and fragments of the gilded pipes and case of the noble organ. The whole of the south side of the tower hung in air, with portions of its beams, threatening destruction to any who should dare to approach them[1]. From the altar, where only a spectator might stand with safety, the whole ruin was seen at once, forming a scene of desolation and horror, which will never be effaced from the memory of those who witnessed it, one of whom was the present writer.

Several circumstances concurred to impress on the minds of the parishioners a deep sense of their providential deliverance. About a month before the church fell, it was crowded to excess at the interment of an officer, with military honours, on which occasion three thousand persons were thought to have been assembled. Had the fatal crisis then been hastened by the unusual throng in the north gallery, which rested entirely on the defective pier, no imagination could have pictured the dreadful result. A very few evenings previous to the fall, the members of a ringing society had assembled in the tower to enjoy their favourite pastime, but, as one of the number was wanting, the club, after waiting some time for his arrival,

[1] There is a faithful representation of this scene engraved from a drawing by Saunders.

dispersed. An attempt to raise the ten bells would probably have shaken down the tower on their heads, and buried them all in its ruins. Even the slight vibration of the chime-barrel appears to have been the immediate cause of the fall. The lives of the workmen were spared by the interval of a very few minutes. They were gone to the house of the sexton, who lived close at hand, for the keys, in order to resume their operations. Had they been at work, nothing could have saved them from destruction. So insensible had the parishioners in general been of their danger, that the large congregations continued to assemble with little diminution, even to the Sunday before. These remarkable instances of providential interference, thus arresting, as it were, the progress of gravitation, excited a sense of devout gratitude in the breasts of many whose time on earth was thus prolonged. Thursday in the following week was observed as a day of solemn thanksgiving, not by the parishioners only, but by the inhabitants of the town at large. This pious sentiment was much increased by a sensible and affectionate pastoral letter, which the vicar printed and distributed among his parishioners. The shops were shut, all business was suspended; and a crowded and devout congregation attended him at St. Mary's church, where he delivered an impressive and highly appropriate discourse.

On examining the ruins, it appeared that though the ancient walls and pillars had been to a certain extent constructed in the mode common to Anglo-Norman structures, yet that all the precautions usually observed by those skilful architects had not, in this instance, been adopted. Their usual course was to form an outward casing of squared stones with considerable care, and, as the building advanced, to fill up the interval with rubble and small stone, over which was poured hot lime in a fluid state, by which the whole hardens into a substance so strongly cemented as to be more inseparable than stone itself. In the case of St. Chad's, hot lime had been omitted, so that the internal contents of the masonry were reduced to a fine dust, that ran out through the slightest fissure in the outward casings, leaving a mere shell behind. This proved that any attempt to repair the ancient fabrick must have been conducted with the utmost caution, as the walls would scarcely have admitted of being propped or shored up while the injured parts of the fabrick were removed and underbuilt[1]. As the load of white-wash fell from the walls, the original colouring of the interior stone-

[1] There is an instance in which an experiment of this kind was completely successful. The church of Colyton in Devonshire, a very handsome cruciform structure, with a beautiful octagonal steeple in the centre, exhibited, about thirty years ago, alarming signs of decay in the great piers beneath the steeple. The fabrick was surveyed by an architect, and the fine tower was condemned to demolition, as the only means of averting danger and preserving the church. As this advice was about to be carried into execution, a common country mason offered to secure the structure for a comparatively small sum. The proposal was agreed to. The tower was shored up by strong timbers. The decayed pillars were taken down and rebuilt; and the superstructure was thus perfectly secured. But in this case the masonry was sound.

work was disclosed, which exhibited chiefly a bright sky-blue with gilding on the mouldings and other prominent parts.

Notwithstanding the disaster that had befallen the church, the extent of it did not amount to any thing like an entire destruction; large portions were still left standing. The spacious chancel received little injury, St. Mary's chapel and the south wing of the transept were also entire. The southern arcade of the nave remained upright, though, being deprived of its lateral support, it was in danger of falling. No one, however, thought for a moment of restoring the ancient structure, and the first act of the parishioners, while warm with a remembrance of their providential escape, was to order the immediate demolition of every remnant of the aged structure, with the exception of the Lady Chapel.

Thus the parishioners of St. Chad, first by neglecting the repairs of their church: next by preferring the suggestions of rashness and ignorance to the dictates of skill and experience; and lastly, by hastily destroying much that was by no means irretrievable, incurred a vast weight of expence, a third part of which judiciously employed in building upon the ancient foundations, would have given them a structure infinitely surpassing in solemnity and grandeur any thing which has been, or could be substituted in its place: and would have saved posterity from a burden, of the liquidation of which there is no prospect.

For very soon after the fall of the old church, a meeting was summoned to decide on measures for rebuilding it; in which a truly laudable spirit of unanimity prevailed. A committee of the principal inhabitants was appointed, with powers to decide on plans and conduct the intended work with all due speed. They immediately applied to Mr. James Wyatt, then in the height of his celebrity, and he promised to give an early attendance. But this great architect frequently breaking his appointments, the committee became at length offended, and addressed themselves to Mr. George Steuart, who had recently built houses at Attingham and Lythwood. This gentleman, in due time, sent down four plans, all of Grecian architecture, three of them round, the adoption of one of which he strenuously recommended[1]. This was, however, at once rejected, and the design of an oblong church with a spire was adopted, almost unanimously, at a very full meeting. The estimate of the expence of the most costly of these designs was £18,000., but of that which met the approbation of the committee, £9000. After a due inspection of the site of the ruined church,

[1] When the stately church of St. Martin's in the Fields, London, was about to be erected, Gibbs, the architect, proposed a round church, and produced the plan of one, which was rejected on account of expence. It is strange that the great artist who was capable of designing that magnificent and beautiful edifice, should have been so far corrupted by the love of novelty, as to propose an experiment which good taste so evidently must condemn.

the architect strongly advised its entire abandonment, for several reasons, which it is not necessary here to recount. Several other situations were examined; at length the upper part of the Quarry was recommended by Mr. Steuart, and after some hesitation adopted by the committee. Hereupon two hostile parties were formed, and the dispute was carried on with such heat that the partisans of the *new and the old site* would scarcely greet each other as they passed in the streets. Great exertions were made by the friends of the latter to counteract the proceedings of the committee; the whole town took part in the quarrel, meetings were called, and most numerously attended, at which angry resolutions were passed. This violence gradually subsided, and the choice of the Quarry for the site of the new church was silently, though sullenly acquiesced in. The spot originally fixed on was some yards lower in the Quarry than that which the fabrick now occupies. If that had been adopted, the structure would have stood in the centre of the opening between the western side of St. John's Hill and the Quarry, whence it would have displayed its front to the utmost advantage, and an opportunity have been afforded of making a spacious driving or walking way round the whole structure. The violence of party spirit defeated this measure, and the committee unfortunately consented to abandon the excellent advice of their architect, as an unwilling sacrifice to the prejudices or interested motives of their opponents. The consequence has been, that instead of a most beautiful site, the church now occupies the most disadvantageous position that the ground could admit; when viewed from St. John's Hill, it appears thrust out of its proper place; the whole northern front (full half the structure) is entirely excluded from the sight, and access impeded by the walls and gates of the new cemetery, while unsightly erections over vaults have been suffered to increase, and approach to the very walls of the fabrick.

Mr. Steuart, at his own suggestion, was instructed by the committee to sketch a small plan of the church that might be laid on a map of the new ground, as the most effectual mode of ascertaining the best position for the intended structure. The drawing soon arrived, and displayed the ichnography of a round church. This, however, was not noticed by the committee, or, if noticed, was deemed of no moment, as the sole object of the drawing was to settle the exact site of the edifice. When, however, the working drawings arrived from London, they exhibited, to the astonishment of the committee, the details of the circular plan; and to their remonstrances on this subject the architect replied, that by their desire he had produced a plan best suited to the intended new site, and no comment having been made on it, he conceived that it had been approved by them, and he had accordingly proceeded to complete the necessary drawings and measurements; but he intimated his readiness to prepare a new set of drawings, on being paid for those which he had understood them to adopt.

The committee had been so much wearied by contention and delay, and were so reluctant to involve the parish in new disputes, that they determined (at a very small meeting), to proceed on the circular drawings, and gave orders to commence the new church on that plan, substituting only a cupola for a spire, as the town had already two very fine ones.

The first stone was laid without much ceremony on the 2d of March, 1790, which is the festival of the patron saint. The foundation was of such unusual extent that the entire ruin of the old church, with those of the tower and that part of the town wall which were demolished to make way for the new structure, were buried in it. The building, once begun, proceeded rapidly, was completed in two years and a half, and consecrated on the 20th of August, 1792.

An act of Parliament was obtained, empowering the committee to borrow £10,000. for the completion of the work, on the security of the parish rates. *This proving insufficient*, in consequence of adopting the circular plan, the parish was obliged to be at the expence of a second act of parliament in 1791, to raise a further sum of £6000. The money raised was thus expended:

The several contracts for building	£14,430
Foundation	1,000
Purchase of the new site and burial ground[1]	980
Incidental expences, acts of parliament, clock, organ, and other furniture	1,000
Architect	342
	£ 17,752

The money raised was as follows:

By the first act of parliament	10,000
By the second	5,800
The sale of lead and other materials of the old church	900
A brief	500
A rate, and income of seats	452
A donation from an unknown person	100
	17,752
Subscription for the bells	1,000
	18,752
The value of the old bell metal	600
	£19,352

The plan of St. Chad's church is very singular. The body is a circle one hundred feet in diameter, and consists of a rustick basement, on which

[1] This was an orchard, the property of W. M. Owen, esq. of Woodhouse.

reposes a superstructure containing a series of large arched windows. Between each are coupled Ionic pilasters resting on the basement, and supporting a bold cornice crowned with a handsome open balustrade. Attached to the body, eastward, is a smaller circle charged with similar enrichments, and at its extremity is placed the steeple. This latter structure consists of three stories; a square rustick basement, from which rises an octagonal belfry of much smaller dimensions, enriched with Ionic pilasters, and above, from a kind of bolster, springs a small cupola supported on a heavy cylinder, and surrounded by eight slender Corinthian pillars; an ill-proportioned cross and vane crowns the whole. On each side of the tower is a plain square wing, containing each a spacious vestry-room. A handsome portico of four Doric pillars supporting a pediment stands before the chief entrance, underneath is the great portal. This opens to the area beneath the tower, forming a spacious circular lobby: beyond is a kind of ante-church, with its north and south sides rounded, in which, besides the entrance into the body of the church, is a winding stone staircase with double flights, uniting on the landing and leading to the galleries. The church itself is not a complete circle, a segment having been taken off for two smaller staircases, and for the chancel, which forms a shallow oblong recess. A bold arch resting on four rich composite pillars marks the division of the body and chancel. The altar does not, as is usual, face the *east*, but the north, such an arrangement having been deemed by the architect most suitable to the form of the ground[1]. Plain but handsome linings of oak wainscot constitute the altar-piece. Above is a broad Venetian window, which, when entirely unshaded, admitted a glare of light so painful as to induce the necessity of obscuring it by a green blind. A window of painted glass now terminates the church, representing the Resurrection of our Saviour. The figure, which is of the full size, was designed by Romberg[2], and executed by Mr. Eginton, of Birmingham. It once stood in the east window of Lichfield Cathedral, but gave way to the fine Flemish glass which now adorns that beautiful choir, and was sold to the parishioners of St. Chad's for £80., raised by subscription in

[1] Without attaching any religious notion to a particular situation for the Christian altar, we must observe that uniformity in that respect is extremely commodious, as indicating at once the points of the compass; and that needless departure from established regulation is at least as absurd, as superstitious adherence to it when convenience requires alteration. The ancient rule, as early as the fourth century, if not sooner, was to place the altar to the east. See Bingham, viii. 3. 2, who knew of but two cases (in both of which, perhaps, the shape of the ground, or the position of neighbouring buildings interfered,) where it fronted the west. Mr. Turner (Tour in Normandy, ii. 171,) mentions a third instance at Caen; and adds that the continental churches are not so uniform in this particular as our English ones. St. Patrick's church near Down (Bingham, *ut supra*) stood from north to south, like this of new St. Chad.

[2] The original picture by Sir Joshua Reynolds was painted for the glass of the east window of Salisbury cathedral, and now adorns the episcopal chapel of Auckland castle, Durham. The window to Salisbury was also executed by Mr. Eginton, but is somewhat different from that now in St. Chad's.

1814. The colouring, consisting only of yellow and brown, produces a glow of solemn light; but the composition is not pleasing, the figure has a theatrical air ill corresponding with the Divine Person it is meant to represent, and is an additional instance, among thousands, of the inferiority of the finest modern artists to the ancient masters, in their conceptions of the Redeemer of mankind. The side lights are merely painted in oil. Here, as in most other modern churches, the pulpit and desk are inconveniently placed immediately before the altar, and occupy the middle of the upper part of the circular area. A double range of short pillars with Ionic capitals sustains the deep and capacious gallery, which surrounds all the church but the chancel. From these rises a corresponding tier of slender shafts, resembling the Corinthian order. They are of iron cased with deal, and form the main supports of the ponderous leaden roof. The front of the gallery is decorated with a handsome balustrade. Over the great door stands the organ, a large and good instrument, made by Gray. Above the central pipes is a painting of king David, prettily executed. On the front of the organ-loft are the royal arms in composition, gilt and emblazoned, the gift of William Smith, esq., senior alderman. The ceiling is flat; on its centre is a glory with cherubs in stucco. A rich cornice surrounds the whole, consisting of a series of angels, with wings interlaced. The whole interior is handsome. The lower pillars imitate porphyry; those of the great arch between the nave and chancel have their capitals gilt. The woodwork is of fine Norway oak.

The new church will accommodate, in the pews below, 1000; in the gallery, 750; and additional room has lately been obtained on free benches for about 400 poor persons. It is the chief church of the town, and used on all publick occasions. The dimensions are as follow:

Diameter of the nave externally	100 feet.
Of ditto internally	93
Height from floor to ceiling	38
Depth of foundation	13
Breadth of ditto	5
Square of the tower	34
Height of ditto	150
Vestry rooms, each	24 by 19.
Whole length from east to west	160

It must be allowed that this church is ornamental and convenient. It accommodates a very large congregation, every individual of which may command a good view of the officiating minister; and considering the large space to be filled, it is well adapted to the voice. Both the materials and execution of the masonry are admirable. It wants, however, that dignity which should accompany a sacred edifice. It is broken into too many parts; the diameter of the body is disproportioned to the height; its form

does not admit of the fine effect of a long perspective; and the correctness of Grecian proportion, in the internal colonnade, is sacrificed to convenience. The small circle which connects the church with its steeple, has an unhappy effect, and appears as if squeezed together by those great bodies. The steeple, though sufficiently lofty, has neither lightness nor grandeur; and the chief front, which would otherwise be handsome, is grievously injured by the plain square wings; of a style quite inharmonious with the rest of the fabrick.

MURAL MONUMENTS IN THE NEW CHURCH.

On a tablet let into a frame of Sienna marble supporting an urn:

Sacred
to the Memory
of Mrs. ELEANOR VAUGHAN, daughter of R^d Porter, Gent.
Ob^t. 23^rd Mar^h 1738. Æta^s 66.
RICHARD VAUGHAN, Gent. Ob^t. 17^th Mar^h 1739. Æta^s 65.
Rev. Mr. ARTH^r VAUGHAN, M.A. Vicar of Hereford,
Ob^t. 12^th Aug^st 1749. Æta^s 36.
In the Abbey Church lieth the body of RICHARD
VAUGHAN, Esq^r. Alderman of this Town,
Ob^t. 10^th Jan^y 1767. Æta^s 65.
EDWARD VAUGHAN, Esq^r. Alderman of this Town,
Ob^t. 9^th Jan^y 1786. Æta^s 66.
Mrs. BEA^e VAUGHAN, Relict of Edw^d Vaughan, Esq^r.
Ob^t. 12^th Feb^y 1807.
Æta^s 83.

Arms. S. 3 nags heads erased A. *Vaughan*, impaling G. 3 lions passant A. in pale, debruised by a bend S. thereon 3 stags heads cabossed O.

A plain tablet:

Sacred
to the Memory of
Mrs. CATHERINE STEDMAN,
Wife of the Rev^d. Thomas Stedman, M. A.
Vicar of this Pariah,
who died Sept^r 4^th 1796. Aged 42.
Proverbs xxxi. 28.

An oblong Grecian tablet:

In a Vault
near this place are deposited
the remains of MARY the Daughter
of JOHN and ELIZABETH HAYCOCK,
who died March 28^th 1811, aged 26 years.
Also
their second Daughter
ELIZABETH HUGHES,
who died June 18^th 1816, aged 29 years.

A large oblong Grecian tablet:

H. S. E.
FRANCISCUS LEIGHTON
ecclesiæ Anglicanæ presbyter,
e pervetusta sui nominis in hoc comitatu prosapia oriundus.
Vir
quem silere nefas; laudare arduum:
adeo
summas Naturæ dotes, ingenium acre, et venam Poeticæ
uberem, optimarum artium disciplina, et multiplici
linguarum peritia excoluerat: gravitatem sermonis
colloquio lepido, sententiarum vim facetiis honestis temperavit:
adeo
Pius in Deum, liberalis erga pauperes, amans Regis ac patriæ,
comis, facilis, idemque constans amicus evasit.
Decessit 7^mo die Septemb: A. S. MDCCCXIII annos natus LXVI
Nemini nisi malo civi infensus.
Consortem habet sepulchri
quæ fuerat tori,
CLARAM
Johannis Boynton Adams de Camblesforth in agro Ebor: arm:
sororem et ex semisse hæredem,
omnibus, quæ matrem-familias decerent, virtutibus exornatam,
demortuam 3° die Octobris MDCCCI, ætatis anno LXVI.
Juxta avitos cineres contumulantur
St. Leger et Carolina Leighton,
Ille infra biennium extinctus,
Hæc undecimo vitæ mense vix exacto
fratri addita.
Franciscus Knyvett Leighton
optimis parentibus et liberis
H. M. P. C.[1]

On a pannelled table, supporting a fine bust of the deceased by Chantrey, under an arch edged with a handsome galoche border:

JOHN SIMPSON
Born at Stenhouse in Mid-Lothian 1755.
Died in this Parish June 15, 1815.

As a Man
He was moral, gentle, social, and friendly.

In his professional capacity
Diligence, Accuracy, and irreproachable integrity
Ensured him esteem and confidence wherever he was employed;
And lasting Monuments of his Skill and Ability will be found
In the Building of this Church which he superintended;
The Bridges of Bewdley, Dunkeld, Craig Ellachie, and Bonar,
The Aqueducts of Pontcysylte and Chirk;
And
The Locks and Basins of the Caledonian Canal.

The Strength and Maturity of his Christian Faith and Hope
were seen conspicuous in his last Illness.

[1] See Gent. Mag. lxxiii.

To his exemplary Conduct
As a Husband and a Father
His afflicted Widow and Daughters
Erect this Memorial of Affection and Regret.

Among the raised tombs and grave-stones in the new church-yard are the following:

Hen. Bevan, Esq. 1807; 61.—Charles Bage, Esq. 1822; 70.—Sir Erasmus Dixon Borrowes, Bart. son of Sir Kildare D. B., of Gilltown co. Kildare, Bart. 1814; 53.—Frances, wid. of Cha. Byne, Esq. 1819; 78. Her son, Cha. Will. B., Esq. 1821; 61.—Mrs. Sarah Buckle, 1821; 75.—Joshua Blakeway, Esq. 1806; 66. Elizabeth, his w., 1798; 62.—Geo. Bowen, Esq. admiral of the white, 1823; 74.—Margaret Coupland, widow, 1811; 84. Will. C. 1820; 63.—Maria Anna de Bremond de la Feuillade, uxor Ludovici Francisci de la F. 1803; 42.[1]—Rev. Tho. Goodinge, LL. D. rector of Counde, 1816; 70.[2] Maria, his w., d. of Rob. Hale, Esq. late of Mary-le-Bone, co. Midd. 1810; 58.—Lady Knowles, wid. of the late admiral Sir Charles K., Bart. 1796; 63.—Henry Lingen, Gent. 1804; 70.—Rich. Newling, 1809; 70.—Peter Oliver, Esq. 1822; 81. Peter, his youngest son, 1794; 20.—Edw. Phillips, Esq. 1800; 51. Martha, his wid., 1812; 81.—John Probert, Esq. of Copthorn, 1818; 87.—Will. Prissick, Esq. barrister, 1823; 63.—Alicia, rel. of Harry Rainsford, of the parish of Much Wenlock, Esq. 1800; 67.—Rich. Rocke, of Trefnanney co. Montg. Esq. 1807; 57.—Geo. John Scott, Esq. of Betton, 1811; 33. Rich. S., of Peniarth Uchaf co. Merion., and Underdale in this co., Esq. 1821; 62.—Anne, w. of the Rev. Osborne Wight, M. A. rector of Pontesbury (1st portion) and Westbury (2d portion), eld. d. of Matthew Adeane, Esq. of Adderley co. Glouc., 1797; 27. The said O. W., 1800; 46.[3]—Rowland Wingfield, Esq. of Preston Brockhurst, Esq. 1818; 90.—Harriet, 2d d. of Rev. John Wingfield, vicar of Monford, 1822.

ADDENDA TO THE GRAVE-STONES IN THE OLD CHURCH.

Mary, d. of James and Abigail Benbow, 1771; 21. J. B., 1785; 64.—Samuel Cheek, 1722; 50. Catharine, his w., 1723; 47. Samuel, his grandson, 1738; inf. Sarah, sister of the last, 1751; 20. Catharine C., 1756; 26. Elizab. w. of Samuel Cheeke, 1757; 55.—Mrs. Mary Callcott, youngest d. of John C. of Ford, Gent. by Sarah d. of John Amler, Gent. 1674; 18. Mr. John A., draper, grands. of J. A. of F., Gent. 1699; 24. Elizab., d. of Rich. Scott of Betton, Esq. 1764; inf. Mrs. Dorothy Callcott of Salop, 1766; 84. R. S. of B., Esq. Elizab. his rel.; 40.—Will. Dicken, grocer, son of Will. D. of Wollerton, Gent., 1729; 29. His two children, Sarah and Will.;—Will. Beats, of Picton in this co., 1749; 9..—Rev. Joseph Fownes, 1789; 74. Mary, his w., 1788; 73.—John Felton, alderman, 1707.—Mary,

[1] This Latin epitaph, appended to a monument of some pretension, with obelisk, emblematical figures, &c. now greatly defaced, was written by M. Peltier, a very amiable person, who had been a canon of the cathedral of Arras before the French Revolution, but after it taught French in Shrewsbury with great acceptation and universal esteem. Mr. La Feuillade was a dancing-master.

[2] Dr. Goodinge had been master of the College school, Worcester, and afterwards of Bevere near that city, and of Leeds, before his promotion to Counde. He was a very superior scholar, particularly in the departments of biblical and classical philology; but, we believe, never printed more than a single sermon for private distribution.

[3] Mr. Wight was distinguished by his skill, both practical and theoretical, in musick: in the sacred department of which he was an admired composer. His valuable collection of ancient musick was bequeathed by him to the Bodleian library. He was also a good classical scholar, and very agreeable companion; but more than all this, he was a most worthy and peculiarly friendly man, whose death excited general regret. His first preferment in Shropshire was the living of Cundover, in which the last vicar but one before him had been one of the best musicians of his day, the rev. George Lluellyn, who had been page of the back-stairs to Charles II., and died 1739. See Burney, iii. 493.

w. of Tho. Gittins, goldsmith, 1728; 71. E. G. 1743; 59. T. G., goldsm., 1744; 61. Mrs. E., his rel., 1754.—Mr. Tho. Gosnell, grocer, 1753; 75. Mary, his w., 1755; 61. Geo. and Ann, inf. children; 1722 and 1725. Mr. Geo. G., their son, 1759.—Francis Hines, Gent. alderman, 1662. Alice, d. of Arthur Hinkes, Gent.—Randolph Jones of Little Stretton; Martha, w. of Creswell Tayleur, mercer, 1720; 30.—Susannah, w. of Maurice Lloyd, apothecary, and d. of Rob. Harvey of Stockton, co. Warw., 1737; 25.—Richard Lloyd, draper, son of Mr. John and Sarah L. of Frankwell, 1720; 29. John L., Gent. 1728; 67. Mr. Geo. L., 1733; 38. Mrs. Eliz. L., his widow, 1778.—Sarah Littlehales, 1769; inf. Eliz. d. of Edm. and Mary L., 1777; 23.—Anna Maria, ux. Georgii Lomax telonarii, 1741; 57.—Sarah, w. of John Lewis, maltster; 1716. J. L. 1744; 64. Rebecca L. 1748; 71.—Martha, w. of Richard Muckleston, Gent., 1680. R. M., 1696; 65. Martha, d. of Mr. Joseph Muckleston and Mary his w., ...; 19. Cath., wid. of J. M., Gent., ...; 63. Cath. Griffiths, d. of Jos. and C. M., 1766. Mrs. Joanna M., sister of Martha, 1769; 57.—Alderman M., 1730; 58. Mary, his w., 1739; 71. Joseph M., Gent. eld. son of the above Jos. and Mary, 1757; 58.—Edw. Parry, 1790.—Will. Peers, Gent. 1760; 75. Geo. P., Gent. 1761; 30. Martha and Rich. P., his parents; she 1768, 85: he, 93.—Mrs. Elizab. Quinchant, 1775; 82.—Rob. Shepherd, Gent. 1719; 82. Mary, his w.; d. of Abel Kelly of Bristol, merch. 1714; 61. Also five of their children; Margaret S., 1775; 80. Anne Walter, widow, 1777; 93. Mary, her d., 1777; 58.—Ann Sandford, 1798; 37. Philip S., her son, 1810; 21.—John Tompson, 1720. Tho. T. 1724; 39. Tho. T., his grandson, 1755; inf. Elizab., w. of John T., 1771; 65. Grinsell T., 1773; 86. Edw. Grins. T., 1790; 36.—John Tompson, sexton, 1791; 76.—Margaret, d. of Will. Turner, 1726; 12. John, his son, 1728; 19. The said W. T., 1743; 70. Will., son of W. T. and Hannah his w., 1745; 34. Francis Turner Blythe, grandson of W. and H. T., 1751; inf. Hannah, d. of W. and H. T., 1764; 51. Hannah, w. of W. T., 1768; 84.

THE COLLEGE.

The College of St. Chad adjoined the south-western end of the church. No plan remains to ascertain with exactness its original state. It has, however, been described to us, as it existed about seventy years ago, by an intelligent lady, who had passed the greater portion of a long life within its walls. From her account, it appears to have been an ancient structure of red stone, inclosing a small quadrangular court, shut out from the street by a wall twelve or fourteen feet in height, with a gateway, the upper part or tower of which had been taken down. On the south side was a long range of building, before the entrance of which was a porch opening to a lobby that led to what was called the *Great Chamber*, a spacious room with two fireplaces, on the south side. It was lighted by a Gothick bow window, in which were some roundels of stained glass, glazed tiles, and a raised boarded platform for the high table. Other chambers adjoined this. On the east side was a mound next the church-yard, from which extended a gallery or cloister[1], leading to the church; and on the spot now occupied by the stables northward, was a terrace guarded by a low wall planted with sycamore-trees. An article in our MS. Chronicle speaks of an oriel which led, apparently from this terrace, into the church. The whole entry demands transcription. After mentioning, under the year 1409, the foundation of St. Chad's almshouses, of which we shall have to speak hereafter, by

[1] There were some indications of a cloister having been attached to the south side of the old church.

"Benett Tuptun, a comine beare bruar," (i. e. one who brewed for sale) the annalist proceeds to record his death in 1424. "He dwellyd in a brewe house in St. Chadde's church-yorde, which afterwards was, and nowe of late dayes ys callyd the Colledge, and was burieed in St. Chadd's churche: who laft behynde hym a doughter of hys namyd Blase Tuptun, who cam by chance to be a leeper, and made the oryell which goythe allong the west side of the sayde churche-yarde, throughe which she cam aloft to heare serveys throughe a doore made in the churche wale, and so passyd usually uppon the leades unto a glasse wyndowe, throughe which she dayly sawe and hard dayly serveys as longe as shee lyvyd."

Of lepers somewhat has been said in a former page[1]: and it is unnecessary to dwell further on their wretched condition, or on the consolation which this poor woman, shunned by all her kind, must have derived from the offices of devotion. If the deanery ever was used as a common brewery, as this story imports, it seems to prove that the deans from about 1380, when Mr. Tupton may be supposed to have set up his brewery (for he was born in 1349[2]) must have ceased to reside upon this preferment.

As to the oriel, there is no one term in our antiquarian language about which it is so difficult to obtain a clear understanding, from the various senses in which it has been employed. But we have not found any instance, except the present, in which it is used for a *gallery* or *passage*. Its most common meanings are a *bow-window*, and a *room of retirement*[3]: and if we may be allowed a conjecture, we should suppose that this lady caused such an oriel chamber, with a window slightly projecting, like one in the north ambulatory of Worcester cathedral, to be built for her upon the leads of St. Chad's church: and that our chronicler, after the lapse of a century and a half, has erroneously given the name of the *room*, to the *passage by which it was approached*.

No plan remains by which we can point out the precise extent of the collegiate precinct, but various circumstances conspire to prove that it embraced the whole south side of College Hill, and the street called Murivance or Swan Hill as far as Caym's Place, now the residence of the rev. archdeacon Owen, which is separated from the college precinct by a substantial wall of old red stone. From Caym's Place it passed, and apparently nearly in a straight line, into the street now called Belmont, anciently Chedde Lode, or Priest Lode, which it followed till it reached the almshouses, and passing

[1] 171.

[2] Our Chronicle says, that he was a man of sixty years, when he founded the almshouses.

[3] The abbot of St. Alban's promised in future to eat his pitances, which he had taken to his own room, only in the refectory, *or oriol*, with his companions. M. Paris, p. 826. Another abbot is recorded as permitting certain sickly monks to eat flesh by themselves, viz. *in the oriol*, (seorsum, scilicet in oriolo). Vitæ Abbatum, p. 100. Warton has a charge in 1447 for wine and spices to divers gentlemen when lord Monforde's *fole* was at Maxtoke priory, and played his jests *in the oriol chamber*: "et faceret jocositates suas in camera orioli." Hist. Engl. Poetry, ii. 346.

along them to Kiln Lane, certainly comprised the Sextry, formerly the Sacristy, an ancient stone building, still in part remaining, and giving to the alley in which it stands the name of Sextry Shut. This building, in which were reposited the church plate, vestments, &c. was connected with the church by a half-timbered building which passed over Kiln Lane, and left an open passage for the publick beneath it. This covered way was, no doubt, provided for the convenience of the sacristan when he had occasion to pass to the choir. Mr. Phillips had seen MSS. which mentioned that the shut next to that of the Sextry, called Steelyard Shut, was the residence of the prebendaries, and that they also made use of this covered way, descending from it into the *Dimmery*, and from thence ascending by a flight of stairs into the church.

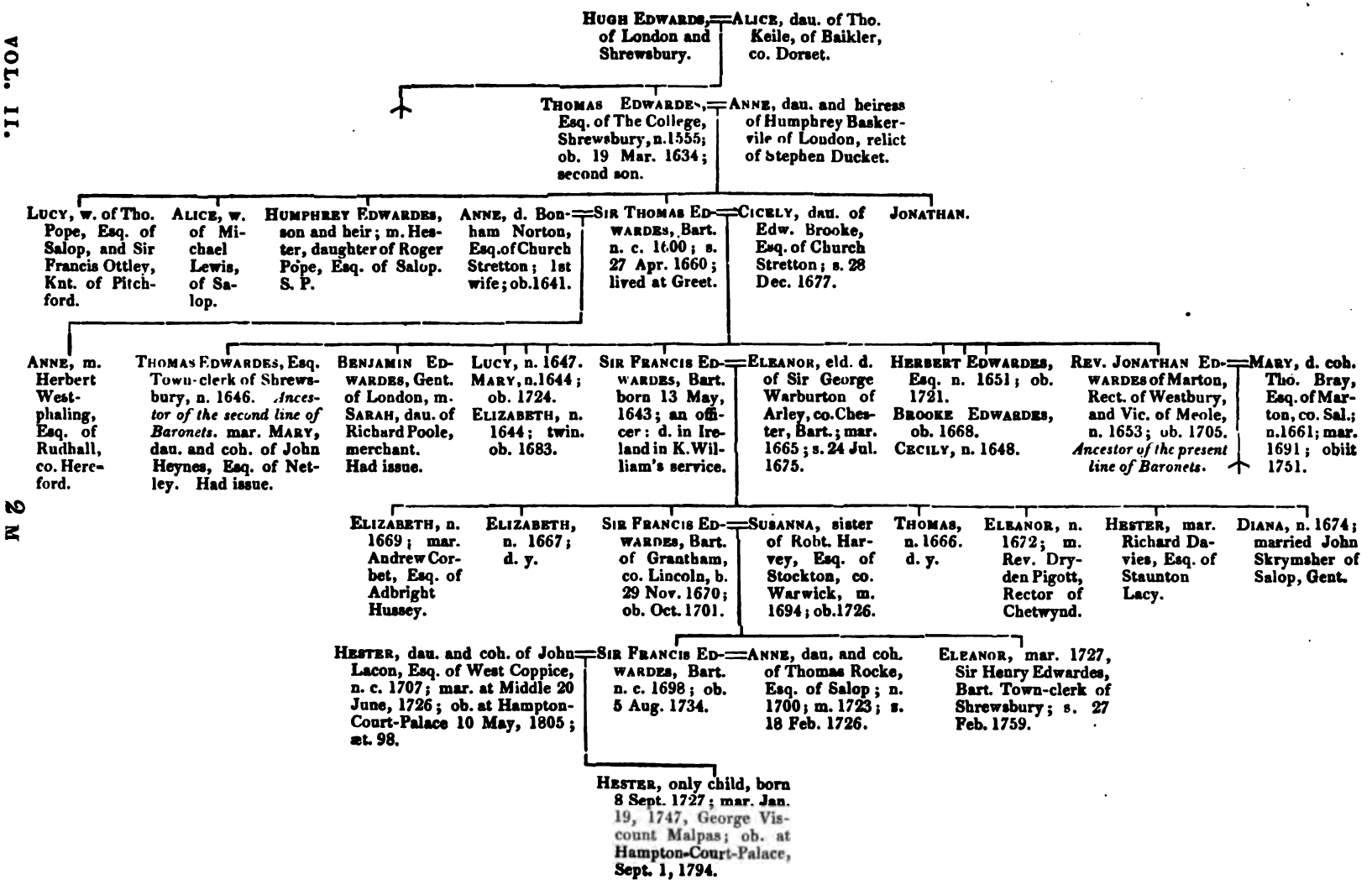
The college estates were, as we have seen, leased out by the crown in 1548 to a Mr. Beston. But the site itself of the college was in the following year granted by Edward VI. to John Southcote and John Chaderton[1], and from them passed to the family of Edwardes; and in all probability to Hugh Edwards, the descendant of an ancient family long seated at Kilhendre in the chapelry of Dudleston, and tenth in descent from Idon, upon whom his father Rhys Sais (a descendant of the great Tudor Trevor) settled his estates at Dudleston. Mr. Edwards, being a younger son, repaired to the capital for the purpose of engaging in commerce, and was of that city in 1549, when Edward VI. on December 14th, granted to him and William Knight, both of London, mercers, ten messuages, twenty-six gardens, and half a pigeon-house, parcel of the late dissolved college of St. Chad[2]. But he was of Shrewsbury in 1551, when he was so instrumental in obtaining the foundation of our Free Grammar School, and seems to be the same who occurs by the name of Hugh ap Edwarde, as warden of the drapers' company here in 1562. He was buried at St. Chad's.

His son Thomas was certainly residing at the college in 1589, when, "on a dispute arising with him upon his being elected one of the Bayliffs of thys towne, whether his dwelling house commonly called the Colledge be in the liberties of thys towne, it is agreed, upon consideration of hys havinge taken uppon him the saide office, that neither the saide Thomas Edwardes, nor any of hys heires inhabiting the saide house, shall at any time hereafter be elected into the saide office of bayliffe without theire consent, untill this dispute be settled by two referees beinge councellors at lawe, to be chose one by the bayliffs, and one by the saide Thomas Edwardes."

The college continued in this family for four more descents, according to the annexed pedigree.

[1] Tanner.

[2] Originalia, 3 E. VI. p. 4. rot. 56.


Hugh Edwardes, of London and Shrewsbury.
Alice, dau. of Tho. Keile, of Baikler, co. Dorset.
Thomas Edwardes, Esq. of The College, Shrewsbury, n.1555; ob. 19 Mar. 1634; second son.
Anne, dau. and heiress of Humphrey Baskerville of London, relict of Stephen Ducket.
Lucy, w. of Tho. Pope, Esq. of Salop, and Sir Francis Ottley, Knt. of Pitchford.
Alice, w. of Michael Lewis, of Salop.
Humphrey Edwardes, son and heir; m. Hester, daughter of Roger Pope, Esq. of Salop. S. P.
Anne, d. Bonham Norton, Esq. of Church Stretton; 1st wife; ob.1641.
Sir Thomas Edwardes, Bart. n. c. 1600; s. 27 Apr. 1660; lived at Greet.
Cicely, dau. of Edw. Brooke, Esq. of Church Stretton; s. 28 Dec. 1677.
Jonathan.
Anne, m. Herbert Westphaling, Esq. of Rudhall, co. Hereford.
Thomas Edwardes, Esq. Town-clerk of Shrewsbury, n. 1646. Ancestor of the second line of Baronets. mar. Mary, dau. and coh. of John Heynes, Esq. of Netley. Had issue.
Benjamin Edwardes, Gent. of London, m. Sarah, dau. of Richard Poole, merchant. Had issue.
Lucy, n. 1647.
Mary, n.1644; ob. 1724.
Elizabeth, n. 1644; twin. ob. 1683.
Sir Francis Edwardes, Bart. born 13 May, 1643; an officer: d. in Ireland in K. William's service.
Eleanor, eld. d. of Sir George Warburton of Arley, co. Chester, Bart.; mar. 1665; s. 24 Jul. 1675.
Herbert Edwardes, Esq. n. 1651; ob. 1721.
Brooke Edwardes, ob. 1668.
Cecily, n. 1648.
Rev. Jonathan Edwardes of Marton, Rect. of Westbury, and Vic. of Meole, n. 1653; ob. 1705. Ancestor of the present line of Baronets.
Mary, d. coh. Tho. Bray, Esq. of Marton, co. Sal.; n.1661; mar. 1691; obiit 1751.
Elizabeth, n. 1669; mar. Andrew Corbet, Esq. of Adbright Hussey.
Elizabeth, n. 1667; d. y.
Sir Francis Edwardes, Bart. of Grantham, co. Lincoln, b. 29 Nov. 1670; ob. Oct. 1701.
Susanna, sister of Robt. Harvey, Esq. of Stockton, co. Warwick, m. 1694; ob.1726.
Thomas, n. 1666. d. y.
Eleanor, n. 1672; m. Rev. Dryden Pigott, Rector of Chetwynd.
Hester, mar. Richard Davies, Esq. of Staunton Lacy.
Diana, n. 1674; married John Skrymsher of Salop, Gent.
Hester, dau. and coh. of John Lacon, Esq. of West Coppice, n. c. 1707; mar. at Middle 20 June, 1726; ob. at Hampton-Court-Palace 10 May, 1805; æt. 98.
Sir Francis Edwardes, Bart. n. c. 1698; ob. 5 Aug. 1734.
Anne, dau. and coh. of Thomas Rocke, Esq. of Salop; n. 1700; m. 1723; s. 18 Feb. 1726.
Eleanor, mar. 1727, Sir Henry Edwardes, Bart. Town-clerk of Shrewsbury; s. 27 Feb. 1759.
Hester, only child, born 8 Sept. 1727; mar. Jan. 19, 1747, George Viscount Malpas; ob. at Hampton-Court-Palace, Sept. 1, 1794.

Lord and lady Malpas, in 1752, sold the College to John Oliver, esq., who converted it into three handsome houses, which he cased with brick and so entirely modernized, that not a vestige of the ancient building is to be seen, excepting a portion of the wall adjoining the church-yard. From Mr. Oliver the college descended, successively, to his sons John and Bold Oliver, esquires, and is now vested in Elizabeth and Jemima, daughters and coheirs of the latter, and their respective husbands, Peter Grant, esq. and the rev. William Hopkins.

It should have been mentioned, that there is a fine peal of twelve bells in the steeple of the new church. They were cast by Messrs. Meare of London: and the tenor weighs something more than 34 cwt. They were opened by the society called College Youths, July 18th, 1798.

The following seal of St. Chad's college is appended to the deed of 1330, described at p. 207. What remains of the legend is taken from another impression, in other respects, less perfect. It probably ran

SIGIL*lum ecclesie sancti* CED*de* DE SALOP*esb*ERIA.



ST. ALKMUND.

If the account we have of the founder of this church be correct, it was the next establishment in Scrobbesbyrig of a parochial nature after St. Chad's. Saint Alkmund was a younger son of Alcred, the unfortunate king of Northumbria, who, being driven from his dominions in 774, was forced to take refuge among the Picts with a small retinue, companions of his flight[1]. Alford asserts[2] that Alkmund was of this number, and adds, that he bore his reverse of fortune with Christian resignation. But as Alcred was deprived, in his exile, of the society of all the royal family[3], Alkmund could not have followed his father into banishment. The truth is, that scarcely any thing is known with certainty respecting this young prince. Simeon of Durham, the first writer that mentions him, informs us[4], that "some said he was apprehended in the year 800, by the tutors of king Eardwlf, and by his command was slain, together with all those who had fled in his company." The mention of *tutors* would imply that Eardwlf was *under age;* but the dreadful state of confusion in which the Northumberland kingdom was so long involved at that period, renders it extremely improbable that any *minor*, especially an usurper, as Ardulf confessedly was, should in such times be raised to the throne; and therefore it is probable that by Ardulf's *tutors* are intended his *guards*, as a writer who has bestowed much attention on this part of history[5] understands them to have been. Simeon's expression implies, as we see, that other accounts were in circulation respecting the death of our saint; and Higden, a writer much later, says that "St. Alkmund the Martyr was slain in a battle which took place at Chimeresford (Kemsford) between Ethelmund, a petty Mercian prince, and Weofstan, duke of Wiltshire[6]." How such a death should entitle him to the crown of martyrdom is difficult to understand: whereas, if being, as he was, the last surviving male descendant of the blood of Ida, founder of the Northumbrian kingdom, he fell by the command of one who usurped his rights, the compassion which ever attends on royalty in distress might

[1] Sim. Dunelm. 107.

[2] Annales Eccles. Anglo-Sax. Leige 1662. t. ii. p. 692.

[3] Sim. Dunelm. ut supr. Regiæ familiæ ac principum destitutus societate.

[4] 166. "Eodem anno Alchmund filius Alcredi regis, ut dicunt quidam, a tutoribus Eardwlfi regis est apprehensus; ejusq; jussione cum suis profugis occisus est."

[5] Langhorne; Chronicon regum Anglorum, 8vo. 1679. "Simeon Alcmundum ab Ardulphi *satellitibus* apprehensum narrat." p. 318. *Protector* is used in the same sense by Lactantius (de mort. persec. cap. 19.) Cassiodorus tells how Caligula "a Protectoribus suis occiditur in palatio."

[6] Gale's Scriptores, i. 252.

easily ripen into a devotional feeling, and this, added to the dreadful portents, storms, inundations, and plagues that ensued[1], might suffice to procure him a place in the canon of Northumbrian saints. Alford (who believes every thing) is *sure*, that whether he perished in either of the ways mentioned above, or by the Danes, as his martyrology relates, "he died a violent death, and was a saint from his death, *which was proved by many miracles*[2], and which our ancestors believed, erecting to him a famous church in Derby, and another in the city of Salop." Higden says he was buried first at the White Monastery, afterwards at Derby, "where, illustrious by various signs, he is diligently visited by Northumbrian pilgrims."

Two towns in Shropshire, Oswestry and Whitchurch, were known by the name of *The White Monastery;* but it does not appear that Alkmund was buried at either of them. On the other hand it is said, that the first place of his sepulture was Lilleshull in this county[3], which does not appear ever to have borne that name; though, if there was *a church of stone* there in the ninth century, which we cannot disprove, it would have been a *white monastery* in the sense of that age[4]. Adelfleda, a queen of Mercia, is said[5] to have founded a church in this town to this saint, and to have enriched it with great honours. No such *queen* occurs in the list of Mercian sovereigns, except the daughter of king Offa, who became the wife of Kenwolf, king of Mercia. But Ethelfleda, daughter of the great Alfred, became governess of the Mercian territory, and, among the rest, of Shrewsbury, in 912, on the death of her husband duke Ethered; and to one of these two ladies the foundation of this church must be ascribed: most likely to the last, as she ruled the country with powers almost regal, and was a great builder. Her great great grandfather bore the same name, and she may have been thence induced to select St. Alkmund as the patron saint of her new church. This is the more probable, as her great nephew king Edgar, surnamed the Peaceable; whose reign commenced in 959, and who was a great protector of the church; when, by the advice of St. Dunstan, he amplified his aunt's establishment with lands and possessions, and appointed a dean and ten, or as Domesday has it, twelve prebends, is stated to have done so "because he was of the race of St. Alkmund, descending from the noble stock of the kings of Northumbria[6]. If this church was founded by the first Ethelfleda,

[1] Simeon, ut supra.

[2] "Deus multo miraculo probavit." A French historian observes, that in the sixth century all ecclesiasticks who died a violent death were canonized as martyrs, even though religion had no concern in their fate. Sismondi, t. i. p. 389. The case seems to have been much the same with royal victims during the Saxon times. Oswald, Edmund, and our Alkmund were all esteemed saints, on no other ground but that of having been unjustly slain.

[3] Rudborne apud Leland Coll. t. i. part 2. Lysons, Derbyshire, 120. Rudborne is a comparatively late writer, and consequently deserving no credit in these ancient times. He makes Alkmund king of Northumbria.

[4] See above, p. 4, n. 3.

[5] Extracts from the leiger of Lilleshull Abbey in bibl. Cotton. She is called there queen of Mercia, but her title was *Lady of the Mercians.* There was no queen of Mercia of her name after St. Alkmund's death.

[6] Id. ib.

it must have been built early in the ninth century, as Kenwolf died in 819: if by the second, before 915, when she died.

Domesday gives us an account of the possessions of St. Alkmund in the reign of Edward the Confessor, grandson of Edgar, and which it is probable were the same bestowed upon it by Ethelfleda. The manors of Linleshalle, (*Lilleshull,*) Languedune, (*Longdon upon Tern,*) Uchintune, (*Uckington in the parish of Atcham,*) Atingeham, (*Atcham,*) Etbretlie, (*Abrightlee,*) Prestone, (*Preston Gobalds,*) Cerletone, (*Charlton near Shawbury,*) Prestune, (*Preston Monford,*) Duntune, (*Dinthill,*) Caurtune, (*perhaps Corfton near Diddlebury,*) and Wistaneston, (*Wistanstow.*) All these it is expressed to have holden in the reign of king Edward.

At the time of Domesday the church held in Sciropesberie twenty-one burgesses, besides the twelve houses of the canons: and two of the one hundred hides for which the city paid Dane-geld. In all probability it held these burgesses and hides in the Confessor's time also; but this is not so expressed. Nine out of the eleven manors specified above, the church continued to hold when the Domesday survey was taken: but Caurtune and Wistaneston had been wrested from it subsequently to the Conquest. "Picot holds Caurtune unjustly," says Domesday; and Nigel the physician, says the same record, holds Wistaneston of the king, which in the time of the Confessor was "victus canonicorum" – *of the provision of the canons*, and then holden of St. Alkmund by Spirtes, a priest. Spirtes was a canon of St. Mary of Bromfield, as well as of St. Alkmund of Shrewsbury, and being banished out of England by Edward the Confessor for some offence which is not specified, the king conferred his canonry of St. Mary, amounting to no less than ten hides, upon a canon of the name of Robert; and his prebend of Wistanstow, comprising also Wlfrecota, Mora, Mersse (*Marsh*), and Effechote (*Affcot*), and consisting of four hides of land, upon Godric Wisesune, another canon. The pious Edward never intended by these grants to deprive either of the churches of estates so valuable. Such, however, was the consequence in the convulsed period that ensued: and Wistanstow descended to lay possessors[1]. Very much the same thing seems to have befallen other estates of St. Alkmund; for Godebold the priest, a Norman clergyman, much in the confidence of earl Roger[2], held at the time of Domesday, Lilleshull, Uckington, Atcham, and Preston Gobalds, (which retains his name;) and Elward held Preston Monford, as tenants to the church. The whole number of acres, the property of St. Alkmund's church at that time, was 4020, reckoning the *carucate* at 120 acres[3]. Of these they held 660 in demesne, i. e. in their own hands. For the remaining 3360

[1] A subsequent charter (see 266, n. 3) enumerates it among the possessions of Lilleshull, but we have no proof that the abbey really enjoyed it.

[2] i. 37.

[3] The carucatage of Cerletone is not specified: and that manor is therefore taken only at the hidage, which was always exceeded by the carucates.

they received a rent[1] of £8. 11*s*. 8*d*., being not quite three farthings per acre[2]: and they had other rents to the amount of 13*s*. 8*d*., the whole of which two sums united exceeded in value £500. of modern currency, if the calculation entered into on a former occasion is any thing like the truth.

Godebold was succeeded in these prebendal estates by a son Robert, who, as his father was so much in favour with earl Roger, would probably espouse the cause of his son earl Robert de Belesme, and thus forfeit his possessions. Certain it is, that we find them next in the hands of Richard de Belmeis, to whom Henry I. committed the government of Shropshire. He seems to have held them as long as he lived, and died bishop of London, January 16, 1127 (i. e. 27,8), whereupon, as it appears, Henry I. by charter addressed to the bishop of Chester, and to all his barons and lieges (fidelibus) of Salopscire, informs them that he has granted to Richard de Belmeis, nephew of Richard bishop of London, the churches and lands, and all things which the said bishop held of Me, which were (i. e. which had been the property) of Godebald and Robert his son[3]. Richard de Belmeis was son of Walter, brother of the bishop, who constituted this, his nephew, archdeacon of Middlesex[4]. But this appointment was set aside[5] on account of his youth[6], nor was it until the end of 1134 or beginning of 1135, that he was invested with that office[7]: and even then he was still a young man,

[1] The "reddit" of Atingeham and Cerletone seems to be evidently synonymous with the "valet" of the other manors.

[2] This, it must be remembered, was equal in *weight* to nine of our present farthings, or 2¼*d*.: and it must then be multiplied by 30, to make it any thing like the *value*. But 5*s*. 7½*d*. is still an extremely low rent per acre.

[3] Monasticon, t. ii. v. Lilleshull. The attestation is thus: Testibus G. cancellario. & N. de Albini. & W. Gloec. & P. filio Johannis. & W. Peverell. apud Portesmundam. Henry I. had two chancellors whose names began with G., but this cannot have been Godefrid bishop of Bath, because his appointment as chancellor coincided with his promotion to the see. It must therefore have been Geoffrey le Roux: and he was chancellor, if the lists are correct, in two parts of the reign of Henry I. viz. in 1107, and from 1128 to 1133. But this charter cannot have issued in 1107, because Belmeis did not become bishop of London till July 1108. It must have issued, therefore, after Jan. 1127,8, when the bishop of London died, and before August 1129, when le Roux was made bishop of Durham. The king went over to Normandy 26 Aug. 1128, (Sim. Dunelm. sub ann.) and probably expedited this grant of St. Alkmund's estates at Portsmouth before his embarkation.

[4] Diceto inter Decem Scriptores, 507. At what time this appointment took place does not appear: but it could not have been many years before the bishop of London's death: since, if his nephew had come of age during his life, he would certainly have compelled Hugh (see the next note) to give up the archdeaconry to him.

[5] Le Neve (Fasti 192) has plainly misunderstood Diceto: and his list of archdeacons of Middlesex should be corrected thus:—

Roger died perhaps about 1125.

Richard de Belmeis succeeded: set aside for youth.

Hugh appointed on a promise of resigning to Richard when he should be of age: retained it till 1134 or 1135: deprived by the pope.

Richard de Belmeis appointed 1134 or 1135.

[6] Nondum plene pubes. Diceto. The probability, however, from the story is, that he was much under age.

[7] Gilbert, called the *Universal*, bishop of London, died in August 1134: and it must have taken at least some months to eject Hugh from the archdeaconry, as it was done by process from Rome.

perhaps not much more than twenty years of age[1], as he did not take deacon's orders till December 1138[c]. Besides his archdeaconry he was also a canon of St. Paul's, London, and of St. Alkmund's in Shrewsbury.

He had not been many years possessed of this last prebend, before he conceived the idea of converting it, and all the property of the college, to the purpose of founding an abbey, the great object of pious characters in that age. His brother Philip de Belmeis appears to have been of congenial sentiments. For by a charter in the Monasticon addressed to Roger bishop of Chester (who sate from 1129 to 1148), and all other prelates and their *subjects* (i. e. the whole body of the clergy and laity,) he states that, for the soul's health of himself, his wife, parents, ancestors, and children, he grants to canons of the order of Arroasia[3], coming from the church of St. Peter in Dorchester[4], all the land contained between Wathlingestreete and Merdiche, to found a church in honour of the Virgin Mary. Witnessed by Robert bishop of Hereford (who sate from 1131 to 1148), Philip, son of the grantor, and nine others, none of whom, however, enable us to fix the date with greater precision. In king John's Confirmation Charter, the gift of Philip de Beumeys, so the name is there written, is called "the land of Lusghart between Watlingstreete, Merdiche, and two rivulets." Lizard grange, the place undoubtedly meant, is bounded to the north by the old Watlingstreet road, to the east and west by two small brooks, and very probably had a *ditch* for its *meer* or boundary to the south, though none such can now be traced. But Philip's new abbey was not built there. His canons are called in the next document, "canons of Dunnington:" and tradition still points out Dunnington wood, a little to the north-west of Lizard grange, as the place where these Dorchester emigrants first established themselves.

It seems reasonable to infer that Philip de Belmeis would never have

[1] That century was one of great ecclesiastical laxity: yet bishop Belmeis would even then have scarcely thought of appointing a nephew to the office of archdeacon before the age of sixteen. It is clear that if the nephew had attained any thing like a fit age for such an office during his uncle's life, the bishop would have made Hugh, (whom he only put in to hold it till his nephew was old enough to take it) resign: consequently, it could have been but a few years before the bishop's death, that he made this premature appointment: so that we cannot greatly err in placing the birth of this Richard in or about the year 1109.

[2] It was the very day that Theobald was elected archbishop of Canterbury. Diceto.

[3] The *order of Arroasia*, or, as it was usually termed, *St. Nicholas of Arroasia*, was a reform of the canons regular of St. Augustin, (who appear to have been in great need of reform,) and was devised, a little before 1097, by three pious eremites, who built a cell or oratory in honour of the Holy Trinity and *St. Nicholas of Arras*, near that city, and determined to abstain from flesh meat, and the use of linen, as dangerous indulgences, detrimental to morality. See Stevens's Supplement to the Monasticon, v. ii. p. 149. The order was rather popular at first, and was introduced into England in 1112: but did not continue very long, and was very generally replaced by canons of the order which they professed to reform.

[4] The church at Dorchester in Oxfordshire had been the see of a bishop from 634 to 1076, when that see was transferred to Lincoln. Alexander bishop of Lincoln placed here in 1140 canons regular of St. Augustine, and some of these, it appears, were soon after detached to Donnington Wood in Shropshire. There is an odd tradition at Dorchester, that part of its church-yard is *in Shropshire.*

undertaken so great a concern, without the promise of assistance from his brother; for he added nothing more but two churches, Ashby (afterwards called De-la-Zouch, because the Zouches became eventually heirs to the family of Belmeis), and Blackfordby, and a little land and tithe at the former place. The archdeacon of Middlesex was, in fact, the great founder of the abbey: not, however, at his own expence, but at that of the college of St. Alkmund. We can assign no date to Philip's grant, save that it must have been after 1131 and before 1147. For in this last year king Stephen certifies, "at the prayer of Richard the archdeacon, I have granted for the soul of king Henry, my uncle, &c. the prebend of the said Richard which he had in the church of St. Alchmund of Salopesbiria, and all his (*or its*) demesne and things to the canons regular of Dunintona." The king also grants to the same canons all the other prebends of the said church of St. Alkmund as they should become vacant[1]. This charter is placed, with much probability[2], in the 12th year of king Stephen (1147). It could not have been later than 1148, as it is sanctioned by Roger bishop of Chester, who died then; and it could not be earlier than 1145, when Eugenius III. who confirmed it, became pope.

Such was the origin of Lilleshull abbey. For the canons of Donnington wood soon moved a little to the north, and established themselves in the wood of Lilleshull, where they built a fine abbey, nearly the whole revenues of which were procured for it from the spoils[3] of the collegiate church of St. Alkmund, by its *dean*, for so he is afterwards called, Richard de Belmeys: and thus the various granges of the abbey, in the immediate vicinity of Shrewsbury, Hencot, Abrightlee, Preston, and Dinthill, were from the time of Ethelfleda, and continue at present, parts of the parish of St. Alkmund, though the benefice itself from an opulent college sunk into a mere vicarage, and that not a rich one.

When this vicarage was erected does not appear. The appropriation, as it is called, i. e. the endowment, both of this and Atcham, was long anterior to the commencement of the episcopal registers, and was not entered on the leiger book of Lilleshull. But that of Atcham[4] was confirmed by Thomas (Becket) archbishop of Canterbury (1162—1170), and therefore St. Alkmund's may be supposed to have taken place much about the same time[5]. It was certainly a vicarage in the 15th year of Edward I. (1287), for then Ralph, abbot of Lilleshull, by deed dated there on Wednesday be-

[1] Monasticon, ii. 146. The words as printed are, "omnes alias præbendas, &c. quando delib." which we profess ourselves not able to supply: but a MS. in the possession of Robert Burton, esq., drawn up in 1636 by a good antiquary, Mr. John Langley, who had full access to the leiger book of Lilleshull, delivers the effect of it to be as stated in the text.

[2] By Mr. Langley, as quoted in the last note.

[3] In a charter of king John (Monasticon, ii.147.) they are expressed to be the nine first manors mentioned in Domesday as belonging to St. Alkmund, with the addition of Hennecote, Lee, and Wystanstowe.

[4] MS. Burton.

[5] Mr. Lloyd asserts that it has been a vicarage ever since the reign of Henry II.



fore St. Chad's Day (March 2), appoints Hugh Ive, vicar of St. Alkmund, *and his successors vicars thereof*, his attornies to receive 10*s*. of yearly rent for a house opposite the said church on the south side, which Roger Seister and Ysolda his wife held for life, and gives him a power of distraining for the same[1]. This, from the terms of it, was evidently designed as an augmentation to the vicar's income: for soon after, we cannot tell in what precise year, the same abbot Ralph, by a deed undated, settles the house itself, then stated to be held by Roger Sniter, upon the vicar of St. Alkmund[2]:—

And this enables us to fix within the compass of not many years, the date of a terrier of the vicarage; for the first article contained in it runs thus: "The same vicar hath an house which he inhabiteth, which is worth *communibus annis* 26*s*. 8*d*.: and the present vicar *is the second vicar* who hath had the said house by the delivery of the abbot to the augmentation of his vicarage: for which house one Roger Taylor used to pay the house of Lilleshull 26*s*. 8*d*. per annum."

It may not immediately occur to every reader, that all these names indicate the same individual. *Snitter* and *Taylor* signify, the former in old English, the latter in French, a person who *cuts* cloth: though we have now[3] no word approaching nearer to the first than the familiar abbreviation of *snip*. *Seister*, the other name of the occupier of this tenement, is the same as *sewster*, a person who *sews*.

If the ancient vicarage-house was literally opposite the south side of the church, it must have been extremely confined. Yet that this was its real situation appears nearly certain from the deed quoted below[4]. The higher orders were so much accustomed to be cooped up in fortresses, and all ranks to inhabit *fenced cities*, that a clergyman of that age would consider him-

[1] MS. Edwards. [2] Ib.

[3] The Germans however retain the word. With them *schneider* is a *tailor*, from *schneiden*, to *cut*. In Saxon it is *snidere*. This is a proof, in addition to the many others which might be adduced, of the closer affinity which anciently existed between the two languages.

[4] Thomas Lee grants to Roger de Wollastone a void place between the cemetery of St. Julian's church and the tenement formerly belonging to Roger de Welyngton, and which he the said Roger gave to the fraternity of the Holy Cross in the church of St. Alkmund: which void place extends on the south to the king's highway leading between the said void place and St. Alkmund's cemetery; and extends backward to the abbot of Lilleshull's garden, held by Roger Glaas:— (*except a parcel of land held by sir Philip Lawley, vicar of St. Alkmund, from the said Thomas, contiguous to the back side of the said void place*), at the annual rent of 3*s*. 4*d*. of silver. 22 Rich. II. lib. A. in scacc. Salop. The "highway" spoken of above must have led into Fish street: and we learn from another deed of the date of 1462, that the wardens of the chantry of the Holy Cross in this church had then a tenement *in the corner near the said church leading into Fish street*. MSS. Gough in bibl. Bodl. This, however, may have been the ancient and curious tenement at the corner of the Double Butcher row leading down into Fish street, which is certainly as old as the fifteenth century, and has much the air of a guild-house. Leland mentions at Oundle, "a praty almese house of squarid stone on the south side of the church, *and a goodly large haule over it for the Bretherhodde of the chirch*." Itin. i. 3.

self as very amply accommodated in a spot which a cobler of the present day would almost regard with contempt. Before the Dissolution it appears that the vicar had obtained an habitation elsewhere, most probably in the present house, and that this house in the church-yard was converted into chambers for a chantry priest, who was also the parish clerk.

The income of the vicarage was made up, as appears by the aforesaid terrier, of the following particulars:

"Tithe of a culture called Hencotesley worth by the year on an average 10*s*." A culture is a large ploughed field.

"Pence of charity 4*s*. 4*d*. by the year." These are expounded by Du Cange, pence offered to the priest.

"His altarage is worth 10*s*. a year, which is capable of proof, because he leases half of it for 5*s*. reserving to himself obvention bread."

The *altarage* is defined to comprehend not only the offerings made upon the altar, but also all the profit which accrues by reason of the altar; consequently it is held to include all small tithes. But it did not always do so; and can scarcely be thought to have done it in this instance. As to "obvention bread," or "bread coming to him," (for it may be translated either way,) we can give no account of it, unless it be the same with the "blessed bread" mentioned below. Of that, Du Cange writes thus: "As the catechumens could not receive the eucharist till they were baptised, there was given to them bread consecrated and blessed by the priest. Afterwards, not only the catechumens, but the faithful also, made use of these blessed loaves as a token of mutual friendship and love by sending them to each other's houses:" and it seems probable that every householder sent one to his parish priest, as it is accounted part of the revenue of St. Alkmund's vicar. The "soul-cakes" which were, within memory, given away on All Souls day by old-fashioned housewives to all who applied for them, were probably a relick of this practice.

"Confession pence, and tithe of merchants and servants within the town of Salop, ..."

Mercator stands here for a tradesman: as *merchant* is still used in Scotland, and *marchand* in France. There is no doubt that personal tithes, i. e. the tenth part of the clear gain of a man's trade or profession, were anciently payable: a fact which our modern reformers, who are for bringing the revenues of the clergy back to what they choose to fancy their first principles, will, if they wish to be thought fair reasoners, bear in mind.

"Also he receives in the suburb of Salop from his parishioners in Hamon Street, ..."

This is now called the Castle Foregate: part of which belongs to St. Alkmund's parish.

"Great tithe of Harlescote 40*s*. a year.
Tithe of gardens and confessions and oblations there, 3*s*. 3*d*.
Tithe of milk, colts, lambs, wool, and beehives, 6*s*.

From the rector of the chapel of Abrighton Hussey, 4*d.*
In Dountall (*Dinthill*) in oblation, confession, and blessed bread, 2*s.* 10*d.*
The same in Preston Moneford, 3*s.* 4*d.*
Small tithes in the two last places, 10*s.*"

The total of the above particulars, the produce of which is specified, (including the house) is £5. 16*s.* 9*d.*, equal, perhaps, to £150. at present.

In the town rental 9 Edw. IV. the vicar is charged 12*d.* "pro introitu tenementi sui[1]:" either he could not get to his house without passing over the corporation land; or he paid so much entrance money.

The next incident recorded concerning this church scarcely deserves notice, except as adding another feature to what has been observed already[2] of the ancient superstition which ascribed all considerable storms to demoniacal agency. "Upon Twelffeth Day, 1553," according to our MS. chronicle, "the dyvyll appeared in Sainct Alkmond's church when the preest was at highe masse, with greate tempest and darckenes, so that as he passyd throughe the churche he mountyd up the steaple, teringe the wyer of the clocke, and put the prynt of his clawes uppon the fourth bell, and toocke one of the pynnacles awaye withe hym, and for the tyme stayed all the bells in the churches within the towne that the could neyther toll nor rynge[3]."

The chantry of the Holy Cross in this church has been mentioned above. It had a messuage and garden in Bykton, another in the Barker street, a messuage in Mordole, a messuage in Cotton near Salop, an orchard in Colham, a chamber near the cemetery of St. Alkmund, three other chambers near the said cemetery, holden by the cantarist or incumbent of the said

[1] Phillips, p. 101.

[2] P. 66.

[3] In Lysons's Derbyshire, p. 160, is a letter of the date 1545, in which the writer informs his son, that "the devill, as we do suppose, beganne in Needewood, and caste downe a great substance of wood, and from thence he came to Etwalle, and there he pulled down two great elmes, and went to the churche and pullyd up the leade," and so it goes on through the whole letter; "and at Manfyld I am sure he hath done no good, and, as it is sayd, he hathe donne muche hurte in Chesshire: and ther felle in some places hayle stones as great as a man's fyste, and some of them had prynts upon them lyke faces." Lord Surrey, describing to cardinal Wolsey, 1523, an extraordinary panic among the horses in his army on the Scottish border, by which eight hundred were lost, proceeds, "I dare not write the wonders that my lord and all his company doo say they sawe that nyght VII tymys, of sprits and ferefull sights. And unyversally all their company saye playnely the devill was that nyght amongs them VI tymys." Ellis's Original Letters, i. 217. Our Shrewsbury chronicler has several such stories. 1401. "This yeare in a towne in Essexe callyd Danbery, the dyvell apperid in the lycknes of a grey frear." This is taken from Walsingham, p. 365. "Again, 1577, the dyvell apperid about ten myle from Norwich in a church, in horryble lyckenesse of a blacke dogge, ronnynge all alongist the bodie of the same churche." The great Erasmus was not above this belief. He relates a fire which took place in a town of Germany by the agency of the devil, in the same year that he carried off one of St. Alkmund's pinnacles: and concludes, "hujus facti tam constans est fama ut fictum videri non queat." See Jortin's Life of him, v. i. p. 539, 540, 545. Peck has engraved a picture in a church window at Stamford, of which he could make nothing. It represents the devil with a church steeple in his claws, attempting to eat it, (Close, p. 68.) and probably referred to some destruction by lightning. These examples will explain the origin of a very vulgar phrase still remaining in daily use.

chantry, clerk of the parish church and schoolmaster[1]; a messuage in Castell strett, and two messuages in le Fysshe Stret: all these coming to the crown by the dissolution of Edw. VI. were granted Dec. 14, 2 regni, to Hugh Edwardes and William Knyght, of London, mercers: and they conveyed them to Robert Alen, of Shrewsbury, draper, 8 Feb. 4 E. VI.

To this fraternity, as we presume, belonged the following persons, who had pensions in 2 and 3 Ph. and Mary:

Edward Graye, late incumbent of the fraternity of the Holy Cross in the town of Salop, £3. 18*s.* 7*d.*

John Loyd, otherwise Lane, late incumbent of the chantry of Holy Cross aforesaid, £2. 10*s.* 6*d.*

There was also a chantry of St. Mary in the same church, to which belonged two messuages *apud le Wylde cappe*: and these passed in the same way as the former[2].

Richard II., in the 12th year of his reign, May 28, granted, for the sum of £10., a licence to Thomas Pride of this town, William Bishop, William Butfeld, and William Mason, chaplains, to settle eight messuages in Salop and its suburbs upon two chaplains, "who shall celebrate daily in the church or chapel of St. Alkmund, for our good estate and that of Anne our dearest consort while we live, and of the said Pride, &c. and for our and their souls when we shall depart this life[3]."

The parish of St. Alkmund comprises only a small portion of the town: but contains several insulated portions; as the western half of the Castle Foregate, Hencot, Abrightlee, part of Harlscot, Dinthill, and Preston Monford.

The vicarage continued in the crown after the Dissolution till May 1628, when it was sold by Charles I. to Rowland Heylyn, of Pentryheylyn, in the county of Montgomery, esq. alderman of London, a gentleman nearly connected with Shrewsbury: his two daughters, his coheiresses, being married to two of its inhabitants[4]. Mr. Heylyn was a person of great liberality, whose purse was always open, ready to promote every measure which had for its object the good of his country, particularly its religious good[5]; and he had, several years before he purchased the advowson of St. Alkmund's, founded a lectureship in the church[6]. If not himself of a puritanical turn,

[1] Ac omnes illas tres cameras suas pertin' juxta dictum cimiterium tunc vel nuper in tenura seu occupac'oe nuper cantariste seu incumbentis dicte nuper cantarie ac clerici eccl'ie p'ochialis Sc'i Alkmondi prædict' ludimagistri ibidem. See what has been said above, p. 208. [2] MSS. Jac. Bowen.

[2] Pat. 12 R. II. p. 2. m. 4.

[4] His daughter Anne married, in 1593, John Nicolls, alderman of Shrewsbury. (See i. 408. n.) Her sister Eleanor married, in 1595, Francis Cooke of Shrewsbury, draper; and he dying 1597, she became secondly the wife of Richard Hunt, gent. of the same town. Alderman Heylyn's wife, Alice, is said to have been a sister of Mr. Hunt, but this seems incompatible with the fact of that gentleman having married his daughter.

[5] He was at the charge of printing the Welsh Bible "in a more portable bulk for domestical uses," at the beginning of the reign of Charles I. Heylyn's Life of archbishop Laud, p. 203.

[6] 3 Jun. 13 J. 1. "Aggreed, whereas Mr. Rowl. Heylyn hath granted an annual rente of £20.

which his liberal contribution to St. *Paul's*[1] seems to forbid, it is at least certain that the purchase of this vicarage was intended to serve the views of that party.

Among the various features of distinction between the ancient religion and that of the Reformation, there was none more striking than the encouragement which the latter gave to preaching. It was carried to such a length by the establishment, in 1550, of lectures on the week-days, that the privy council of Edward VI. was obliged to interfere with a positive prohibition of that practice, under an apprehension that the necessary labour of the country would be impeded by it; such was the eagerness with which those lectures were followed[2].

After the accession of Elizabeth, Fuller, speaking, under the year 1588, of the gradual increase of the puritans, observes, "what was then in most repute was their ministers' painful preaching in populous places[3]." In this department of the ministerial function they met with no obstacle from their peculiar scruples; and in the exercise of their "gifts," their eloquence and fluency, they looked down with disdain upon the conforming clergy, who were content to pursue a path which excludes the stimulus of splendid success and popular admiration. To provide for these gifted preachers, whose nonconformity excluded them from the emoluments of the establishment, their followers made large contributions; and, many years before 1613, (how many we cannot affirm,[4]) a society was formed, among the leaders of their congregations, to consolidate the whole into a system. They were called the *collectors* or *feoffees of St. Antholine's*, because they established a daily lecture in the church of St. Anthony, "more vulgarly known by the name of St. Anthins[5]." Their number was twelve, consisting of four

out of his landes, towardes the mayntenance of a preacher in the parishe of St. Alkemonde, and lefte the election of the precher to the corporation, — that Mr. Tho. Peerson shal be requested to take that place."

[1] He was one of the eleven commissioners appointed by Charles I. Apr. 10, 1631, to rebuild that cathedral; and we may be sure that Laud would take care that no puritan should be put into that commission. Mr. Heylyn could, however, have done little or nothing in the execution of the business, as his death took place in the same year.

[2] Burnet, Hist. Reform. i. 159. These weekly lectures were, however, revived at the beginning of queen Elizabeth's reign. Bishop Sandys, in his answer to Bourne's charges against him, 1563, speaks of the pains he took in his "week-day sermons." Strype, Ann. i. 395. Our townsman, Mr. Studley, in his Looking-glass of Schism, 1635, already quoted, says of the murderer Enoch ap Evan, that he "busily harkened after weeke-day lectures, and would oftentimes ride three or four miles to hear sermons, the ordinary practice of this formall age," p. 25. But, as Burnet (*ut supra*) justly observes, "while some rulers have studied to put all such performances down... that opposition has kept up the zeal for these lectures: which, nevertheless, since they have been more freely preached, have, of late years, produced none of the ill effects which did follow them formerly, when they were endeavoured to be suppressed."

[3] Church History, b. ix. p. 195.

[4] Mr. Carte says (iv. 210.) that this scheme was set on foot when Preston had the government of the puritan faction. But this cannot be correct. John Preston, afterwards master of Emmanuel College, was certainly not known as an undoubted puritan, and therefore could not have the government of them, when king James visited Cambridge, which he did in March 1614,15. But the feoffees of St. Antholine's admit themselves, in their answer to the information described in a future note, to have existed as a body, "long before 10 Jac." which answers to the year 1613.

[5] Stow's Survey, p. 457. This church is in Budge row, which is a continuation of Watling

ministers, as many lawyers, and the same number of citizens, with their treasurer alderman Heylyn above mentioned.[1] "Great were the sums of money," says his kinsman[2], "which the piety of the design, and the diligence of those limitaries[3] brought in from their several walks," and with the money they bought advowsons and impropriations, preferring, of the former, such benefices as were situate in towns, especially those towns which sent members to parliament, and with the professed design of restoring the latter to those churches from which they had been severed. The danger apprehended from lectures did not escape the notice of government. King James, in his Directions concerning preachers[4], 1623, sufficiently expresses his dislike of them, styling them a new body severed from the ancient clergy, being neither parsons, vicars, nor curates: and he blames the bishops for licensing them. "He could by no means endure," says Wilson[5], "this new thing called a lecturer, unless he passed through all the briers of his several courts, to the great seal:" and if one who was not very friendly to the clergy did not greatly mistake, the king's dislike was well grounded. For the learned Selden, who lived to witness the subversion of the church, attributes it to this very cause. "If there had been no friars," said he, in his Table Talk, "Christendom might have continued quiet, and things remained at a stay.[6] If there had been no lecturers, who succeed the friars in their way, the church of England might have stood and flourished at this day. Lecturers do in a parish church what the friars did heretofore: get away not only the affections, but the bounty, that should be bestowed upon the minister."

If they had this tendency, nothing but the strong arm of power could put them down. But the feoffees of St. Antholine's were not yet seen to be dangerous to the church. They went on with their work, and were indefatigable in their purchases. Heylyn was the chief trustee in whose name these advowsons and tithes were bought. Of property of this description in Shropshire there were conveyed to him and his colleagues,

A lease of glebe and tithes belonging to the prebend of Prees, bought April 1629, price £365.

street. It was here, in honour of the good service it had done in the cause of non-conformity, that the Scottish commissioners of 1640 attended divine service.

[1] The names may be seen in Heylyn's Life of Laud, p. 120. But this does not agree with the "*information*" hereafter mentioned, which was directed against *fifteen* defendants, and mentions the name of sir Thomas Crewe, the king's serjeant, Raynton, lord mayor of London, and Richard Stock.

[2] Dr. Peter Heylyn, Laud's biographer, was what we call *Welsh nephew* to the alderman: i. e. his father was the alderman's first cousin.

[3] A limitour was a friar who had a licence to beg within a certain limit. [4] Fuller, b. x. p. 109.

[5] Life of James I. sub ann. 1622.

[6] This, perhaps, is very true. If the friar Tetzel and his fellows had not preached up indulgences, Luther, it is probable, had never taken the field against them: and popery had yet reigned over the intellect of mankind. But surely the greatest lover of Christian unity, the most vehement detester of schism, would deprecate such a stagnation of mind. Yet it is into this state that men who call themselves "liberal" are seeking to return us, by undermining the only church that can preserve the Christian world from it.

The advowson of the vicarage of Nyend or Neen Savage[1], bought May 1630, price £80.

A lease of the barn and tithe of Coton near Salop, bought May 1628[2].

The first person that denounced the society openly was the celebrated Dr. Peter Heylyn, in an Act sermon preached at Oxford, July 11th, 1630, of the consternation occasioned by which he gives an entertaining account, in his Life of archbishop Laud[3]. That prelate, then bishop of London, entered into his views of the subject; and the attorney-general, Noy, was ordered to file an information against the feoffees in the court of exchequer chamber. It came on to be heard Jan. 31, 1633[4]. The attorney-general in his speech charges them with increasing the stipends of lectures in preference to ministers having cure of souls: "they place men," says he, "in eminent places, meane places they doe not ayme at:" and he specifies Shrewsbury among the "good borough townes," in which they had been interfering. The counsel for the defendants, in the course of their argument, when they come to St. Alkmund's, assert, that the tithe of Coton was bestowed by alderman Heylyn in his lifetime, (he had died during the pendency of the suit,) to provide a preacher at St. Alkmund's, *where there was none before;* a case which must surely amount to a vindication of the conduct of these feoffees, in this respect at least, in the opinion of every impartial judge.

The decree orders the defendants to discontinue their meetings, directs that the leases be sold to buy advowsons and appropriations which shall be conferred by the king, and that the advowsons which had been purchased by the society shall be for the future vested in the crown: and it is thus that his majesty has ever since been the patron of this vicarage, and thus too, that it has been endowed with the tithes of Coton in the parish of St. Mary, and the great tithe barn near the Bird-in-hand, which has been recently pulled down and converted into stables.

OLD CHURCH.

THE old church of St. Alkmund was a spacious fabrick, and exhibited specimens of ecclesiastical architecture from the Anglo-Norman æra to the middle of the sixteenth century; some of them of great beauty.

[1] In the MS. from which this account is taken, it is written Myn Savadg: but as it is expressed to be in Shropshire, there cannot be a doubt that Neen Savage was the place intended. In the purchase of this advowson the feoffees departed from their system of establishing themselves in towns: but this parish, though a sequestered one, lies within less than a mile of the market-town of Cleobury Mortimer.

[2] They also augmented the stipends of Bridgenorth and Claverley to £50. each: but this was entirely owing to the bounty of sir William Whitmore, who gave one of the feoffees, a Mr. Gearing, £500. for this express purpose. On this account that sum was lost: Charles I. had, however, intended to repair this wrong, but it was so long before he heard of it, or he was so late in his reparation, that the civil wars intervened, and frustrated his intention. Magna Britannia in Shropshire, p. 674.

[3] P. 213.

[4] Whitelocke and Carte place the conclusion of this affair in 1630. Heylyn in 1632, by which, if he means 32,3, he is right: for the date in the text is taken from the original process, Harleian MS. No. 832.

Its external elevation was irregular, and the soft friable stone of which it was constructed, presented a crumbling and decayed surface. The original form was a cross, with nave, side-aisles, transept, chancel, and western tower; but subsequent additions of chantry-chapels had, in a considerable degree, disarranged the plan, although it was easily traced on examination. The chief features of the south view consisted of an embattled clere-story, with a south side-aisle of regular Gothick architecture, a remarkably acute gable terminating the transept, and a chancel with an attached chantry-chapel, the eastern end flanked by slender round staircase turrets, finished with pointed summits. The clere-story, with the adjoining lateral-aisle, were of white stone, and extremely ragged; the other portions, with the exception of the steeple, were of red stone from the ancient quarries. An equally irregular elevation was displayed by the north side. The side aisle of the nave was low, narrow, and with a shed-like roof. Eastward was the obtuse gable of an ancient chantry, adjoining which stood the north wing of the transept. Beyond was the chancel with a high-pitched tiled roof, and its north chapel.

The interior exhibited a mixture of various styles. Two wide semicircular arches on each side supported on plain, but not massy, cylindrical columns, divided the nave from the aisles: above them was the clere-story, in which was a series of short obtusely pointed windows in couplets, each divided by a single mullion, similar to those of St. Mary's. The south aisle was remarkably wide, extending so far as to range with the extremity of the transept. Three large pointed windows looked southward, having broad arches and plain tracery, with one to the west; between each, externally, was a graduated buttress. The roof was flat and leaded, the timberwork framed into light pannels boarded, with carved flowers at the intersections. A similar roof covered the nave, but its carved timbers were hidden by a plaster ceiling. The north aisle was small, narrow, and dark, and had evidently been shortened to admit the adjoining chantry, which was itself very ancient, projecting as far north as to the end of the transept. This chantry-chapel was nearly square; the north wall contained three double lancet windows on short stumpy pillars, each consisting of four round shafts. The transept was separated from the nave by two light and elegant pointed arches, ascending to the roof. The south wing had, at its extremity, a large lancet window composed of three lights, internally well adorned with recessed mouldings. The corresponding wing was entirely of Anglo-Norman work. A semicircular arch formed its portal, over which were three narrow plain round-headed windows. The chancel, though not very spacious, was lofty and well proportioned, affording some highly elegant specimens of the enriched lancet style. The beautiful east window consisted of three very graceful pointed arches combined, the centre light rising higher than the lateral ones. Under clustered piers, bound midway by bracelets, and with

rich foliated capitals, formed the divisions of the three lights. A smaller window, in the same style, lighted the north side; while in that opposite, a broad Gothick mullioned window had been inserted. Beneath this, and adjoining the south side of the altar, were three elegant stone stalls for the officiating priests at the mass; their trefoiled arches were enriched with crocketed canopies on a ground of delicate pannelled work, in two tiers, highly finished. A Grecian altar-screen of carved oak, though not in unison with the character of the fabrick, yet very handsome in its kind, formed the terminating object of the church; it was the gift of Mrs. Baldwyn, daughter of chief-justice Jones. The eastern division of the church was without a clere-story, and had a plain coved plaster cieling. A low pointed arch on each side formed the communications between the chancel and its north and south chapels.

The ancient rood-loft, open Gothick seats, and perhaps stalls[1], had long been removed, and were succeeded by irregular oak pews. There was a spacious gallery at the west end, and others incumbered the arches of the north aisle. The pulpit and desk were placed against the north-west pier of the transept.

When Dugdale visited this church, the following four coats were in the west window of the south aisle: viz.

Erm. a leopard's face and 2 flanches B.

S. 2 bars nebulee O. on a chief G. a lion passant of the second. Arms very like these are those of the merchants of the staple.

A. a lion rampant G.

G. a lion rampant within a border engrailed O. This is the coat of Talbot, and Dugdale describes it as being "very old," which, from his drawing, it seems to have been.

An Harleian MS. mentions also the figures, in stained glass, of a man and woman kneeling; on his surcoat, a purple lion, and below, **Orate pro bono statu Richardi Stury**

None of these remained; but there were two shields; France and England, quarterly; and A. a cross patoncée G. between 4 escallop shells S.; being the arms of Richard Sampson, bishop of Lichfield and Coventry from 1543 to 1555. These were in one of the south windows, and are still preserved in the west window of the steeple.

[1] It was not uncommon for the larger parochial chancels to have stalls, especially when there were several chantries in the church, the priests of which were bound to assist the incumbent at the celebration of festivals. We have an instance of this in the noble chancel of the church of Ludlow, fitted up with handsome stalls as a choir, for the reception of the ten priests of the rich chantry of St. John, founded in a chapel of that great church. The monks of neighbouring convents also often made processions to, and celebrated mass in, parochial churches of their own patronage. Thus the Augustine canons of Wigmore had a regular choir with stalls prepared in their church of Leintwardine for these stated visits, which remain. There is still a choir with most beautifully carved stalls in high preservation in the church of Nantwich, Cheshire, probably erected by the monks of Combermere, for their accommodation, when they made solemn visits to that church.

The base of this ancient fabrick was Anglo-Norman. But the superstructure was, as will be seen from the preceding description, of various periods. The oldest portions were the round pillars and arches of the nave, and the northern wing of the transept, both in the style of the twelfth century. To these succeeded the elegant lancet-work of the south wing of the transept and chancel, with that of the north-west chantry: all of the early part of the thirteenth century. The small chantry chapels on the north and south sides of the altar, were probably of the middle of the fifteenth century. No further additions seem to have been made to the fabrick till the sixteenth century, when the spacious south aisle was erected; and if we may venture to form a conjecture from the arms described above, while Doctor Sampson held the see of Lichfield. Probably about the same time the clere-story was raised on the Norman arches of the nave. The last improvement seems to have been the erection of the steeple. The whole length of the old church was 124 feet, including the area of the steeple, which is 22. The breadth from north to south was 74 feet.

VICARS OF ST. ALKMUND.

Sir Godefrid occurs in a deed without date[1].

Hugh Ive, 1287.

1313, 8 non. Jul. William Pope, chaplain; in 1318 he was admitted a burgess of the town; and on the ides of August 1325 had licence from his diocesan to make a journey to Rome. He resigned this vicarage in 1349.

13 cal. Mar. 1349. Sir Richard de Lauley. He died on Thursday after the feast of St. Augustine, apostle of the English, (May 28) 1361.

1361, 6 id. Jun. Thomas de Munton, chaplain. He died on Sunday after the translation of St. Thomas the Martyr (July 7) in the same year.

1361, id. Jul. Philip de Lawleye. He also held, about 1362, the diaconal portion of Holgate, which he resigned in 1364 for a canonry in the college of St. Chad in this town, and on the 23d of May 1373 he was presented by sir John Hopton to the rectory of *Hopton in Cloneslonde*, now called Hopton Castle. Sir Philip Lawley occurs as vicar of St. Alkmund in 1399.

In the middle aisle of the church of Redburn, near St. Alban's, was formerly a brass[2], now removed, with this inscription:

Pray for the soul of Richard Wylde, priest, late vicar of St. Alkmn's in Shrewsbury.

The inscription had no date, nor do the episcopal registers of Lichfield contain any mention of Mr. Wylde. He may have succeeded Lawley: but

[1] *Sir Peter, chaplain of the church of St. Alkmund of Salop*, is witness to a deed without date in the Haghmond chartulary, whereby Gaufrid, son of Danmar de Soggedon (in the parish of Rodington), grants land there to William le Franceis of Berewike. This deed must have been executed, at the latest, in the beginning of the thirteenth century: but we do not venture to place Peter among the vicars.

[2] Salmon's Hertfordshire.

in that case could have held the living only a few years, for

1405, Dec. 18. Sir Roger Owlemere, chaplain, was instituted. He died 1413.

1413,14, Jan. 2. Sir Roger Lovet, chaplain. He held this living only a few days, for on the 21st of the same month he was presented to the rectory of Bowlewas.

1413,14, Jan. 24. Sir John Sotton. The date of his avoidance is not specified: nor that of the institution of his successor,

Sir William Newank. He resigned 1430.

1430, Dec. 20. Sir John Lounde, priest. He resigned in 1432, for his successor's rectory.

The practice of exchanging benefices had been carried on to a prodigious extent for many years. There were even a set of people who gained their livelihood by negotiating such exchanges among the clergy. They were called *choppe-churches:* and there is a very warm prohibition of them by archbishop Courtenay in 1391[1]. The practice, however, as we see, was not quite suppressed, and continued till the middle of the fifteenth century, when it ceased almost at once.

1432, Nov. 14. Thomas Barbour, late rector of Rowlandryght in co. Oxon, which he exchanged for this vicarage. Ob. 1464.

1464, Mar. 23. Sir Richard Astley, priest. Ob. 1473.

1473, Apr. 21. Master Adam Grafton, LL.B. See the deans of St. Mary's. He resigned this vicarage in 1489.

1489, June 26. Sir Roger Gytyns, priest. It is not stated how, or when he vacated this living; nor whether he was succeeded by

John Wylkocks, S. T. P. who was certainly here on March 5, 1510,11: for in the accounts of the bailiffs of Shrewsbury for the year ending Michaelmas 3 Hen. VIII. (1511) is an entry, "for breakfast given to the vicar of St. Alkmund, *doctor of theology*, after his sermon on Ash Wednesday, 5*s*. 8*d*." Dr. Wylkocks resigned the same year; for

1511, Dec. 2. Sir Thomas Wyttemor, chaplain, was instituted. It does not appear how long he continued vicar; but

William Curedon, or Cureton, was incumbent when the survey of ecclesiastical benefices was taken in 1535. In 1547 he was also dean of St. Mary's, and resigned St. Alkmund's in 1550.

1550, Nov. 25. Sir George Crane. He continued vicar through every change of religion[2], and was buried here 25th April, 1591.

[1] Wilkins, iii. 215.

[2] He was one of the *reeds* spoken of in a sermon of Latimer's, on Matt. xi. which derives much interest from the circumstances under which it was preached, Dec. 1552, when the declining state of the young king's health filled every faithful protestant with the most intense anxiety. "There be many reedes," says the venerable martyr, "nowe a dayes in the world. I feare me there shalbe a great number of us reedes, when there shall come a persecution, that we must suffer for God's word's sake. I feare me there will be a great many that will chaunge, which will not be constant as John was," &c.

Our MS. Chronicle speaks of one Roger Barns, curate here, as dying of the plague in August 1576: he can have been only an assistant of Crane.

Andrew Daker occurs as vicar in 1593. Mr. Phillips calls him Duker, and places his institution in 1591, which date may be correct, though we have not found the entry. But his name was as here given, and he was probably a member of the ancient family of Daker, for several centuries inhabitants of Condover. A person of both his names, and most likely the same person, was instituted to the vicarage of Brailes in Warwickshire, 26 Apr. 1587. In 1596 we shall find Mr. Daker applying for the living of St. Mary's, but without success. He resigned St. Alkmund's before

1598, June 17, when Humphrey Leech, M.A. of Brasenose College, was presented by lord keeper Egerton, who states in his register[1] that Mr. Leech "was recommended to him by the parishioners of Drayton in Shropshire, where he had been lately residing; and by sir Thomas Egerton:" (meaning, probably, his own son, afterwards earl of Bridgewater.)

Mr. Leech was a native of Ollerton in the parish of Stoke upon Tern, and was born in 1571. He seems to have been of a rambling unsteady temper, for by a document quoted in the note, we find that a few years later he had changed his college[2]. He changed also his university: for after having taken the degree of B.A. at Oxford, he went to Cambridge for that of M.A., and was admitted *ad eundem* at Oxford in 1602. Soon after this he became a chaplain of Christ Church in that university: and after all these changes, he made one of infinitely greater importance, for he changed his religion; an event which, as may be supposed, excited great disturbance in a church, from which defection to popery, especially by its ministers, has been of very rare occurrence. Some of his sermons, before he quitted Shrewsbury, had given no obscure intimations of the change of his sentiments; and after he established himself in the university this became still more apparent. He preached a sermon at Christ Church in 1607, on Rev. xx. 12., which gave some offence, and this was greatly increased by that which he delivered on the same subject June 27 in the following year; for which, being convented before the vice-chancellor, he was enjoined silence, and was suspended from his office for three months: and this sentence was confirmed by archbishop Bancroft, chancellor of the university, to whom he had appealed[3]. Wood, after his manner, insinuates[4], that the tenets which Leech held were not popish, but only "so accounted by the puritanical

[1] Tanner's MSS. in Bodleian libr. No. 179.

[2] Thomas lord Buckhurst, chancellor of the university of Oxford, writes to the bailiffs of this town July 1st, 1603, under the seal of his office, claiming cognizance of a suit in which "the honest and literate person Humphrey Leache, master of arts and commoner or student (comonarium vel studentem) of Jesus College, was impleaded in their court by one William Bright:" probably the publick preacher. The cause in dispute is not stated.

[3] Wood, Historia & Antiq. Univ. Oxon. sub ann.

[4] Id. Athenæ in v.

doctors of the university in those days." A better authority, however, lord chancellor Egerton, who had been formerly his patron, considered the allegations against him to be well founded: for speaking, in a decree of 1613, of Ralph Gittins, second master of our Free Schools, who, says his lordship, "for these many years past had been accounted a dangerous suspected papist," he adds, "he did harbour in his chamber one Leach at such time as he preached many points of popery within the town of Shrewsbury." If the tendency of Mr. Leech's doctrines had been at all questionable, it was put out of doubt by his subsequent conduct. For on the rejection of his appeal, he passed over to Arras: and there composed his Triumph of Truth, published at Douay in 1609, which produced answers by Dr. Benfield and our townsman Daniel Price, D.D. rector of Worthen, the titles of which may be seen under their articles in Wood. Leech wrote other things enumerated by the same laborious author. In 1618 he was admitted at Rome into the society of Jesuits, and by them remanded to the English college at Liege. "Humphrey Leech," says a pamphlet of that age[1], "that *apostata-minister*, did of late yeeres live in this college, and is received into the holy societie of lame Ignatius; and most commonly he is their porter." Hence he was despatched into his native country, on what was called the English mission; and he died about July 18, 1629, at the house of a Mr. Massey, a gentleman of the Roman Catholick persuasion, on the banks of the Mersey[2].

Long before all this Mr. Leech resigned St. Alkmund's; for

1607, June 1. Thomas Lloyd was presented by lord chancellor Egerton, on the recommendation of the bailiffs and inhabitants of the town. He had been curate here in 1604 under Mr. Leech; but, by what was stated in the star-chamber[3], was no preacher, and continued vicar till 1642, when he was buried on the 13th of May[4].

[1] The Running Register, a Relation of English Colleges in forrain partes, 1626. p. 78.

[2] Athenæ in v. [3] See above, p. 273.

[4] There is, consequently, no room for the incumbency of Julines Herring, whom Mr. Phillips makes to have been inducted in 1618, and to have resigned in 1635, but who was in fact only lecturer here, put in by the feoffees of St. Antholine's. William Hering, vintner, of Shrewsbury, bailiff in 1580, son of Richard Hering of Coventry, had, as appears by his pedigree in the Shropshire visitation, a brother Jewlins, probably father of the lecturer, whose services here appear to have commenced in 1618, when it was "agreed" by the company of drapers that "Mr. Julian Herringe, lecturer in St. Alkmunde," should occupy their hall at the yearly rent of £4. the company repairing it, and reserving the use of it for their meetings. Among the papers of Mr. Tallents was one endorsed "March 6, 1631. Mr. Hyron" (which the writer corrected to Herring) "his sermon at my Father Hildersam's funerall," (Arthur Hildersham the puritanical vicar of Ashby de la Zouch). Mr. Hering's preaching was highly admired in its day, and a short specimen may gratify some of our readers.

"1 Cor. iii. last clause of verse 22. All are yours.

Yours! whose meaneth the apostle by *yours?* The Christian Corinths, to whome this epistle was directed, and those words. And what meaneth bee by the word *all?* The verse it selfe "shewes you. 'Whether Paul, or Apollos, or Cephas, or the world,—or life, or death, or things present, or things to come, *All are yours.*'" And the expression is of a further latitude, v. 21. for all *things* are yours. All things therefore are the true Christian's. This is the truth that I am to teach you. Therefore, without any further coherence of these

Thomas Good, B.D. a native of this county, succeeded: but the unsettled times in which he became vicar sufficiently account for the omission of his institution in the episcopal registers. He had been educated at Baliol college, of which he was a fellow[1]. Wood says that he had been esteemed in his college "an honest and harmless puritan," by which, however, nothing more can have been meant, than that his theology was Calvinistick: for he was attached to the monarchy and episcopacy, and, as such, was ejected from this benefice, when the town was reduced to the power of the parliament[2]. Wood seems to intimate that he submitted to the parliamentary visitors at Oxford[3]. But this can scarcely have been the case, since as early as 1647, the year before that visitation, he was residing at Coreley under the Titterstone Clee Hill, and there exercising his ministry apparently as incumbent. He was still there in 1653, when Richard Baxter, desirous of forming a comprehensive association of ministers about Kidderminster, had a conference with him at Cleobury Mortimer, "in order," as he says, "to bring in the episcopal party in Shropshire[4]." Mr. Good was at Coreley in 1658, and continued, as Baxter reminds him[5], in an angry letter written after the Restoration, unmolested by the ruling powers till that important event. Soon after, in reward of his loyalty, he was made canon residentiary of Hereford and rector of Wistanstow. He was elected master of his college

words with the former, or resolving the text into parts, (which is the ordinarie course of ministers,) I must fall upon this;—all things are the true Christian's, &c."

During Mr. H.'s residence in this town he had a daughter, Christian, baptized at St. Chad's, Feb. 1, 1617,18: a son buried at St. Mary's, Jan. 19, 1618,19; and the following children baptised at the same church: Samuel, Dec. 17, 1620. Dorcas, June 30, 1622. Mary, Feb. 6, 1623,4. Joanna, Aug. 19, 1627. Theophilus, Sept. 5, 1633. He had also a son Jonathan, who was free of the company, but lived in London.

When Laud became governor of the English church, Mr. Hering quitted Shrewsbury. Baxter mentions him as "one of the godly puritans removed from the ministry by his dislike to ceremonies." See that non-conformist's rejoinder to the episcopal reply to the demands of himself and his brethren. Life, part 2. Accordingly, on the 14th April, 1635, it was agreed by the company of drapers, "that Mr. Heringe shall be written unto concerninge the rent he is behinde with us for our hall, viz. £4., and to send answere, whether he will come to inhabite in the same, and to bestowe his labours here in prechinge the worde of God amongest us, between this and Midsomer, or else the house to be sett to some brother of the company:" and it was let, on Sept. 19, to John Betton, draper. Mr. Hering retired to Amsterdam, where he became preacher to an English congregation, and is said to have died in 1644. The family of Hering still subsists in opulence at Jamaica. It retains the remarkable Christian name of Julines, which has also passed by a matrimonial connexion into that of Beckford: but we cannot positively affirm that they descend from the lecturer of St. Alkmund's, though such a descent is more than probable. The honourable and rev. John Lumley Savile, brother of the earl of Scarborough, married, Nov. 1785, Anna Maria, daughter of Julines Herring, esq.

[1] Wood's Athenæ in v.

[2] Walker's Sufferings of the Clergy in v.

[3] "Afterwards," (i. e. after he took the degree of B.D. in 1639,) "though he was absent in times of distraction, yet he kept his fellowship, and submitted *to the men of the interval*." If he was *absent* it does not seem easy to understand how he could *submit*. Perhaps he was forgotten in his remote retreat; embosomed in the recesses of the Southern Clee. "*At length*," continues Wood, "having obtained a small cure at Coerley," &c. But the register of that parish proves that he was settled on this cure at least a year before "the men of the interval" had any authority, or could receive any submission, in the university.

[4] Reliquiæ Baxterianæ, Part 2. p. 149.

[5] Reliquiæ, Part 3. p. 150.

in 1672. His book against the non-conformists, entitled Firmianus and Dubitantius, 8vo. 1674, grievously offended Baxter, and drew from him an indecent reflection, as if the doctor wrote only in hope of further preferment[1]. That non-conformist went farther, and composed a warm letter of reply, in which, among other astonishing propositions, he ventures to assert, "that it was an episcopal parliament of conformists that took arms against the king!" Dr. Good died at Hereford April 16, 1678, aged sixty-nine. Richard Good, vicar of Neen Savage from 1644 to 1708, was probably his brother.

Thomas Blake, M.A. succeeded, and is stated by Phillips to have been here in 1645, as he certainly was 21 Aug. 1646, when the corporation agreed to pay him £5. a year.

Richard Heath is said by the same authority to have come here in 1650, and on 29 Aug. 1651, the corporation resolved to make him the same annual payment they had done to his predecessor. He does not occur in the register till 1655. He was M.A. of Christ College, Cambridge. Baxter styles him "an ancient, grave minister, moderate, sedate, quiet, religious: eminent for his skill in the oriental languages[2]." All this he appears to have deserved. As an orientalist he was employed as one of the correctors of the press by Walton in his great undertaking of the Polyglott Bible, the sheets of which were sent down to him at Shrewsbury[3]. One of the copies of that work in our School Library was presented to it by Mr. Heath, to whom Walton had given it as a reward for his trouble. He continued at St. Alkmund's after the Restoration till the operation of the Bartholomew Act; and seems during that interval, i. e. for two years and a quarter, to have used the Common Prayer in his ministrations: so, at least, says Matthew Henry in his Life of his father. "Mr. Heath read the Liturgy till August 24, 1662, and then was silenced because he could not come up to the imposed terms of conformity[4]." Bishop Kennet, however, relates the matter differently. "Mr. Richard Heath, preacher at St. Mary's in Shrewsbury, at the persuasion of bishop Walton, continued a few Lord's days after Aug. 24, 1662, reading the Liturgy, but was soon silenced; because he could not come up to the imposed terms of conformity[5]." It is not easy to understand how Mr. Heath could continue in his living after August 1662, at the instance of a prelate who died the year before; and Kennet has, we see, mistaken the church in which Mr. Heath's ministry was exercised. We need not, however, discredit his assertion respecting the continuance of Mr. Heath's services here for a few Sundays after St. Bartholomew's day: probably till a successor could be provided. Either way, however, it is

[1] "Though old, yet waiting for more," ib. 148.
[2] Reliquiæ, iii. 94.
[3] See Todd's Life of Walton, i. 268. It is remarkable that Walton himself does not mention Mr. Heath's assistance.
[4] Life of Philip Henry, p. 284.
[5] Register and Chronicle, p. 820.

clear that Mr. Heath's objections to conformity were not founded on the Liturgy: but on the political subscriptions and declarations, or some of them, which, as it now seems to us, were, at that time, injudiciously mixed up with the act for uniformity. He either did not like to subscribe to a declaration that it was unlawful, on any pretence whatsoever, to take arms against the king: for which he will not find many to censure him at the present day: or he would not condemn his own conduct in having taken the covenant, by declaring, which, as it seems to us, he might safely have done, that it was "an unlawful oath, and imposed against the laws and liberties of the kingdom." After his ejection from St. Alkmund's, Mr. Heath appears to have continued in this town till the passing of that oppressive and vexatious act (March 25, 1666,) called the Five-Mile Act, because it forbade all those who would not take the oath against the lawfulness of resistance to abide within five miles of any corporation in which they had exercised their ministry. Upon this he retired to Wellington, where he died in the following May. A successor to Mr. Heath was soon found, for

1662, Oct. 17. Richard Beeston, M. A. was instituted to this living. Buried March 10, 1683,4.

1684. John Lowe. Died April 16, 1734.

1734, June 6. John Cotton, M. A. He was also vicar of Meole Brace (from 1709), and rector of Hanwood (from 1716): which last benefice he resigned on being presented to St. Alkmund's. He died Dec. 26, 1757.

1758, Feb. 14. Samuel Jones, of Llandysil: also (from 1744) rector of Frodesley. He died Feb. 2, 1763.

1763. Samuel Sneade, M. A. of Magdalen College, Cambridge: seventh in descent from John Sneade, of Wentnor, yeoman, who was living in 1530. He died Jan. 11, 1774.

1774, Feb. 9. Richard De Courcy, B. A. This gentleman was a very popular preacher, and always delivered his sermons without notes[1]. In doctrine he was a Calvinist; "in stature he was below the middle size; in person and address, very pleasing." He died Nov. 4, 1803, in his sixtieth year[2]. He was of a younger branch of the Kinsale family.

[1] His mode of delivery was at that time novel in the town, and excited much notice. A contemporary chronicler has preserved a specimen of his first sermon, preached, on the Sunday after his induction, to a most crowded audience, which will be interesting to many readers: "He told the people that he came there to preach, not only by virtue of the authority of the king of the land, being presented by the lord chancellor, and approved by the bishop of the diocese, but that he had a much higher authority in his behalf, even a commission from the King of Kings, sealed with the broad seal of Heaven, by virtue of which he was constituted an ambassador of Christ Jesus to that parish." Dr. Hart's MS.

[2] He published "Jehu's Eye-Glass on True and False Zeal;" "Nathan's Message to David, a Sermon;" two Fast Sermons, 1776; "A Letter to a Baptist Minister;" "A Reply to Parmenas," 1776; "The Rejoinder," on Baptism, 1777; "Hints respecting the Utility of some Parochial Plan for suppressing the Profanation of the Lord's Day," 1777; two Fast Sermons, 1778; "Seduction, or the Cause of injured Innocence pleaded, a poem," 1782; "The Seducer convicted on his own Evidence," 1783; "Christ Crucified," 2 vols. 1791;

1806, July 28. Edward Linzee, M.A. of Christ's College, Cambridge. He resigned Sept. 1818, on being presented to the rectory of West Tilbury, Essex.

1818, Oct. 10. John Wightman, M. A. of the university of Edinburgh, rector of Saltford near Bath, and a brother of the hospital of St. Catharine by the Tower. He has published a tract On the necessity and use of Parochial Schools, with a plan for their establishment, dedicated to H. R. H. the Prince of Saxe Cobourg.

REGISTERS.

The register of this parish begins in 1561. It has few entries that require transcription.

1596. Jan. 26. Thomas Cromwell, son of Gregory Crumwell, bapt.

Henry the second lord Cromwell, son of Gregory, and grandson of the unfortunate Thomas earl of Essex, so remarkable for his elevation and downfall, besides his eldest son Edward, from whom the earls of Ardglass in Ireland descended, had a second son, Gregory Cromwell; and he must be the person whose son's baptism is here recorded. He was knighted at Belvoir Castle by James I. Apr. 1604, on his road from Scotland to London[1], and was then stiled of Rutlandshire.

1606. June 4. ~~Mr.~~ Esquire, John Thinne and Susanna Rawson, mar.

He was second son of sir John Thinne, the founder of Longleate, ancestor of the marquis of Bath.

1614. Oct. 13. Thomas, son of Edward Johnes, ~~gentleman~~ esquier, bapt.

This was the eminent sir Thomas Jones, chief-justice of the Common Pleas in the reigns of Charles and James the Second.

1621. Feb. 7. Robert Ownslow, gent. and reader in Bicton, dyed at Dintle, bur. in St. Chad's.

In the infancy of queen Elizabeth's reformation, says Strype[2], when clergymen could not be procured for every benefice, respectable tradesmen were admitted into inferior orders, to serve the churches in the present necessity, by reading the common prayer and homilies. If, by *inferior orders*, the learned annalist meant orders inferior to that of a deacon, the reformed church of England knows of none such: and it is certain that,

and a Sermon preached at Hawkstone chapel, at the presentation of the standard to the two troops of North Shropshire Yeomanry Cavalry, in 1798. There is a very well written and just character of Mr. De Courcy in the Gent. Mag. lxxiii. 1094.

[1] Ellis's Original Letters, iii. 77.

[2] Annals of the Ref. i. 178, 345, & alibi.

generally speaking, readers were not in orders at all. Indeed there is good authority that within these fifty years such was still the case in some parts of Wales[1]. From the addition of *gentleman* appended to his name, it is plain that Mr. Onslow was merely a layman, who was admitted to *read* in Bicton chapel. He was of a good family, being fourth son of Edward Onslow esq. of Onslow, cousin-german of speaker Onslow. John Butler, reader in Rockseter, occurs in this register 1639.

1674. Oct. 9. Ambrous, son of Ambrous and Margaret Phillips, bapt.

This was the once celebrated poet, of whose earlier years Dr. Johnson knew nothing, and whom Mr. Chalmers brings out of Leicestershire, but who was, as we see, a native of this town, in which his father (who was son of Robert Phillips, of Penkridge, mercer,) followed the business of a draper. His burial is thus recorded in the register, "Ambrous Phillipes, gentell man, 7 June, 1677." The poet, thus early deprived of his father, after being educated under Mr. Lloyd, at our Free Schools, was admitted a sizar of St. John's College, Cambridge, June 15, 1693, being then, as stated on the college books, in his eighteenth year. His life has been so often written, that it is unnecessary to repeat it here. But the ignorance of all his biographers respecting his parentage and the place of his birth, looks as if he had the weakness of having been studious of concealing it. Even the age assigned to him at his death, June 18, 1749, is mistaken, for instead of being then in his seventy-eighth year, he was little more than seventy-five.

1684. March 18. Arundel lord Ruttyfer, buried.

This was Archibald, the third lord Rutherford of Scotland, who succeeded his brother Thomas in 1668, and whose own death is placed by Crawfurd on March 16, 1685.

1694. Nov. 6. Anne, daughter of Sir Charles Lloyd baronet, and Frances his wife, bap.

—— Dec. 24. Mr. Charles Corbett and Mrs. Mary Blood, both of Condover parish, married.

1704. June 20. John, son of John Taylor, barber, and Anne his wife, bapt.

The learned editor of Demosthenes, of whom we shall have occasion to speak hereafter.

1718. Sir Charles Lloyd, bar[t]. and Madam Jane Jones, widow of Thomas Jones, Esq. both of this parish, marr.

1719. Sept. 23. Victoria, daughter of Sir Charles and Jane Lloyd, bapt.

[1] See the judgment of lord Mansfield in the case of Martyn and Hynd, Cowper's Reports, 444. See also Malone's Shakspeare by Boswell, viii. 8. Baxter, in his Life, gives a sad account of the *readers* of his early days: but in his time they seem all to have been in orders.

1720. Oct. 6. Mr. George Clive, of the parish of Morton Say, and Mrs. Mary Grant, of St. Mary's parish, marr.

He was an uncle of the first lord Clive.

1721. Aug. 14. Charles Thomas, son of Sir Charles and Jane Lloyd, bapt.
1737. May 27. Anne Bowers, widow, aged 102, bur.
1743. Nov. 9. Sir Charles Lloyd, bar^{t}. aged 76, bur. at St. Chad's.

BENEFACTIONS.

1603. ROBERT OWEN, brother to judge Owen of Condover, £40.: the interest to the poor.

1642. THOMAS JONES, esq. of Salop, left £50.: the interest to the poor.

1670. WILLIAM WILLIAMS, of Salop, mercer, £5.: the interest to the poor.

Mrs. SARAH STREET, of Salop, widow, £5.: the interest to the poor.

1696. Mrs. JANE BROOK, of Derby, widow, daughter of Mr. John Pritchard, of Salop, £100. to the parish of St. Julian's, *(so, in the Table,)* the interest to be given in two-penny bread to poor aged people of honest lives, and not common beggars, on the last Sunday in every month.

Mrs. LUCY MINORS, widow, of this parish, £10.: the interest in bread on St. Luke's day.

1705. Mrs. ESTHER HILL, daughter of the said Lucy Minors, £5.: the interest to the same purpose.

1706. GEORGE LYNDON, apothecary, £50.: the interest to be given on one Sunday in each month.

1709. THOMAS BIGGS, draper, a large silver flagon for the sacrament: he had before given a carpet for the table, and in 1714 he gave a large silver plate for the sacrament, the homilies, and the works of the author of the Whole Duty of Man.

1703. RICHARD MORGAN, butcher, two silver chalices with covers and a brazen sconce.

1715. Mrs. HONOUR DRYDEN, £20.: the interest to the poor.

EDWARD DONNE, of Place y Court, esq. £20.: the interest to be given every 4th of April to ten poor housekeepers of the parish, not receiving alms, and to be approved by his heirs.

EDWARD DONNE, of Place y Court, gent. £1. 13*s*. 4*d*. yearly, to apprentice out one poor child.

THOMAS LLOYD, gent. £20.: 10*s*. of the interest whereof to the minister for a sermon every 1st of November: 9*d*. each to the clerk and sexton, and the rest in bread to the poor on that day.

1731. GEORGE AMLER, esq. a silver dish, damask tablecloth, and two napkins.

1729. JOSEPH JONES, an annuity of £7. 10*s.* out of an estate at Astley for six o'clock prayers, viz. £6. to the vicar, £1. to the clerk, and 10*s.* to the sexton. His widow ELIZABETH, in 1733, added £2. more to the vicar for the said service.

JAMES GARBET, of Salop, apothecary, 20*s.* to the clerk so long as no other corpse be buried in his grave.

1752. Mrs. MARGARET LEE, spinster, gave £10. to each of the parishes of St. Chad, St. Mary, St. Alkmund, and St. Julian, to be distributed to the poor: also £6. per annum, for ever, to clothe six poor widows of this parish on her birthday, Oct. 19: £2. 12*s.* per annum for six two-penny loaves to be given every Lord's day to six poor widows: and £1. per annum to the vicar for a sermon on her funeral day, May 19. These legacies are charged on lands at Wellington and Wall.

Mrs. ELIZABETH HANMER, £20.: the interest for bread to the poor.

£175. 3 per cent. consols, belong to the poor of this parish, and the dividends are usually given in bread on Sundays. The stock is in the names of the rev. Edward Linzee, Mr. John Vaughan, and Mr. William Jones.

An annual donation of £2. 10*s.* charged on the Long Park belonging to the late John Corbet, esq. is also distributed in bread in like manner.

The Three Corner Leasow in the township of Cotton, rent £29., and a piece of land in the township of Meole Brace near Redhill Brook, otherwise Pintle Brook, rent £12. 12*s.* in the occupation of William Smith, esq., are vested in Mr. John Vaughan, Mr. Richard Lloyd, and eight others, as trustees for the poor of this parish, and usually distributed by the trustees on St. Thomas's day.

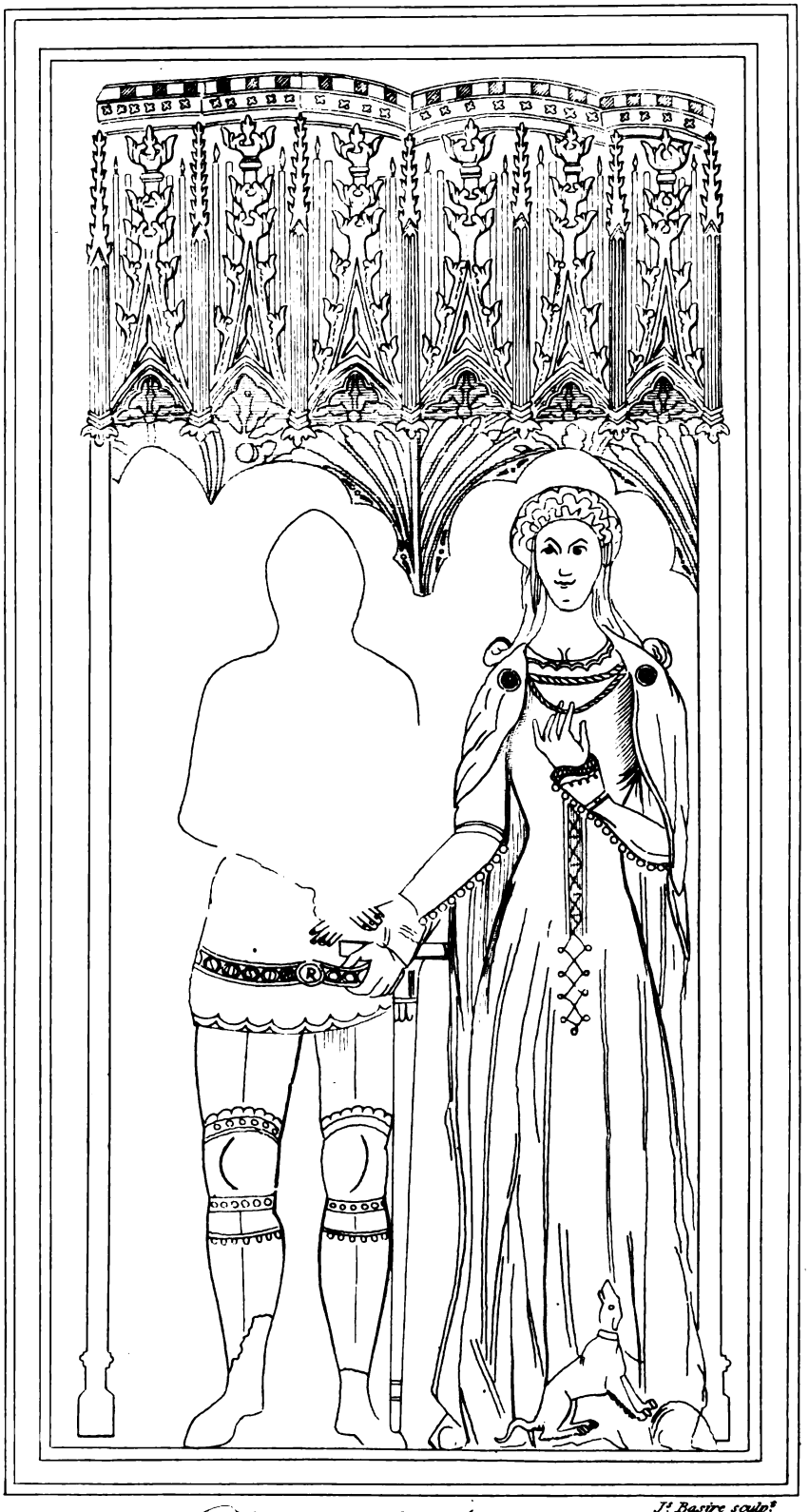
Mrs. ANNE PARRY, £20.: the interest to be given every Christmas to four poor widows of this parish. This money is in the hands of the House of Industry.

1820. Miss FRANCES WINGFIELD, £20: the interest to be distributed to the poor every St. Thomas's day.

MONUMENTS.

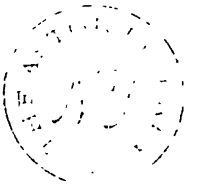
The oldest monument in this church was probably that of the hermit-knight, now set up in the Abbey, and described under that head.

Next, probably, in antiquity to that, if not anterior to it, was an extremely rich brass, representing a warrior and lady hand-in-hand, under two most elaborate Gothick canopies: at her feet a little dog. This is unnoticed by Dugdale; and the upper half of the man was stripped off

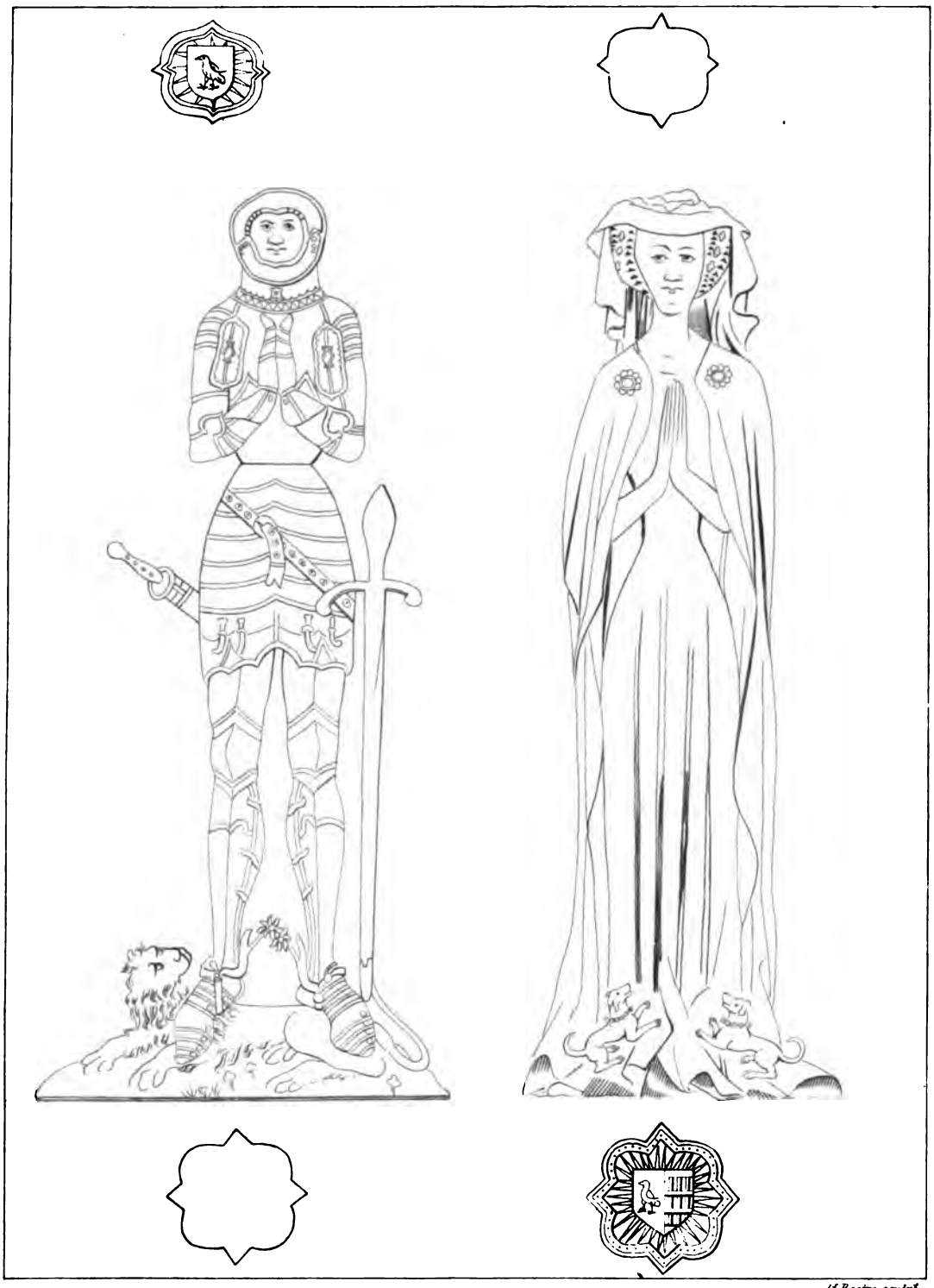


J.t Basire sculp.t

Brafs at St. Alkmunds.







J.t Basire sculp.t

Thomas Corbet Esq.r and Ancaret his wife_St. Alkmunds.

before Mr. W. Mytton saw it. It was let into a very large slab of granite, 8 feet by 3 feet 7 inches; but without either arms or legend to indicate the persons intended. The stone, however, had been subsequently employed to record the interment of another person by the following inscription, which ran along the ledge:

MARY DAUGHTER TO IHON OTTELEY GENT. AND WYFE TO RICHARD OWEN MERCER GENT. DECESSED AN'O D'NI 1568.

The fourth word of this legend must, we conceive, be the remains of THOM.: for Mary the daughter and coheir of THOMAS Ottley of Shrewsbury, *did* marry Richard Owen of the same town, and we can find no other family of the names in which so many particulars concur. The time agrees as well as the names, for the articles of the marriage bear date Oct. 9, 23 Hen. VIII. 1531, and from this union sprung the learned judge Thomas Owen.

A large slab, 10 feet 7 inches by 4 feet 9 inches, in the south aisle, thereon brasses of a warrior and lady: he is helmeted and in plate armour, his face disclosed, his hands joined in prayer, by his side a sword and dagger, his feet resting on a lion. The lady in a flat but highly adorned head-dress, her veil thrown back: robed in a long open mantle; at her feet two small dogs. Four shields decorated this tomb: three of which had disappeared in Mr. Mytton's time: but when Dugdale visited the church, that over the man's head bore the single raven of Corbet, and the fourth, under the lady's feet, bore the same coat, impaling three pallets surmounted of Barry of seven: intended, no doubt, for the arms of Barre. There was no inscription remaining, but Mr. Mytton describes the stone as remaining in the Talbots' chancel, and said to be of that family: and he afterwards found in a book of William Salusbury's of Rûg, the great genealogist, the following inscription, which proves the correctness of the tradition.

Hic jacent Thomas Corbet de Morton armiger et Anachoreta uxor ejus filia Thomæ Barre militis junior & dnæ Aliciæ uxoris ej^{9} soror' Johis dñi Talbot qui quidem Thomas obiit m cccc xxxvi & pđca Ankareta obiit die anno

In 1433, when commissioners were appointed by the king to summon all persons of quality before them, and tender to them an oath for the keeping of the peace, *Thomas Corbet de Morton* is eighth upon the list, so that he must have been the head of the family at that time, and only an *esquire*. He was, doubtless, the person here represented, though, as he died without issue, no notice of his marriage occurs in the pedigree. Records agree with the epitaph in the date of his death: for the king received the homage of his brother Roger Corbet Dec. 16, 1439, so that it is plain he was then dead. His wife, who is said to have also married Jankin Hanmer, esq. of

Hanmer, derived her Christian name from her maternal grandmother Ancaret le Strange.

A marble, 6 feet 11 inches by 2 feet 11½ inches, towards the ascent to the altar, with a brass of a woman between two men in long gowns edged with fur: under the man on the left hand, three daughters and a son: under the other man, six sons and as many daughters. At the two left-hand corners, i. e. over and under Humfreston, a shield of his arms: an eagle displayed, debruised by a chevron charged with three roses: at the upper right-hand corner a tradesman's mark.

Hic jacet Joh'es Herby & Joh'es Humfreston Burgenses
villae Salopiae & Margeria uxor eorum Et predictus Joh'es
Herby obiit anno d'ni 1470 & p'dictus Joh'es Humfreston
obiit ultimo die mensis Martii an°. d'ni m cccc nonagessimo
septimo ac etiam Margeria uxor p'dictorum obiit
die mensis ano d'ni m cccc quorum
animabus p'picietur deus. amen.

This John Humfreston was a vintner in Shrewsbury, and a son of William Humfreston, of Humfreston. He was admitted a burgess of Shrewsbury in 15 Edw. IV. as his brother Thomas, who was a mercer, had been ten years before.

A rich brass, in the middle aisle, of a man and woman under two rich niches. He is in a coat to his knees, and a short cloak, with a beast at his feet, and this inscription, on a plate of brass fixed on a large marble:

Hic jacent Simon Walshe & Johana uxor ejus quorum animabus p'picietur imprecor deus.

On a stone 7 feet 8 inches by within the rails of the communion table towards the south, a brass of a man in a gown, with a dagger by his side, standing under a rich canopy. In Mr. Mytton's time this was "supposed to be one of the Barkers of Haghmond:" but that family did not settle there till after the Dissolution, and this brass seems much more ancient. If the dagger did not oppose the notion, we should call the figure an ecclesiastick.

The earliest memorial with a date was the following, noticed by Dugdale.

On another plate of brass let into marble:

Hic jacent Thomas Pontisbury quondam mercator
stapulae Calisiae qui obiit 26 die Martis an° d'ni 1514 et Elizabetha uxor ejus quae obiit nono die
Septembris a° 1513.

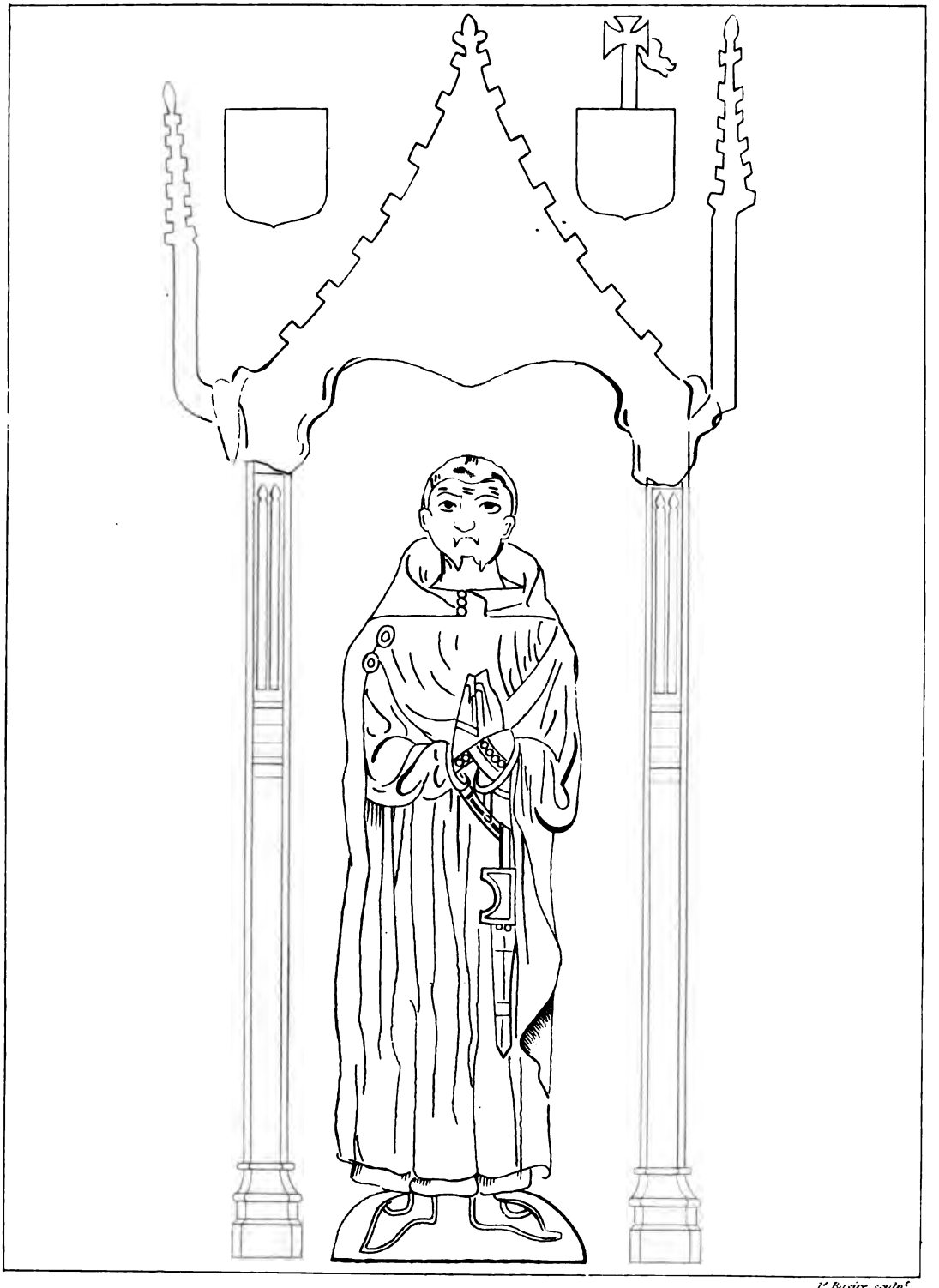
The person here recorded was bailiff of the town three times between 1469 and 1489. He was not the first of the name interred in this church:



H. Basire sculp.

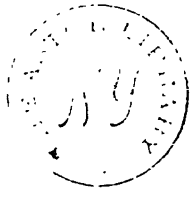
Simon Walsh, at St. Alkmunds.

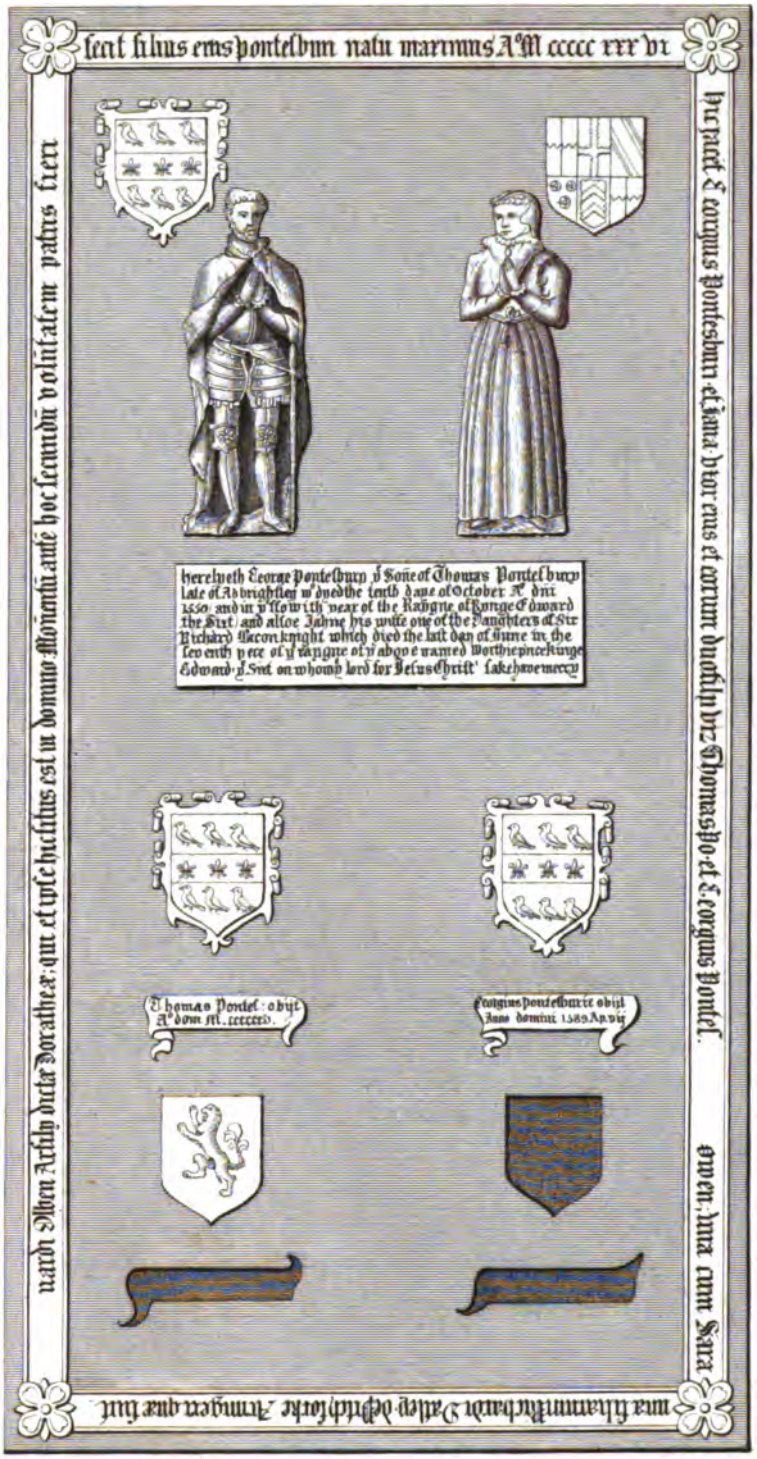




J.C. Buckler sculp.

Brass / supposed Barker's / at S.t Olkmunds.





Monument of the Pontesburies & Owens, at St. Alkmunds.

London Published June 24 1823, by Harding & Co



for our MS. Chronicle, under 1400, says, "this yeare Wm. Ponsbery died, and lyethe in St. Alkmoond's:" and another William Pontysbury, the same, no doubt, who was bailiff in 1493, in his will, the probate of which bears date 15 Mar. 1510, and in which he mentions Elizabeth his wife, and Helyne and Dorothy his daughters, the former of them then married to Thomas Buryton, orders himself to be buried in this church.

The next stone is represented in the annexed engraving. It was a marble inlaid with brass. The inscriptions are given thus by Dugdale, somewhat more fully than in the engraving.

Hic jacet Georgius Pontisburi & Jana uxor ejus & eorum duo filii viz' Thomas Pont. & Georgius Pontis. necnon Dorothea Owen una cum Sara una filiar' Richardi Oatley de Pitchforke armigeri quae fuit uxor Edwardi Owen A. filii dictae Dorotheae q' et ip'e hic situs est i' domino. Monumentum autem hoc (secundum voluntatem patris) fieri fecit filius ejus Pontesbury natu maximus A° m ccccc xxvi.

On a plate at the feete of their portraitures:

Heere lyeth George Pontesbury the sone of Thomas Pontesbury late of Aldbrightlye, which dyed the tenth day of October an° d'ni 1550 & in the flowerth yere of the raigne of King Edward the sixte and alsoe Jahne his wiffe one of the doughters of S' Richard Lacon k'. which died the last day of June in the seventh yere of the raygne of the abobe named worthi Prince K. Edward p° sixt on whom the Lord for X^t^ Jesus sake have mercy.

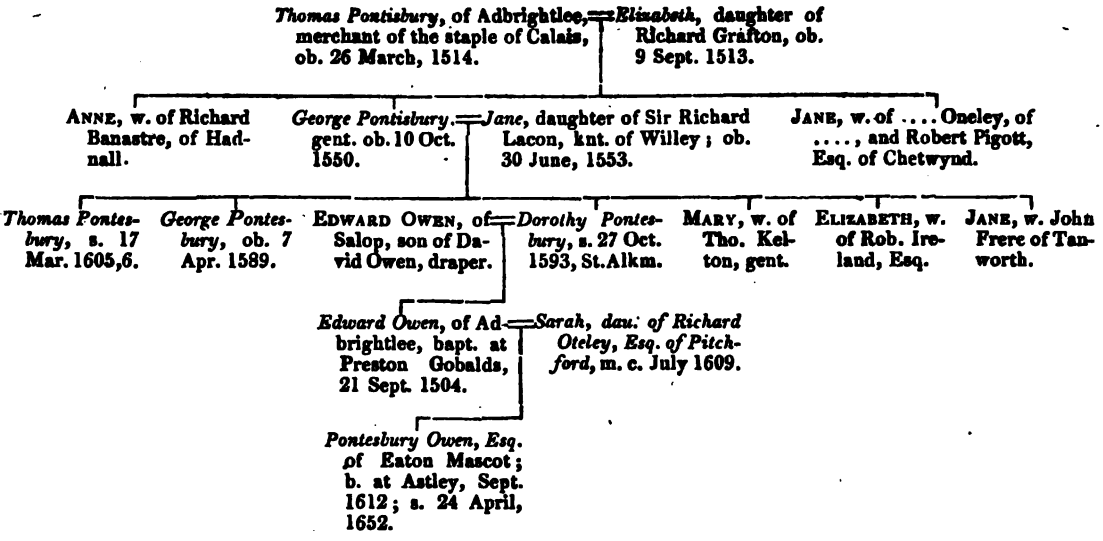
And below:

Thomas Pontsbury obiit a° d'ni m.ccccc.b.

Georgius Pontesbury obiit 1589, April vii.

The fourth shield, now a blank, bore in Dugdale's time the arms of Ottley.

The inscription as engraved, and also as it exists in Dugdale's transcript, presents an insurmountable difficulty, making the stone to have been laid down in 1536 to the memory of persons, all of whom, except one, died many years after that date. But Mr. W. Mytton's drawing supplies the deficient century by adding a sixth *c*: and the inscription was assuredly cut in 1636. There is exactly the same mistake of a century in the date of the second Thomas Pontesbury, who certainly died in 1605, as is proved by the parish register; and here also Mr. Mytton supplies a sixth *c*. There is yet a third erroneous date. There could be no "*last* day of June in the seventh year of Edward VI.;" for that pious prince departed this life on the *sixth* day of that month in that year of his reign. The whole must be elucidated by a brief pedigree, in which the persons commemorated are printed in italicks.



On the family of Pontesbury, see i. 169, n.

Georgius Higgons, gen. alderman. & quinquies ballivus hujus villæ, ex hac vita emigravit 23 Oct. A. D. m. d. xc. i. ætat. lxxij.

Here lyeth the body of Thomas Beynion, draper, deceased the 20th of July 1587. Here lyeth Anne Beynion the wife of Thomas Beynion, deceased the 15th of June 1638.

In the south aisle.

On a plate of brass, having the figures of a man and woman, the man in a gown, and under them this inscription:

Here lyeth the body of Richard Prowde,
draper, husband of Alice Proude, deceased
the 25 day of August 1608, and had yssue
2 sons Richard & James & six daughters, Anne,
Mary deceased, Elianor, Mary, Sarah, Margaret.

Here, in assurance of a joyful resurrection,
lyeth the body of Andrew Studley, master of
arte, and eldest sonne of Peter Studley, gent. who
married Elizabeth the second daughter of Humphrey
Owen, gent. and had issue by her 2 daughters,
Ellener and Mary, whoe departed this life the 17th
day of July ann. Dom. 1628. the one and fortith
yere of his age, in the feare of God and peace
of conscience, endinge a holy life with a happy death.

On another gravestone:

Here lyeth the
body of Griffith
Williams, son of
Griffith Williams
of Penrhyn in y^{e}
Com. of Carnarvon,
Esq. deceased y^{e} 2^{d} day of April in
y^{e} y^{r}. 1658.

There was also a very handsome raised altar-tomb in the Talbot chancel. It was of free-stone, and in the Grecian taste of James I.'s reign: with fluted Ionic terms, and oval shields within shells. It was covered with a marble slab, but without inscription or armorial bearings. Dugdale, however, informs us that it was erected to Robert Stevens of Shrewsbury, draper: and the surname was not forgotten in Mr. Mytton's time, who adds a tradition that he was "a relation of the Leightons." Edward Leighton, esq. of Wattlesborough, who died in 1635, (grandfather of the first baronet,) married to his first wife, Abigail daughter and heir of William Stephens, son of *Robert*, and obtained by her, though she left no issue, "a considerable estate in the town and county of Salop[1]:" so that there can be little doubt that her grandfather, the bailiff of 1605 and 1622, was interred under this monument. He was buried 19 April 1632.

The monuments of William Jones and John Lloyd, formerly existing in this church, have been described in the abbey church.

Dugdale also describes two mural monuments.

In the chancel.

On the south side hangs the hatchments of Thomas Barker, viz. a surcoate of these armes [G. a fesse compony O. and B. between 6 annulets of the second]; a pennon of the same: another pennon with this crest [a falcon rising and regardant A. winged O.]; and underneath on a little brass plate fixed in a free-stone is this inscription engraven:

HERE lyeth the body of THOMAS
BARKER, of Adbrightlee, Esq.
who had to wife Margaret
the daughter of Edward
Owen, of Adbrightlee, Esq.
by whome he had yssue 3 children, Amy, Sarah, and John,
he dep'ted this lyfe May
10 anno dñi 1652.
Justorum animæ in manu dei sunt.

On a tablet set in the south wall:

NERE unto this place lyeth interred y^e
body of SAMUEL BETTON gen. who dep'ted
this lyfe the 19 day of Feb. a° dñi 1655.

Arms. As list of bailiffs 1604: a martlet for difference.

Mr. Mytton also gives the following mural monuments:

HERE lyeth the Body of ROBERT OWEN Gent.
Brother to Judge Owen of Cundover, buried
the 27th day of March 1603, who of a godly zeale

[1] Family pedigree.

and charitable Devotion did by his last will and
Testament Give and bequeath forty pounds
in Money, the profit whereof to remaine
for ever vnto the Poore of this Parish.

On a brass plate set in a frame of marble:

In a vault near this Place
Is deposited the Body of Thomas Jones Esq^r. who was six times Bayliffe
of this Towne: the first Maior of Shrewsbury, And once High Sheriffe of
This County. He was Buryed the 3^d day of May Anno dom. 1642, who out of
A Godly zeal and Charitable devotion Did Give and Bequeath Fifty
Pounds, the Profitt whereof to Remaine for Ever unto
The Poor of this Parish.

Here Also Is Deposited the Body of
William Jones, Esq^r. Eldest sonne of Sir Thomas Jones Kn^t.
late Lord Cheife Justice of the Court of Common Pleas att Westm^r.
Who Departed This Life the 19 day of ffebruary 1693, and Buryed the 23^d.

As Also the Body of
William Jones, Gent. The yonger sonne of the said
William Jones Esq. who was Buryed the Third day
of September, Anno dom. 1680.

This Monument Was
Placed Heere Att the Charge and Direction of
Thomas Jones of the said Town of Shrewsbury, Esq^r.
In Memory of His Father William Jones Esq^r.
And the Persons above menc'oned, Anno Dom. 1714.
Wilding Scul.

Above, in a semicircular pediment, three shields, viz. *Jones* and *Cottel*, quarterly, impaling a chevron between 3 lions heads erased.

Jones alone, impaling Erm. 2 bars: in chief, 2 boars' heads couped.

Jones and *Cottel*, quarterly.

On a convex marble tablet flanked by two Corinthian pillars, supporting a semicircular broken pediment:

In a vault neare this Place lyes
deposited the body of Sir Thomas
Jones K^t. late Lord chiefe Justice
of the Court of Comon Pleas att
Westm^r. in whose memory Alice his
fourth Daughter and Executrix
caused this Monument to be erected,
having lived with him till his death
which happened in the 78^th yeare
of his age, Anno Domini
1692.

Arms. *Jones* and *Cottel*, quarterly.
Crest. A sun.
Motto. VIRTUTIS PRÆMIUM FELICITAS.

On a tablet supporting a marble urn under a curtained canopy proceeding from a semicircular pediment, supported by fluted Corinthian pilasters:

Beneath this Monument is deposited
the Body of THOMAS JONES, Esq^r.
(Son and heir of WILLIAM JONES, Esq^r. and
Grandson and heir to S^r THOMAS JONES, Kn^t.
Sometime Lord Chief Justice of the Court of
Com'on Pleas Westminster.)
A worthy Patriot of his Countrey; He lived
Deservedly belov'd, & dyed a Representative
in Parliament of this Antient Borough of
Shrewsbury: whose strictest Piety, Exemplary
Virtue and Extensive Charity, will Consigne
Him to a joyfull Resurrection.
Obijt 31° Die Julij Anno Domini 1715.
Ætatis suæ 48°.

To the Memory of
MARY wife of THOMAS JONES, Esq^r.
Second daughter and coheir of
Sir FRANCIS RUSSELL, of Strensham
In the County of Worcester, Bar^t.
By Dame ANNE his wife, 2^d Daughter
of S^r ROWLAND LYTTON, of Knebworth
In the County of Hertford, Bar^t.
Whose Vertues She inherited and adorned
By a true Conjugal affection,
Sweetness of manners,
And undissembled Piety.
She died Nov. 1. An. { MDCCXII. / Ætat. 43.

Arms. *Jones* and *Cottel* quarterly, on an escocheon of pretence A. a chevron between 3 croslets fitchée S. *Russell.*

An oblong tablet surmounted by an urn:

JUXTA depositum jacet quod Mortale fuit
EDVARDI PHILLIPS, M.D. de Salop.
nec non Vxoris ejus Hannæ: illa
præiit Novembris 10°. MDCCXII. ætat. 25.
Ipse sequutus Apr. 4. ætat. 45°. MDCCXIII.

Arms. O. a lion rampant S.

Impaling A. on a chevron G. between 3 mullets S. as many martlets S. *Biggs.*

He has also noted the following grave-stones:

Mrs. Mary Amler, w. of Mr. Geo. A., draper, 1706; 44.—Arms. A fesse between 3 crescents, impaling a bee-hive beset with bees promiscuously volant.—G. A., esq. 1754

Alice, wife of Martyn Baldwin, Esq. daughter of Ch. Just. Jones, 1712; 66.[1] She left £100. towards adorning the church and chancel.

Richard Betton, Gentilman, Nov. 1, 1582.—Mary the w. of Rich^d. B. son of the said R. B., Dec. 1602.—Mr. Joseph Betton, of Harliscott, 1689.

Philip Berington, M. D. 1735[2].

Mrs. Anne Cole, d. to Sir Edward Littleton, of Pillington, Bart. 1717. Arms. (in a lozenge) a chevron between three scorpions, impaling a chevron between 3 escallops.

[1] Mr. Baldwin was of Mereden Hall, co. Warwick.

[2]
H. S. E.
PHILIPPUS BERINGTON, M.D.
In Arte Suâ, mirâ Sagacitate conspicuus,
et in humanum genus Studio et amore
Insignis.
Pauperibus haud minùs, quàm Opulentis
Subvenire gestijt.
Vir!
Ob Eruditionem, animi candorem,
Vitæ integritatem, Morumq; Suavitatem
Doctis Bonisq; juxta charus,
Suis verò charissimus;
Ut Universus, post fata, luctus
Abundè testatur.
Sævissimum Calculi Cruciatum,
Per Annos, patientia Singulari Sustinuit,
Quo gravitèr afflictus, et tandem fractus,
Animam Deo pace resignavit,
26 Jan. 1735,
Ætatis, heu! nimis cito exeuntis
55.

Arms: Three greyhounds current, a mullet for difference.

Francis and Robert Newton, gentlemen, 5 Oct. and 7 Nov. 1677.
Hugh, s. of Lewis Owen, Esq. of Penniarth, co. Merioneth, 1675.
Ambrose Phillipps, draper, 1677; 64.—Margaret his w., 1712.
Edward Phillips, 1693.[1]

Other mural monuments now remaining:

At the foot of this pillar are deposited the remains of Mrs. Margaret Lee, late of Wroxeter. She died May 16, 1752, aged 72.

Near this place are deposited the remains of Lloyd, son of Rowland and Eleanor Littlehales. He died 27 July 1761, aged 8 years.
Also Eleanor, wife of Rowland Littlehales, who departed this life 24 Apr. 1777, aged 52.

In a vault near this place are deposited the remains of Mr. John Adams, alderman of this town, who departed this life June 18, 1777, aged 66 years.
Also his son John, fellow of Pembroke college, Oxford, who died Nov. 23, aged 19 years.

Near the family vault on the south side of this churchyard, are deposited the remains of Mrs. Sarah Atkis, a Maiden Lady of the most respectable character. She was the only surviving child of Will. Atkis, esq. an Alderman of this town, by his wife Sarah, daughter of Revel Moreton, esq., both deceased. She departed this life in her house at Chester, on the 9th of July 1793, aged 58 years.
In her conduct through life she invariably proved herself in a truly eminent and conspicuous degree, the pleasing, amiable, and sincere Friend; the good, pious, and real Christian. In her death, the community at large have lost a bright example of moral and religious Virtues, and her Friends and Acquaintance an excellent pattern of great private worth; by whom, and by all who had the pleasure of knowing her, her departure will be long lamented, and her memory ever held in deserved esteem.

Arms. As bailiff of 1539 in a lozenge.

A marble tablet to a daughter and two sons of John and Ann Gardner. Anne, 1776, inf.—Thomas, an inf.—John died March 15, 1795, in the 24th year of his age.—Mr. John Gardner departed this life May 26, 1804, aged 68.—Anne his wife, July 4, 1814, aged 84.

Near this place lie the remains
of MARY the wife of WILLIAM HAYCOCK
of this town, Builder,
who died 14th July 1783, aged 56 years.
Also two sons of the above
William and Mary Haycock:
William died 2d Oct. 1779, aged 27 years,
Edward died 8th Febr. 1791, aged 23 years,
Mary the daughter
of William Haycock, junr.
died 30th Dec. 1780, aged 2 years.
Also of William Haycock, sen.
died 13th May 1802, aged 76 years.

[1] "Hic depositum voluit Edwardus Phillips illam sui partem qua sola fuit mortalis; qua sola alias non præcedit. Fuit enim probitate pariter ac annis venerandus. In officio prætorio, honore quidem dignus; sed justitia plus quam honore conspicuus. Suis non parcè providus, alienis amicus: omnibus exemplum. Obiit Decemb. 21. Anno Dom. 1693. An. ætat. 74.

Hic etiam jacet corpus Elizabethæ Phillips, viduæ & relictæ prædicti E. P. Obiit 2 die Maii 1728, ætat. suæ 89.

Mrs. Elizabeth Waring, their granddaughter, died Jan. 10, 1761, aged 68."

On a tablet of white marble surmounted by an urn, and backed by a pyramid of grey marble:

In the neighbouring cemetery
are deposited the remains
of
EDWARD JEFFREYS, Esq.
of this parish,
Son of the Reverend Edward Jeffreys, Rector of Ruyton.
He departed this life Feb. 15th 1801,
aged 86.
In the profession of the Law
He secured the respect and confidence of his clients
by his skill and integrity in business.
As a companion and friend
He obtained the regard and esteem of all who knew him
by that complacency and hilarity of temper,
that genuine benevolence and unaffected good humour,
that steady performance of all the duties
of the social and domestic relations,
which
He preserved to the last hour of an advanced age.
In the same vault
also rest the remains of ROBERT JEFFREYS, Esqr.
son of the above EDWARD JEFFREYS, Esqr.
who died Sep. 15, 1801,
aged 57.
Also of ELEANOR widow of the above Rob. Jeffreys,
who died July 26, 1815, aged 66 years.

Arms. Erm. a lion rampant and canton S.

On two oblong tablets of white marble set in a large slab of Mona marble:

According to the direction of her husband
This tablet is erected to the memory of
SARAH PEMBERTON the beloved wife
of ROBERT PEMBERTON, Esqr.
Who died Sept. the 19th A. D. 1798,
aged 29 years.
She was a partner in all his virtues
and excellencies,
and the recollection of whom
accompanied him
to the latest period of his existence.

In memory of ROBERT PEMBERTON, Esqr.
of Shrewsbury,
who died Dec. the 19, 1816, aged 52 years.
The character of this truly excellent & valuable man
would adorn a larger space than of this narrow tablet.
His accuracy and unwearied diligence,
His honour and integrity in business,
His attachment and kindness to his friends,
His love and affection to those around him,
and his charity & benevolence to all mankind
were such,
as will be long remembered with esteem and gratitude,
and the loss of felt with regret, and sorrow.
He bore with him also in an eminent degree
those Christian virtues
which are so truly esteemed the foundation
of all moral excellence.

Arms on two ovals.

S. a chevron between three spear-heads. *Lloyd.*

A. a chevron between three buckets S. hooped O. *Pemberton.*

Motto. HAURI EX PURO.

GRAVE-STONES IN THE OLD CHURCH OF ST. ALKMUND'S.

South transept.

Mrs. Jane Carreg, rel. of John C. of Carreg, co. Caernarvon, gent. 1767; 85: her d., Mrs. Grace Pryce, rel. of John P. esq. of Coffranyd, co. Montgom., 1781; 80.

Ambrose Gethin, of Kerry, co. Montgom. gent. 1706; 31.

Thomas Orton, 1674.—Anne his w., 1711; 77.—Mr. Job O., grocer, s. of the late Mr. Job O., grocer, (who lies in St. Chad's,) 1741; 52.—Mary his w., 1762; 76.—Frances, w. of Tho. O., 1681.

Tho. Dawes, s. of And. D. gent., and of Martha his w., 1736; 30.: the said A. D., 1744; 81.

Samuel Betton, of Harlescot, 1788; 68.—Martha his w., 1789; 64.

Anne, w. of Edward Jeffreys, gent., only surviving child of John Saxton, gent. and Anne his w., 1766; 36—Elitia Judith, d. of the said E. and A. J., 1765, inf.

Mr. Edw. Muckleston, 1737.—Mr. Rich. M. his bro., late of the Green fields, 1782.—Sarah, w. of the said R. M., 1782.

Chancel on the east side of the south transept.

Tho. Warter, gent., 1751; 39.—Eleanor, W. his sist., 1778; 64.—Elizabeth W., 1788; 76.

John Adams, alderman, 1752; 77.—Elizabeth his w., 1753; 79.

John Cay, s. of John and Grace Adams, 1756.—Henry, their son, 1760.—Sarah, their d., 1762; all inf.

Priscilla, w. of Sam. Symonds, apothecary, and d. of rev. John Cotton, vic. of this par. 1764; 35.—Priscilla, their d., 1758; inf.—Sarah, their d., 1771; 10.—Rev. Joshua Symonds, B. A. their son, 1791; 31.

There was also a brass plate against a pillar in the same chancel to Francis Garbet of Walcot, gent. 1736; 81.—Anne his w. 1736; 79.—Their youngest son, James G. of Salop, apothecary, 1738; 45.

Nave.

Stafford Price, M. D., 1761; 69.—Mary his w., 1773; 73.

Mrs. Jane Stanier, w. of Mr. Benj. S., 1758; 62.—The said B. S., 1769; 70.—Miss Frances, their d., 1783; 63.

Mrs. Elizabeth Maddock, 1760; 51.—John M. gent., 1778; 68.

Elizabeth Dorset, d. of Alex. String of London, esq., w. of rev. Mr. D. of Witheford, 1778; 28.

Benj. Ord, esq., collector of excise, 1756; 63.

Mrs. Eliz. Owen, d. of Will. Vaughan, esq. of Corsygedol, and rel. of Athelstane Owen, of Rusaison, esq. 1719; 64.

Near the steps leading to the altar.

Martha, w. of Charles Bolas, esq., 1745; 45.—Charles B. esq. alderman and deputy recorder, 1758; 59.—Lætitia B. his d., 1777; 44.

William Atkis, s. of Will. A. gent. and Sarah his w., 1739; buried near his grandfather Will. A. gent.—William, another s., 1741.—Revel, a third s., 1742.—Sarah, w. of Will. A. gent. 1743; 27: the said W. A. gent. 1750; 41.

Anckretta, w. of Will. Atkis, 1701.—Richard, son of William and Christiana A., 1705: the said Will. A. gent., 1716.—Christiana, w. of the above W. A., 1742; 68.—Will. A., s. of W. A. gent. and Sarah his w., and grandson of the above W. and C., 1756; 13.

Jane, w. of Edw. Tonge, gent. The said E. T., 1712; 42.—Mr. Rob. T., grocer, s. of E. T. gent., 1773; 32.—Eliz^{a}. T., spinster, d. of John T. esq. 1787; 88.

Elizabeth, w. of Rob. Rogers, esq., 1796; 57.

Anne, w. of Mr. Robert Wood, apothecary, and d. of Richard Hosier, of Little Berwick, esq., 1723.—Rich. and Frances, their children.—Rob. W. of Fitz, gent., 1744; 60.

Mrs. Susanna Wood, wife of Rob. W. gent., 1678.—Rich., John, and Susanna, their children.

Elizabeth, w. of Rob. Rogers, esq., 1790; 57.

Mr. Rich. Baduley, 1688; 70.—Mr. Rob. Wood, of Fitz, 1735; 23.—Anne, w. of Edward Jeffreys, gent., eld. d. of Rob. Wood, of Fitz, 1757; 43.—Jane, d. of E. and A. J., 1768; 19.

Rob. Price, of Esgarweddan, co. Merion. esq., 1702.—Anne, his w., d. of the rt. hon. ch. just. Jones, 1701.—Anne and Mary, their daughters, 1750 and 177...

On the said steps.

John Wingfield, M. D., 1769; 82.—Three of his children.—Anne, his w., 1773; 80.

Judith, w. of Edward Rigby, esq., 1734; 28.

Trever, w. of Tho. Biggs, 1687.—Thomas, their s., 1685.—Will. s. of Tho. B., 1688.—Trever, d. of Tho. B., 1688.

Winifrede, d. of Tho. Berington, gent., 1732.

Between the communion rails and south wall of the chancel.

Mary Ward, w. of Rich. W., mercer, 1745; 23.—The said R. W., 1767; 46.—Arms. A cross patée between 4 fleurs de lys, impaling a chevron. Crest. A crane.

Michael Bird, gent. collector of excise, 1714.—Maurice Price, esq., 1749; 78.—Erasmea, his relict, 1756; 80.

Within the communion rails.

Samuel Sneade, vicar.[1]

Between the communion rails and north wall of the chancel.

Rev. John Low, vicar 50 years, 1734; ...4.—Mary, his wid., 1735.—Mrs. Mary L., 1688.—Mary, d. of John and Mary L., 1739; inf.

Honora, d. of Leighton Scarlett, gent. and Priscilla his w. 1738; 18.—Priscilla S. 1775; 91.

North transept.

Eliz. w. of John Davies, of Trewylan in co. Montgom. gent., 1760; 49.—The said J. D., 1765; 64.

Mrs. Mary Smith, rel. of capt. Thomas S., 1750; 44.—Rachel, third d. of Baldwin Leighton, esq. by Anne his w., 1757; inf.—Mary, their eld. d., 1771; 24.

Baldwin Leighton, esq., 1791; 74.

Samuel Bowen, 1772; 71.—Mary his w., 1775; 82.

On a brass plate against the north wall.

Richard Morgan, of Gravel hill, gent., 1749; 49. Arms. A chevron between 3 spears' heads erect. Crest, a spear head erect.

On a brass plate suspended from the gallery in the north aisle.

Mary Price, w. of Samuel P. esq. 1743.—S. P. esq., 1747.

[1] "Obdormit sub hoc Lapide quicquid Mortale fuit Samuelis Sneade, A. M. Rectoris de Sned et Curati Churchstoke in Montgomerensi, necnon hujus Ecclesiæ Vicarii. Filius, qui Nomen ejusque Amorem gerebat, Gratitudinis hoc Testimonium pretiosæ Memoriæ inscribit. E Vita decessit 11ª Jan. (sic) A. D. 1774, Æt. 62."

Among the grave-stones in the churchyard are the following:

Felicia, w. of Roger Hanmer, esq., 1726. The said R. H., 1726,7.—Thomas, s. of Joseph and Martha Norgrave, 1757; 20. Jos. N., 1761; 62. Martha his rel., 1769; 75. Martha, their youngest d., 1782; 49. Robert Pemberton, esq., 1794; 64. Anne, his w., 1812; 84. Josina P., their youngest d., 1820.—William Oswell, ... Thomas, his s., 1769; 42. Mary, d. of T. O., 1777; 10. William O., draper, s. of the above W. O., 1783; 50. Eleanor, rel. of the said W. O., 1783; 85.—Elizabeth, w. of John Probert, esq. of Copthorn, 1800; 69.—Anne Stanier, 1797; 73. Rachel S. 1801; 78.—Joshua Symonds, senior, 1735; 79. Elizabeth his w., 1736; 80. Eliz. Partridge, their d., 1741. Jane S., another d., 174... 60. Priscilla S., another d., 1764; 72. Sarah, d. of Joshua and Sarah S., 1726. Mr. Joshua S., 1756; 66. Mrs. Sarah, his rel., 1777; 87. Samuel S., 1805. Eliza Julia, d. of Jonathan and Ann S., 1810; inf.—Jane, w. of John Vaughan, 1824; 55.—Richard and Mary Wood, ... Isaac W. their s., 1801.—Mr. Tho. Wood, printer, 1801; 55. Mary his w., 1808; 63. Several of their children.[1]

DEMOLITION.

THE sudden fall of St. Chad's roused the parishioners of St. Alkmund's to an examination of their church. Upon an accurate survey, little appeared defective; but some decay in the roof of the chancel of no serious extent, and for the repair of which orders were issued. Soon afterwards, however, a few active parishioners, influenced by the suggestions of interested individuals, proposed the destruction of the old church, and the rebuilding of it on a more contracted scale, which, it was pretended, would be a great eventual saving[2]. This advice was favourably received by the vestry, and a resolution unfortunately passed, with scarce a single dissentient voice, totally to demolish their curious, roomy, and substantial church, and to erect a new one, after a plan furnished by Messrs. Carline and Tilly, stone-masons of Shrewsbury, on a part of its

[1] "Joseph their son, midshipman in the British navy, fell on board the Wolverine gun-brig, in action with two French privateers, whilst fighting aside his captain, March 24, 1804; 22."

[2] We are far from contending that a predilection for our ancient ecclesiastical structures ought in all cases to demand their preservation. When greater accommodations are required for the important purpose of receiving larger congregations; or when the fabricks by length of time have become thoroughly decayed, no love for antiquity ought to stand in the way of their removal. But when these objects may be attained consistently with the existence of the ancient structures; wantonly to destroy them for the sake of some false or sordid scheme of ultimate economy, or, what is more probable, of profit to some interested tradesman, their destruction is unpardonable, and calls aloud for the reprehension, not merely of persons of taste, but of every enlightened and judicious parishioner.

It has been observed by an eminent English antiquary, that "if the dispositions of our ancient churches cannot be adhered to, or if the venerable fabricks must give place to new structures; if modern art can no longer imitate the solemn effect produced by clustered columns and pointed arches, by the dignified effect of family chantries, the long perspective of a choir, and the rich tracery of ramified windows, surely the genius of an establishment calls for something in its most frugal erections, more imposing than bare walls and unbroken surfaces. It would be well if all plans for the erecting of new churches, or the rebuilding of old ones, were subject to the cognizance of the ordinary or archdeacon. At present, the business is usually transacted between a selfish vestry and a junto of ignorant masons, while the faculty is granted of course by those who have no object but their fees." Dr. Whitaker's Hist. of Craven, p. 420.

site. An act of parliament was obtained for this purpose, the mere expence of which would have covered all the expence of repairing the old fabrick; and a committee appointed, under whose direction the venerable structure was quickly levelled with the ground. The present church rose rapidly on its ruins, and was opened for divine service on Nov. 8, 1795. The whole expence of this hasty and ill-advised procedure amounted to about £4000. (including the value of the old materials), of which the contract with the builders was £3000. Less than one-third of this sum might have repaired, and newly pewed the old church, which would have thus been rendered not only incalculably more handsome and interesting, but likewise far more strong and commodious than that which has supplied its place. So far from exhibiting symptoms of decay, the ancient walls proved unusually sound and firm, and it was not without great difficulty that they were rent asunder and thrown down. When the unsightly incumbrances of galleries and pews were removed, previous to its destruction, the beautiful architecture of this venerable fabrick, mixed and discordant as were the styles, was most striking, and convinced many, when too late, of the real merit of the church which had so heedlessly been condemned to ruin[1]. No care was taken to preserve the numerous grave-stones, brasses, tombs, and other ancient memorials with which the aisles and chapels abounded. They were involved, with very few exceptions, in the common havock; *the brasses were sold by weight*, and the grave-stones dispersed and converted to common uses!

PRESENT CHURCH.

The present church is in the style usually denominated Modern-Gothick. Its walls are of Grinshill stone. It is lighted on each side by six windows, which are divided into an imitation of thin mullions in cast-iron. The chancel is a small appendage to the fabrick in the same style. Between the windows are slender shelving buttresses devoid of pinnacles, above which is a square pannelled parapet, which surrounds the whole. The inside is a parallelogram 82 feet by 44, without pillars. A flat plaster cieling with modern ornaments in stucco, covers the nave. At the west end is a spacious and convenient gallery, in which is a small but well-toned organ, erected by subscription in 1823, and made by Mr. Gray, of London. The pulpit is adorned with Gothick pannelling, and stands on the north-east side of the nave, with the desk opposite[2]. The seats are of oak, regular and handsome. The altar is a white marble slab contained in a small recess, lined with plain oak wainscot. Over it is a pointed window filled with modern painted

[1] In 1807, the present church was shut up for some months, under a fear that the roof was in danger, and it was thought absolutely necessary to lay out about £800. in repairs, only twelve years after its erection; which sum, if judiciously laid out, would have been more than equal to effect all that was wanting in the old church!

[2] At first the pulpit and desk were united and placed in the centre of the upper end of the church, which they greatly incumbered: they were divided in 1811, and removed to their present situations.

glass, executed by the elder Eginton at the expence of £200. The subject is emblematical of Evangelical Faith, represented by a female of the natural size kneeling on a cross, with her eyes elevated, and arms rapturously extended towards a celestial crown, which appears in bright effulgence amid the opening clouds. The figure is clothed in a heavy loose robe of red silk over a white vest, bound round the waist by a blue sash; at the bottom is a text from the Apocalypse, (ii. 10.), "Be thou faithful unto death, and I will give thee a crown of life." The furniture of this church is handsome.

At the west end is the steeple of the old church, which escaped the destruction that befel the rest of that fabrick, more, probably, from the deficiency of funds for the erection of a new one, than from a sense of its uncommon beauty. It consists of a slender, but well-proportioned square tower of three chambers, flanked by light double angular buttresses, gracefully diminishing in their ascent; the summit is finished by an open-worked battlement with four crocketed pinnacles at the corners, each sixteen feet in height. From this rises a spire of the finest proportion, brought to an exquisitely taper point, and crowned by an open flower. The door under the tower, which now forms the chief entrance to the church, is by an elegant pointed arch, recessed within a square opening; on each side are the mouldering remains of a small niche for the holy-water vessels. Above is a handsome pointed window with remarkably delicate mullions. In the bell-story are four short windows, the arches of which are very nearly round. The whole height from the ground to the vane is 184 feet; of which the tower comprises 70, and the spire 114. The dimensions of the tower on the outside are 22 feet square; the diameter of the spire at its base is 19 feet[1]; that of the top stone is five inches and a half, and nearly solid, the hollow within being only an inch and a half. It is probable that this steeple was one of the last ecclesiastical structures erected in the style called Gothick. Although beautiful in its outline, the more minute parts exhibit marks of inferiority to the pure ornamental finishing of such buildings in the fifteenth and early portion of the sixteenth centuries. The west window, though handsome in its form, has no mouldings round its graceful arch, which is left with the splayed stone-work entirely bare. The semicircular shape of the upper story windows, equally devoid of the usual mouldings, is another mark of its having been erected at a time when Gothick architecture was becoming greatly deteriorated. The pinnacles and parapet, which were put up in 1775, and said to have been exactly copied

[1] An able paper on architecture in the Edinburgh Encyclopedia, contains the following remarks on this steeple: "Although the loftiness of spires produces a very fine effect, yet it must be evident to the most superficial observer, that much also depends on the relative dimensions of the tower and spire. The following are taken from the steeple of St. Alkmund's in the town of Shrewsbury, which, though not remarkable for magnitude or height, is reckoned by persons of good taste to possess singular elegance of form." The writer further remarks, that "the finest effect is produced by spires whose outlines are quite plain," as he instances in "those of Shrewsbury."

from the original ones, are striking deviations from the unadulterated Gothick, as are those at the root of the spire. From these appearances it may be deemed probable that the steeple was built as late as about the time of the Dissolution. This conjecture may perhaps be strengthened by observing the irregular courses of the masonry of the tower, which seem as if the stones had belonged to some other structure, perhaps one of the Friary churches that might then have been recently pulled down. The spire has been frequently repaired, and the dexterity and intrepidity of the workmen on these occasions have been remarkably evinced. The first account recorded is in 1584, when our Chronicle states, that the steeple was newe pointed by one George Archer, of St. Alban's, " who, beinge a very simple man and lame, the 22d of February, beinge saturday, clymed up to the top, being 56 yards from the bottom, with clowted showes, and brought downe the coke, beinge of brasse, and weighing 12 pounds, beinge also of sisse from the bill to the ende of hys tayle 3 quarters of a yarde, and in bredth from the ende of his combe to the bottom of his belly half a yard, lackying 2 inches. And the 2d of Marche, beinge tuesday, in lycke manner clymm'd upp, and dyd put the sayd coke uppon the topp of the sayde steeple again." There is much more to the same effect, of the feats which he performed on this day, " being a rayny and wyndy day," and on the 10th and 13th of the same month, beating a drum, standing upright upon the cross, and shooting arrows, turning about like a wheel, whooting and crying, &c. and " so cam downe sober as he alwayes dyd, but goinge upp at every tyme drunke, as his manner was." In 1621, twelve feet of the spire were taken down and rebuilt. In 1699 repairs were made, towards which the corporation gave £10. Two-thirds of the spire were found decayed in 1788, and restored by one Cheshire of Coleshill, a spire-builder by profession, by whom an addition was made to the height, in order to render the termination more gradual and taper. Some feet were taken down and rebuilt in 1803, Cheshire's bandages proving faulty. The new masonry having separated from the old, eleven feet were rebuilt by Mr. Straphen of Shrewsbury, some addition was again made to the height, and the new top stone was formed of hard Welsh marble. In order to render the spire more firm, and to prevent the vibration, caused by ringing the bells, from loosening the joints of the stone-work, a large weight was suspended by a chain from the internal part of the summit.

A light peal of eight bells was placed in the tower in 1812, cast out of six old ones by Mr. Bryan of Hertford. The original peal consisted only of three bells, which must have been large, for we find that they were cast into five in 1621, and that in 1698 a treble bell was added, making them six. This was a dull inharmonious peal, but the tenor was a remarkably fine bell; as a clock-bell it was highly useful from its loud and clear sound; but was broken and melted with the rest.



ST. MARY'S CHURCH.

THE commissioners appointed by Henry VIII. in his 37th year to inquire into the state of chantries and colleges in Shropshire, assert, that "the collegiate or parish church of St. Mary was founded by king Edgar, for the maintenance of a dean, seven prebendaries, and a parish priest." The same assertion is made by the same authority respecting the great collegiate church of Southwell. Yet, unless all that our historians have said about this king is untrue, nothing is more improbable than that he should have any concern in the foundation of a church which consisted of secular clergy. He is always said to have been entirely under the influence of archbishop Dunstan, and of course a warm admirer of the monks, for whose sake he is stated to have expelled the seculars out of nearly fifty monasteries. We must not rashly reject the authority of a record three centuries old, the writer of which may have had some evidence before him, of which we are deprived: for not a scrap of the ancient muniments of this church remain. Yet, as those commissioners lived a thousand years after Edgar, we may be permitted to question an assertion so very unlikely to be true. It is much more probable that the foundation preceded his reign: and that, as it comprises the greatest portion of the town after St. Chad, so it is next to it in point of antiquity. As, however, they have chosen to refer it to the tenth century, we have judged it right to place it in this history, contrary to our own deliberate opinion, after the church of St. Alkmund. Whenever St. Mary's parish was erected, it was most probably a part of Scrobbesbyrig, which lay quite desolate and waste, as otherwise the canons of St. Chad and St. Alkmund, (if that church existed) would not have consented to such a

dismemberment of their parishes. All we know concerning it during the Saxon times is, that it held Burtune, (*possibly a part of Broughton near Clive,*) Heslie, (*Astley,*) a virgate in Melam, (*Brace Meole,*) half a hide in the hundred of Overs, and Mutone, (*Mitton near Fittes,*) in all, ten hides and three quarters; not quite 1300 acres, which, at the rent which land then produced, was no very splendid endowment[1]. It held the same property, and rather diminished in point of cultivation, than improved, at the time of Domesday.

However humble were the possessions of this church, it seems that the fabrick itself was, in the days of St. Wlstan of Worcester, (1062—1095,) conspicuous among those of Shrewsbury. The well-known story[2] of his praying in the oratory of St. Peter, then the smallest in the *city*, as he passed this way on his road to Chester, proceeds to say that the *citizens* (urbicis) asked him, why he preferred it to the church which they called St. Mary's[3]? A question which shews that this was, in their opinion, on some account or other, the most considerable or venerable in the town.

Reasons will hereafter be given, and it is conceived valid ones, for believing that the insulated part of the modern parish of St. Julian's, which lies on the north side of Shrewsbury, was, antecedently, the parish of the chapel of St. Michael in the Castle. This is not the proper place for that discussion: and it would not have been here alluded to, but that it seems as if St. Michael's parish had been originally carved out of St. Mary's, and that the deed upon which this opinion is founded gives the earliest view of this last collegiate establishment which has occurred to us after Domesday. In order to understand it, we must briefly relate, that the rector of St. Michael's in the reign of Henry II. had sold a tract of land called Wogheresforlong and Derefolde to a person named Gilbert, reserving a rent of 3*s.* 6*d.*, and that Gilbert had conveyed it to one Nicholas le Poncer. By the deed now to be described, the dean and chapter of St. Mary of Salop attest, that the said Poncer, "in our presence, on the 4th day of April, (the year unfortunately omitted,) gave all Wogheresforlong and all Derfolde, with mores, wastes, &c. to the abbot and regular canons of Haghman, saving a rent of 4*s.* to be paid annually *by our assent* to the parson of the church of St. Michael of the Castle, for the tithes of Derfelde; to which rent so to be paid for those tithes, we the said dean and chapter *give our assent* for us

[1] According to Domesday, St. Mary also held ten hides in Brunfelde (*Bromfield near Ludlow*): but this, we presume, is an entire mistake. Domesday was put together in London from loose notes collected in the country: and it is highly probable that the officers of the exchequer, finding two sets of entries of a church of St. Mary in Shropshire, erroneously classed them together. At least we have not a tittle of evidence beyond this to shew that the little priory of Bromfield was ever connected with the collegiate church of St. Mary in Shrewsbury: and other arguments are not wanting, were this a place for them, to prove the correctness of our conjecture.

[2] See p. 2.

[3] Mirantibus urbicis, & causam sedulo percunctantibus, cur posthabita, quam S. Mariam nominabant, ecclesia, illud oratorium suis nobilitaret precibus, &c. Malmesburi. in vita S. Wlstani, pars ii. c. 2. Anglia Sacra, ii. 257.

and our successors for ever[1]." The common seals of St. Mary and St. Chad were appended to the original deed, and the witnesses are thus described: "of the county," (*i. e. country gentlemen of Shropshire, members of the county-court,*) "William de Boteraus, Baldewin Wychard, Adam de Arundell, Gaufrid de Vere. Of our church, R. the dean, master Richard Hernarde, master Thurgar, Robert Bildon, and Horm the vicar." We can devise no reason why the assent of St. Mary's chapter should be requisite to secure to the rector of St. Michael this commutation for his tithes, but that his parish had once belonged to them. Be that as it may, the attestation presents us with a view, and as it should seem early in the reign of Henry II. before the county court had been materially abridged of its jurisdiction, of the dean, and three of the prebendaries, one of them, from his name, manifestly a Saxon, besides a *vicar*, Horm or Orm, apparently, from the same circumstance, of Danish extraction, who unquestionably performed all the parochial functions, and was the predecessor of the present minister.

In 1332 St. Mary's church was selected as the place where the pope's legates held their court for the adjustment of the differences subsisting between the king of England and the prince of Wales. It was probably chosen for the transacting affairs of such weighty import by personages of such high dignity, because it was one of the king's ROYAL FREE CHAPELS, exempt from episcopal jurisdiction, and, if dependent at all upon the pope, immediately so, without any intervention.

The nature and origin of *royal free chapels* has been briefly discussed under the head of St. Chad's church; which pretended, though, as appears without ultimate success, to belong to that class. What St. Chad's, however, failed to establish, St. Mary's succeeded in maintaining; an exemption from ordinary, i. e. episcopal jurisdiction. It even pushed its pretensions so far, as to claim an exemption from the jurisdiction of the sovereign pontiff. The suit from which this is collected, arose as follows:

One Robert de Acton had been instituted to the living of Fytesho (Fittes) by the bishop of Lichfield. The chapter of St. Mary's resented this intrusion, for Fittes then belonged to their peculiar jurisdiction. They represented the matter to the king (Henry III.), and he presented another clerk, (probably Richard de Honton, a canon of St. Mary,) who was insti-

[1] Sciant omnes, &c. quod nos Decanus & capitulum eccl'ie Sc'e Marie Salop. perhibemus testimonium quod Nich'us le Poncer dedit in presentia nostra 4^to^ die Aprilis abbati & regularibus canonicis de Haghmon totam Wogheresforlong & tot' Derfolde cum moris & vastis, &c. salvo redditu 4 solidorum reddendo de assensu nostro per annum persone ecc'lie S. Michaelis de Castello pro decimis de Derfolde. Cui redditui reddendo per annum pro dictis decimis nos dicti Decanus & Capit. pro nobis & succ. nostris imp'p'm prebemus assensum. Et in testimonium veritatis omnium supradictorum sigillum commune nostre eccl'ie Sc'e Marie p'd'ce & sigillum co'e eccl'ie S. Cedde Salop appenduntur presentibus. Hii sunt testes, de comitatu Will'us de Boteraus, Baldewinus Wychard, Adam de Arundell, Gaufridus de Vere. De ecclesia nostra R. Decanus, Mag'r Ric'us Hernarde, Mag'r Thurgarus, Rob'tus Bildon', & Horm Vicarius.

tuted by the king's bailiffs (i. e. as we apprehend, the provosts of Shrewsbury), "as pertaineth to the franchise of our Lord the King."

A passion for the Crusades, which, a few years later, carried prince Edward to Palestine, prevailed at this time in England. Acton had assumed the cross, in token that he had made a vow to embark on one of those romantick expeditions. Now the persons and property of all such were taken under the immediate protection of the pope, and their interests entrusted to an especial officer. This EXECUTOR OF THE CROSS, for such was his title, had the strange power of ordering any individual whom he chose, to redress any injury of which the *cruce signati* (i. e. the persons who had sewed a cross upon their garments) complained. At this time master Hugh de St. Edmund was the guardian of the concerns of the crusaders, and he appointed the abbot of Shrewsbury *executor of the cross*, to restore Acton. The abbot, who had been elected only a few months before, and was, perhaps, animated with zeal for the cause in which this crusader had embarked, immediately sent some of his men to Fittes, whence they forcibly ejected the king's clerk, threshing out and carrying away his corn, and at the same time breaking open the church chest, from which they took certain "*jewels*," probably ecclesiastical ornaments, and other goods. For this offence a criminal information, the pleadings in which may be seen below[1], was ex-

[1] Henry, abbot of Salop, was attached to answer to the king, wherefore he exercised jurisdiction in the chapel of Fytesho, (appertaining to the king's free chapel of St. Mary of Salop, which is exempt, so that neither our lord the pope, nor any other ecclesiastical judge, hath any jurisdiction therein) by spoiling the clerks of the said chapel of Shrewsbury of the said chapel of Fytesho, which they had obtained by the collation of the dean and canons of the said chapel.

And thereupon Laurence de Brok, who sues on behalf of the king, complains, that, Whereas a certain clerk of the king's appointment had been instituted to the said chapel of F. by the king's bailiffs, as appertaineth to the franchise of our lord the king, yet notwithstanding that, the aforesaid abbot had sent to the said church of Fytesho, which is of the said royal chapel, of the king's patronage, certain of his men to deprive the said clerk, and to institute another clerk, who said that he was admitted by the bishop, who hath no jurisdiction therein; and that the said men broke a certain chest which was deposited in the aforesaid church with jewels and other goods, and took and carried away the said goods, and caused the wheat of the said clerk of our lord the king to be thresht and carried away, in contempt of our lord the king, to the great prejudice of the liberty of the said chapel of our lord the king, and to the damage of the said king of 100 marks.

And the abbot comes and defends the force and injury; and produces as well the letters patents of Master Hugh de St. Edmund, to whom jurisdiction over the croisaders is committed, commanding him the said abbot to redress the injuries done to Robert de Acton, clerk, croisader, parson of the chapel of Fytesho, by Richard de Honton, canon of St. Mary, and others, as the formulary authorizing the Executor of the Cross to proceed in the business of croisaders in a summary way: and thereupon he says, that by virtue of the said patent and formulary, and having heard the proof of the said Robert that he had been spoiled of the church of F., in the possession of which he had been admitted more than a year by the bishop of Lichfield, he restored the said Robert to the said church.

And because the said abbot does not deny, that the church of F. is of the king's patronage, and belonging to his chapel, and that he hath deprived the clerk admitted by the dean and chapter, and hath restored the aforesaid Robert; and because it is against the franchise of the king, that the said abbot should exercise such jurisdiction, particularly in such things as pertain to the chapel of our lord the king: Therefore *it is considered*, that the king recover damages, '*et abbas in custodia*,' &c.— Prynne's Records, vol. iii. p. 109. Placit. 38 Hen. III. 1353,4.

hibited against the abbot in 38 Hen. III.: judgment passed against him; and, if Prynne rightly understood the record, he was actually committed to gaol.

In the next year (39 Hen. III. 1255) we have the following account of this church on the hundred rolls:

"The church of St. Mary is a free chapel of our lord the king, and there are there ten prebends of the following annual value[1]:

Master Walter de Acrise	£3	13	4
Richard de Hauton	3	6	8
Walter de Welburn	3	0	0
Peter de Acrisse	2	0	0
Gilbert Paunton	2	0	0
John de Neubald	2	0	0
Nicholas de Melburn	1	6	8
Master Ralph de Brehull	1	0	0
Robert the chaplain	0	6	8
Hugh de la Penne	0	6	8"

After which it follows;

"The dean of the same church confers the chapel of Fitthes, which master Richard de Hynton holds, and which is worth by the year 7 marks, (£4. 13*s.* 4*d.*) which is not accounted among the said prebends:" and then is interlined, "The abbot of Haghmon says he is patron & *vi ejus cu'* [perhaps *vices ejus curat*] *per Magistrum de Kilkenny.*"

The unpleasant consequences which had resulted to the abbot of Shrewsbury from his interference with the royal peculiar of St. Mary, convinced the bishop of Lichfield that he must relinquish all authority over it, as well as over others in his diocese of the same class. In an affair of this moment that prelate could do nothing without the concurrence of his chapter; and accordingly, by an instrument[2] dated at Lichfield on the morrow of St. Mark the evangelist, (April 26,) in the year of grace 1281, I. [John de Derby] dean of Lichfield and the chapter of the same, appoint the worship-

From which memorable record, says that author, I shall observe,

First: That neither the pope himself, nor his delegates, no more than the bishop, could exercise any jurisdiction in or over the king's free chapels, or the churches belonging to them.

Secondly: That the large privileges granted by popes to those who crossed themselves for the Holy Land, and speedy righting of their injuries in a summary way, extended not to the king's free chapels, or chaplains in them.

Thirdly: That the king, by judgment of his court and judges, recovered damages against this abbot, and likewise committed him to prison, for violating the privileges of his crown and free chapels, notwithstanding his plea and justification by the pope and his delegates authority.—Thus far Prynne. But it may be doubted whether the conclusion of this record, *et abbas in custodia*, was not merely technical language.

There was a counter indictment in the same year, Rex v. Robert de Acton, for violent entry into the chapel of Fytesho, laid to belong, as above, to the king's chapel of St. Mary; and for breaking therein a chest of Isabel Costeyn [probably Isabel de Costentyn], and carrying off other ornaments of the chapel. Abbreviatio placitorum sub anno.

[1] In the original the computation is by marks. We have here transferred it into the more usual mode of reckoning.

[2] Extracts from registr. Lichf. in Ashmol. libr. 1527.

ful Mr. Jordan, archdeacon of Chester, and Mr. Adam de Walton, chancellor of their church, their procurators, *to assist at the treaty of peace* between their worshipful father and lord R. [Roger de Molend.] bishop of Coventry and Lichfield on one part, and the deans of Stafford, Wulverenehampton, Bruges, *St. Mary of Salop*, and Tetenhall, and the chapters of the same places, on the other part.

The result of this "treaty," as far as relates to the church now before us, is contained in a deed dated at Westminster, 6 calend. Jun. (May 27,) in the same year. It recites disputes that had arisen in consequence of the bishop having affirmed that the church of St. Mary, which is commonly called a royal chapel, was subject to him as its diocesan, and that it belonged to him to exercise the office of visitation and every species of spiritual jurisdiction in the said church or chapel; whereas the dean and canons of the said church asserted, that they, and their said church, with the chapels depending thereon, as also the clergy and people of the same, were free and exempt from every sort of ordinary jurisdiction: after which recital the instrument proceeds to state, that the parties had agreed to settle their dispute as follows, by assent of the most serene prince the lord Edward, the illustrious king of England, patron of the church: viz. that the aforesaid church, dean, canons, servitors, and ministers, and the parishioners of the same, together with the chapels of old dependent therefrom, remain and be exempt from all ordinary jurisdiction, and be immediately subject to the most holy Roman church; so that it may not be lawful for any bishop or other ordinary to visit in the said church or chapels, to correct, take cognizance of causes, or do aught besides which is not accustomed to be done in other exempt churches. But there is a proviso, that in case the bishop shall chance to repair to the said church, he shall be admitted with procession and due honour, and may (though still by the favour of the dean and canons,) preach, confer holy orders, make oil and chrism[1], and confirm. It is also agreed, that whenever he shall confer orders, or make chrism in the church, he shall ordain such clerks of the said church as have been examined and approved by the dean, and are presented by him, and the bishop may give oil in the said church if he shall deem it expedient.[2] This agree-

[1] *Chrism* was a preparation of oil and balsam, in French *crême*, (whence our *cream*,) with which infants were anointed in baptism, children at confirmation, and candidates for orders at ordination. This, as well as holy oil for extreme unction, could be consecrated by none but a bishop. See Middleton's Inquiry into the Mirac. Powers. Works, i. lv.

[2] Pateat universis presentes literas visuris vel audituris quod nuper inter venerabilem patrem Rog'um Dei gra' Cov' & Lich' episcopum ex una parte & Decanum & canonicos eccl'ie S. Marie Salop *Coven' & Lich' Dioces'* ex altera parte, ortâ materiâ questionis super eo viz. quod memoratus ep'us predictam eccl'am quæ capella regia vulgariter nuncupatur lege sibi diocesana subjectam esse dicebat, quodq. spectabat ad eum in eadem eccl'ia seu capella visitationis officium & spirituâlem jurisdictionem omnimodam exercere, ipsis decano & canonicis asserentibus ex adverso se & predictam eccl'am suam & capellas dependentes ab eadem, necnon clerum & populum ejusdem ab omni ordinaria jurisdictione liberos & exemptos, tandem Episcopus & Decanus & canonici supradicti volentes potius per pacis viam incedere quam

ment was to be submitted to the approbation of the pope, which accounts for the admission by the collegiate chapter of the subjection of their church to the see of Rome, though its exemption even from that authority had been alledged, as we have seen, in the information against the abbot of Shrewsbury, and not contradicted by the defendant in that cause.

In the 20th year of Edward I. 1292, when the valuation of ecclesiastical benefices called *Pope Nicholas's Valor* was made, the number of prebends was nine, and they were in the dean's gift. The members and their incomes were then as follows:

John de Wytham, dean	£13	6	8
Master Richard de la Wode	4	6	8
Philip de Hedesoure	8	0	0
Will. de Doure	4	6	8
Reginald de Egdon	3	13	4
Robert de Parrock	3	13	4
Master Nicholas de Melyngburn	2	0	0
Ralph de Wycombe	2	0	0
Thomas Carpenter	0	15	0
Stephen Durant	0	15	0

The chapter of St. Mary's, in their eagerness to settle their dispute with the neighbouring diocesan, had admitted their subjection to the see of Rome. Such an avowal had been necessary to secure the concurrence of that court, and they did not foresee any injurious consequences from it. But the Roman officers were too vigilant to overlook the slightest circumstance which might open to them a source of profit: and when master Rigaud de Asserio, canon of Orleans, auditor of the palace, and clerk of the papal chamber, was sent to England by pope John XXII. in 1317, for the purpose of enforcing the payment of Peter Pence, the collection of which, it appears, had been of late greatly neglected, he received orders to pay no

litigiorum anfractibus implicari, de voluntate & assensu serenissimi principis dom. Edwardi, Dei gra' regis Anglie illustris, qui ejus eccl'e patronus esse dinoscitur, in hanc pacis formam consenserunt: Viz. quod predicta ecclesia, decanus, canonici, servitores & ministri, & parochiani ejusdem, una cum capellis ab antiquo dependentibus ab eadem, ab omni ordinaria jurisdictione remaneant & sint exempti liberi & immunes, & sacrosancte Ecclesie Romane immediate subjecti; ita quod nulli episcopo seu alteri ordinario liceat in ecclesia predicta aut suis capellis visitare, corrigere, de causis cognoscere, vel aliquid aliud in eisdem facere, quod in aliis exemptis ecclesiis fieri minime consuevit:—adjecto tamen, quod predicti decanus & canonici consenserunt pro bono pacis ipsi episcopo, quod ipse, cum ad predictam eccl'am declinare contigerit, cum processione & honorificentia debita admittatur: liceatq. eidem episcopo de gratia eorundem decani & canonicorum duratura perpetuo in p'd'c'a eccl'a verbum Dei proponere, ordines celebrare, oleum & crisma conficere, & pueros confirmare,—ita tamen [ut] per concessionem hujusmodi, exemptioni libertati & immunitati predictis prejudicium minime generetur: et cum ipsum episcopum in eccl'a ista ad precem & requisitiones dicti decani crisma conficere aut ordines celebrare contigerit, clericos predicte eccl'e examinatos & approbatos vel [l. *per*] decanum ipsum, ad presentac'o'em ejusdem decani ordinabit & crisma & oleum dabit in eccl'a p'd'ca, sisibi visum fuerit expedire. Hæc autem composicio sacrosancte Romane eccl'e summo pontifici præsentetur & confirmetur ab eo, si ipsam duxerit confirmandam. Prædictus vero episcopus pro se, & d'ns Rex pro se, & decanus & canonici predicte capelle, huic instrumento ad modum chirographi confecto alternatim sigilla sua apposuerunt in testimonium præmissorum. Dat' apud Westm' London 6 Calend. Junii A.D. 1281.

God. Edwards, from the exch. Salop.

regard to any customs, privileges, or indulgences whatsoever, all which, says the pope, we decree to be of no avail[1]. In pursuance of these instructions, the apostolical nuncio (for he was clothed with that character) attempted to lay this impost upon all places of exempt jurisdiction. But the king stood up for the rights of his free chapels: and by writ on the close rolls[2], addressed to the said Rigaud, and reciting that the chapels of St. Martin of London, St. Mary of Bruges, *St. Mary of Salop*, (and other chapels there mentioned,) "are our free chapels, and of old exempt from all ordinary jurisdiction and all exactions," proceeds, "We having heard that you now *de novo* exact certain intolerable impositions from the deans and prebendaries of our chapels, and unjustly compel them to the payment of the same by ecclesiastical censures, and being willing to preserve their immunities unhurt, PROHIBIT that you presume in any way to proceed thereon, whereby it might behove Us to lay on a heavier hand in this affair,—per quod oporteat nos manum ad hoc apponere graviorem."

In the next transaction relating to this church, we find their royal patron employed in defending them from *lay* aggression. A great Shropshire nobleman, John L'Estrange de Blancmonster (*Whitchurch*), had seized upon certain of their assarts (*cleared lands*), woods, and common land in the vills of Astley, Sonsawe, and Clive. But the king then upon the throne, Edward III., interposed in behalf of this church, and by privy seal of his 18th year (1344) commanded the offending peer to restore the same to the dean and canons, and to bind himself under a penalty of £40. not to disturb them in the same for the time to come[3].

The same year presents another instance of this king's attention to the interests of his free chapel. By writ of 30th June on the close rolls, after reciting that his grandfather king Edward I. had granted to the dean of St. Mary the privilege of collecting and paying into the exchequer the tenths or other subsidies arising from time to time out of the deanery and prebends, he confirms that grant, and directs the sheriff of Salop and Stafford (the two counties had then but one sheriff) not to enter the fee or jurisdiction of the said chapel, or to distrain upon the possessions thereof for such subsidies or tenths, unless the dean shall neglect to execute the royal command in this behalf[4].

The 42d year of this king presents us with the earliest instance we have found of a royal visitation of St. Mary's. This was a consequence of its exemption from ordinary (i. e. episcopal) jurisdiction. It was never meant that such royal peculiars should be free from all controul, but they were visitable by the king, in his court of chancery, or by such persons as he deputed for that purpose. Accordingly in the year last mentioned a com-

[1] Wilkins, Concilia, t. ii. p. 467. vol. iii. p. 207. [3] Lloyd's MS.
[2] Claus. 11 Edw. II. m. 10. dorso. Monasticon, [4] Claus. 18 E. III. p. 3. n. 5.

mission issued[1] to John de Newenham, Hugh Hopewas, Richard de Bermingham, Richard Boule, and Robert Scheydon, empowering them to visit the king's free chapels of Bruges, Stafford, Tetenhall, and St. Mary of Salop, in which several abuses were alledged to exist.

Notwithstanding the agreement of 1281, the bishops of Lichfield did not entirely desist from all attempts to invade the privileges of this free chapel[2]. As late as the time of John Hales, who succeeded to that see in 1459, we find this to have been the case. The chapter appealed to the king, Edward IV., and he, by writ of Jan. 30, 1461,2, directed to the said bishop, and his commissaries, and all other ecclesiastical persons of whatever dignity, and reciting that the chapel of St. Mary was his free chapel, exempt, &c. and that you the said bishop and your commissaries strive to exercise ordinary jurisdiction in the said chapel and its members, and hereupon have molested and do not desist from daily molesting the said chapel, &c. to our contempt and prejudice, and to the disherison of our crown, &c., PROHIBITS them from so doing in future, and commands them to revoke without delay whatever they have wrongfully attempted in this behalf.[3]

DESCRIPTION.

St. Mary's church occupies the middle of a large open space on the north-eastern side of the town, which has still somewhat of the retired air of a collegiate precinct. It is a fine ancient structure, and standing on a lofty eminence above the Severn, the steeple presents a most striking object for many miles around. The fabrick is cruciform, and consists of a nave, north and south aisles, transept, chancel, with two chantry chapels. The nave and aisles are, externally, in the pointed style of the fifteenth century, and of Grinshill stone; the eastern portion is chiefly of the thirteenth century, and of red stone. A clere-story crowns the whole fabrick, with the exception of the transept, which does not rise much above the side aisles. To the south side of the chancel is attached a large chantry chapel, with a high-pitched roof, and lofty gables, which destroys the cruciform regularity of the southern elevation. This chapel has four handsome Gothick windows, between each of which is a light graduated buttress finished with a pinnacle; and at the eastern extremity of it are marks of a large window now in part blocked up. With the exception of the chapel, the northern elevation varies little from the southern. On the south-west side of the nave is an ancient porch, the ground story of which is principally of Anglo-

[1] Pat. 42 E. III. p. 1. m. 7. dors.

[2] We cannot doubt that they were abetted by the primates. One of the first acts of Chicheley's primacy was an attack upon the privileges of exempt places, " ut manifestaret bilem suam," says Walsingham, a monk of the exempt abbey of St. Alban's, sub ann. 1414.

[3] The original was formerly in the school chest: there is a copy in a valuable MS. of John Edwards's, esq. of Ness.

Norman architecture[1]. Its outward arch is circular, enriched with chevron mouldings, issuing from clustered columns, the shafts of which are finished with foliated capitals. The interior rib is obtusely pointed, massive, plain, and with bevelled angles. On each side is a small pointed window exhibiting curious specimens of the earliest rudiments of the mullioned Gothick style. The arches of these windows are plain and broad, each divided by a stumpy round pillar, with a regular base and indented capital. Their heads are nearly blank, having merely a diminutive quatrefoil pierced through the centre. The cieling of this porch is a groined vault, resting on two strong ribs which cross in the centre, without a boss or other ornament. A highly enriched round arch, bearing chevron, lozenged, and foliated mouldings, opens to the church. Over this groined vault, which is the only work of the kind in Shrewsbury, except the pulpit described at p. 88, is an upper chamber with a window of plain pointed architecture. The corresponding north door has a beautiful semicircular arch in the same style; the outward rib of running foliage. In front of this had been erected a grotesque wooden porch, on which was inscribed, "ROGER CLARKE HIS COSTE 1602." This was removed in 1801. The doors of the north and south extremities of the transept are in the same early style; the former is now blocked up. The chief moulding in the arch of the latter consists of a round branch swelling into lozenge pannels at alternate distances, in the centre of which are small roses.

At the west end of the church stands a handsome spire steeple. The basement of the tower is very broad, of red stone, and rises little higher than the body of the church. This part is of the mixed Anglo-Norman and early pointed styles, which form so large a portion of the fabrick. The angles are flanked by wide piers, flat and shallow. The entrance to the steeple is a plain pointed arch of the very earliest kind, at the west end. It springs from square jambs which have regular impost mouldings, and within the head is inserted an internal arch of a simple form, nearly triangular. This red-stone part of the tower contains, on all sides but the east, two tiers of small round-headed windows; the lower tier a single one which lights the ringing-floor; the next tier containing two such windows on a side; and thus far the character of the tower is that of massive plain simplicity. But the story which rises above is light and elegant, of grey stone, ornamented on every face with two united and handsome pointed windows, each bisected by a single mullion, forming a quatrefoiled head and divided by a transom in the middle. Above and below is a fascia charged with small

[1] There is a considerable descent from this porch into the church: a proof, if Staveley may be trusted, of its antiquity; for thus he writes in his History of Churches, p. 151: "The Norman way [of building churches] was more noble and magnificent: *for the Saxons made theirs generally with descents into them;* and the Normans contrarily with ascents." Much, however, of this descent in the case before us, may be ascribed to the gradual accretion of ground, by the interments of a thousand years.

roses, and terminated by projecting grotesque heads forming water spouts at the angles. The tower is finished with a plain embattled parapet, having four handsome crocketed pinnacles at the corners. The spire is octagonal, and pierced on alternate sides, with three tiers of tabernacled openings, the lowest of which has a central mullion, and is adorned at the sides with small pinnacles. The summit is crowned with an open flower, cross, and vane.

Though the violent contrasts between the styles and colours of the basement and superstructure are a striking imperfection, and though the tower is too broad and low for the lofty taper spire, yet the effect is eminently pleasing, and the whole, though sparingly decorated, combines lightness with grandeur. It is a very main ornament of our ancient town, and has always been duly appreciated by the parishioners, who have cheerfully borne the charges of its frequent repairs.

In the tower is a ring of ten bells, the eight largest of which are extremely melodious. They were cast by Messrs. Peck and Chapman, of Whitechapel, 1776, and purchased by subscription, together with the sale of the six old bells, which, however, were highly esteemed by the parishioners in their day. The tenor of the old peal weighed 27cwt. 1qr.; that of the present, 21cwt. 2qrs. 17lbs. In 1810 two additional bells were joined to the peal, cast by Messrs. Mears of Whitechapel, and cost £100. raised by subscription: these trebles were so ill-tuned, that in the following year they were exchanged, but with little improvement. The great bell of this church rings the curfew every night at nine o'clock; for which twenty shillings is annually paid to the sexton by the corporation; in pursuance of an order made in 1648. There were chimes upon the old bells[1], and a new set was purchased in 1791, by a legacy of £60. left for that purpose and for a clock by Mr. James Burney, organist: which have been since twice repaired by subscription.

Saint Mary's church, internally, is light, lofty, and spacious, and, with the exception of that of Ludlow, by much the handsomest in the county. The nave is separated from the steeple by a very early pointed arch without mouldings, springing from short round Norman pillars with indented capitals. The divisions between the nave and side-aisles are formed by four semicircular arches on each side, resting on highly elegant clustered columns with beautiful foliated capitals, all of different designs, those of the north range being much more elegant than the others. These columns are composed each of a square pier, to every side of which is attached a cluster of

[1] There were formerly chimes every fourth hour upon every set of bells in the town, except St. Julian's: so that the admirer of that species of musick might be regaled with it every hour of the day and night.

three slender shafts, the moulded angles of the pier appearing between each cluster. The arches are overspread with deep-cut early Gothick mouldings, the outer ribs of which sprang originally from well-carved small heads; but these have all been cut away, one only excepted on the north side. As the round arch and clustered pillar belong to such different æras of our ancient architectnre, their union in the case before us cannot but excite our surprise, especially as the arches are richly adorned with mouldings appertaining to the later period. For though it is not uncommon to find pointed arches decorated with mouldings peculiar to the Anglo-Norman æra, it is very rare indeed that the reverse takes place. We can account for this only by supposing that the present enrichments, which are in the best style of the early part of the thirteenth century, were additions to the plain piers, thick columns, and circular arches of the original Norman fabrick, the solid round members of which were cut into the present elegant forms about that period[1], to approximate towards an uniformity of style, when other great alterations took place in the adjoining portions of the fabrick.

The clere-story over the nave is lighted by a range of short double windows, with heads very bluntly pointed, each divided by a single mullion. The plain wall which intervenes between the crowns of the arches and the bottom of the clere-story windows, is unusually large, and has an unpleasing effect.

The cieling of the nave is of oak panneled work; the beams resting on elegant carved trusses, and forming a very obtuse arch. The points of the intersecting timbers are adorned with large carved bosses, and attached to the centre beam are various pendent devices, as knots, flowers, pelicans, angels playing on musical instruments, and the like. The insterstices of the square pannels are lined with circles including quatrefoils profusely adorned with foliage. A beautiful cornice of vine-branches and grapes, interspersed at regular intervals with masks, on which rest the ends of the smaller beams, is placed on the walls beneath the timbers of the roof. This fretted cieling is in high preservation, and presents one of the richest and most pleasing specimens of the kind that is any where to be found. The flat shape of the arch and general style of ornament indicate that it was erected in

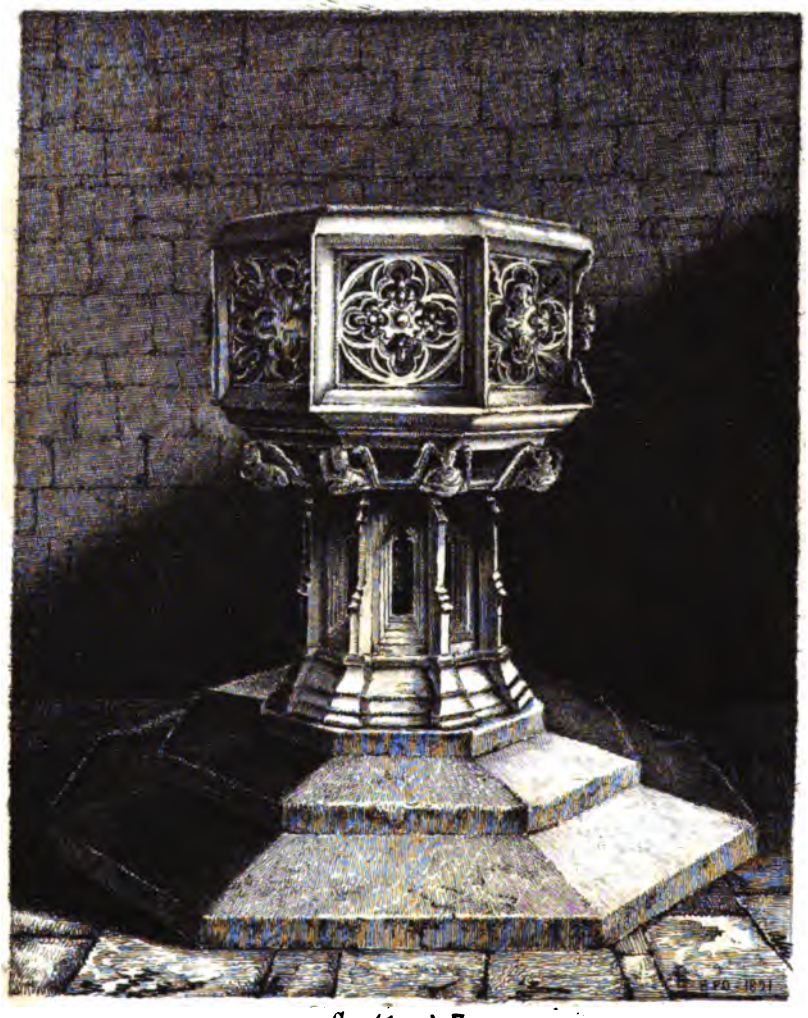
[1] Dr. Clarke, in his Travels, part ii. p. 351, speaks of the cathedral of Nicotia in Cyprus, as "built in the Gothic style by the emperor Justinan, 640 years before the conquest of Cyprus by Richard II., and certainly long anterior to the introduction of any specimen of the architecture called Gothic in Great Britain." But this notion is well refuted by a sensible critic, who observes, "there are so many instances in our own country where the heavy pillar of the Norman founder has been chipped into the slender fasciculated column . . . that it is more safe to ascribe such features in the present instance to the modernising hand of the French and English artists under the family of Lusignan." Quart. Rev. March 1813, p. 188. Dr. Whitaker (Hist. of Richmondshire, ii. 441,) having mentioned that the old church of Poulton had octagonal columns, sustaining semicircular arches, adds, that "the original columns, which must have been massy cylinders had been cut away to angular pillars; which a confidence in the excellency of ancient masonry emboldened many parishes to venture upon, about the time of Henry VIII."

the fifteenth century. In 1799 it was found that the main beams of this oak roof were so far decayed as to render their removal necessary; but as the parishioners were extremely unwilling to destroy so beautiful a feature of their church, a novel expedient was resorted to for its preservation. A new roof of strong timbers was erected over the ancient cieling, to which the latter was secured by bolts and screws of iron. As it was deemed necessary upon this occasion to strip off the lead cover, and substitute one of slates, the walls of the clere-story were raised to hide the steeper pitch of the new roof. The effect of this is most unhappy. A top-heavy appearance has been given to the body of the church, which had not previously existed; and this tasteless incumbrance is rendered still more unpleasing to the eye by a plain unbroken line of parapet. It would be a great improvement if this adscititious parapet were broken into battlements, and relieved, provided the walls will bear the weight, by pinnacles.

The side aisles are each lighted by three plain but handsome pointed windows with mullions and traceried heads of a common character. At the west extremity of the southern aisle is a small round-headed light, while that at the end of the corresponding north aisle is a plain lancet. At each of the eastern extremities of the side aisles is a semicircular arch opening to the transept; they rise from thick round pillars, which have the clumsy indented capitals and fanciful sculpture of the Anglo-Norman æra.

A lofty and graceful pointed arch, the span of which embraces the whole width of the nave, forms the division between the nave and ancient choir; it rises from richly clustered piers with foliated capitals. On each side, eastward, is a similar arch of like dimensions, springing from the same pier. From these the transept branches off to the north and south. These beautiful arches rise no higher than to the bottom of the clere-story, and, except that they are pointed, entirely coincide in style with the arcades of the nave. The ancient rood-loft must have stood beneath the great arch just described as formerly terminating the body of the church; and thence, as we presume, commenced the choir, the stalls occupying the spaces on either hand, under the dividing arches of the transept; but these distinctions have long been removed. The transept is short, and having no clere-story, is considerably lower than the nave and chancel. Its two wings nearly correspond in size and style. On the eastern side of each are two semicircular arches, those nearest to the choir larger than the others; the latter open on either hand to a chantry chapel, and display the same kind of ancient round pillars on the sides which have been already noticed in the lateral aisles of the nave, and at the west entrance from the steeple. At each end of the transept is a fine triple lancet window, highly enriched with slender shafts, foliated capitals, and delicate mouldings; and on the side walls are narrow lights in the same style, but plainer, in couplets.





St. Mary's Font

In the central light of the south window is a handsome escutcheon of the arms of George III., executed in modern stained glass by Messrs. Betton and Evans, at the expence of the present minister, in testimony of his veneration for the memory of that excellent prince, with the following inscription:

GEO . III.
REGUM . OPTIMUS
GENTIS . BRITANNICAE
OLIM . DELICIAE . NUNC . DESIDERIUM
MORTALITATEM . EXUIT
MENS . IAN . DIE . 29 . A. D. 1820
ANNO . AETAT . 82 . REGNI . 60.

AMONG MANY NATIONS WAS THERE NO KING LIKE HIM. NEH. xiii. 26.
HIS HEART WAS PERFECT WITH THE LORD ALL HIS DAYS. i K. xv. 14.

The roof of the transept is pannelled in a manner somewhat resembling that of the nave, though in a far plainer style. Where the beams intersect, are bosses; one on that of the southern wing bears a chevron between three tuns, (the vintners' arms); on a second are three balls or hawks' bells; on a third something like a bell and tassel reversed; and on one is a collection of three shields, each having a tun and hawk's bell, no doubt a rebus for the name of some person principally connected with the work. The interstices of the pannels, which were plain plaster, were painted in very good imitation of the rich quatrefoiled-work of the nave by Mr. James Bowen, in 1816. A considerable difference is observable between the north and south windows of the transept. The former is longer, but at present less adorned internally with mouldings. In 1821 its arches were rebuilt, when, on removing the old masonry, fragments of mouldings and pillars were disclosed buried in the wall, and all in the same lancet style with the others, which prove that the upper part of the original window had before been re-edified. In this wing of the transept is the font, removed from its original station at the west end of the nave. The bason, which, like all our ancient fonts, will admit of complete immersion, is octagonal, two feet in diameter, and rests on a slender pedestal of the same shape. Every compartment of the sides is carved into a rich pannel, containing a quatrefoil within a circle, studded in the centre by a large double rose in high relief; the angles of the basement moulding are charged with busts of angels bearing shields, now much defaced. Small graduated buttresses form the sides of the pedestal, which are pierced into Gothick arches[1].

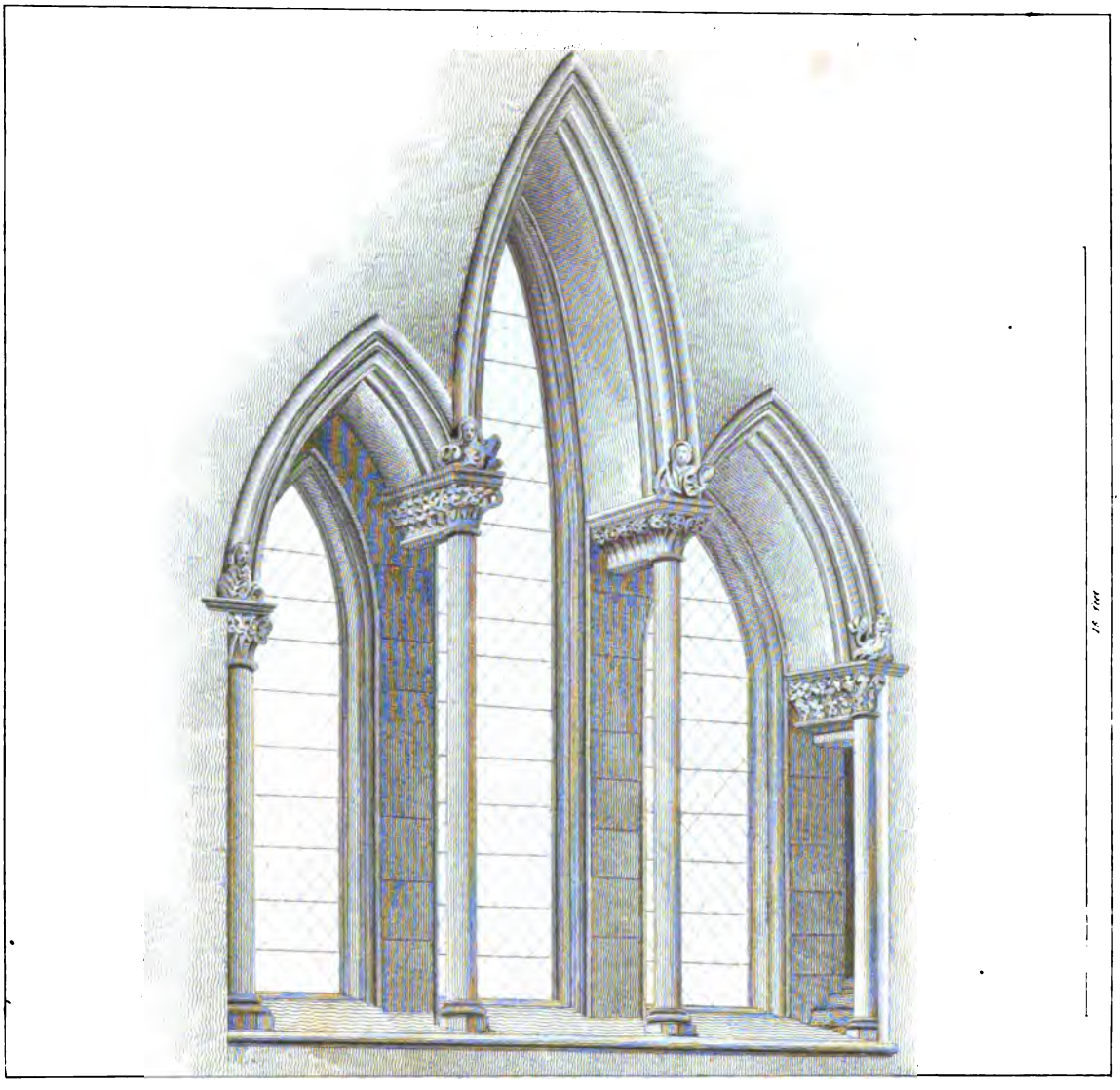
The chancel is elevated above the area of the space which originally comprised the choir, by two flights of steps. On either side is a narrow pointed arch highly adorned in the same elegant style of moulding and clustered shafts, which have been noticed in the nave and choir. These

[1] The font at Conway is an exact counterpart of this.

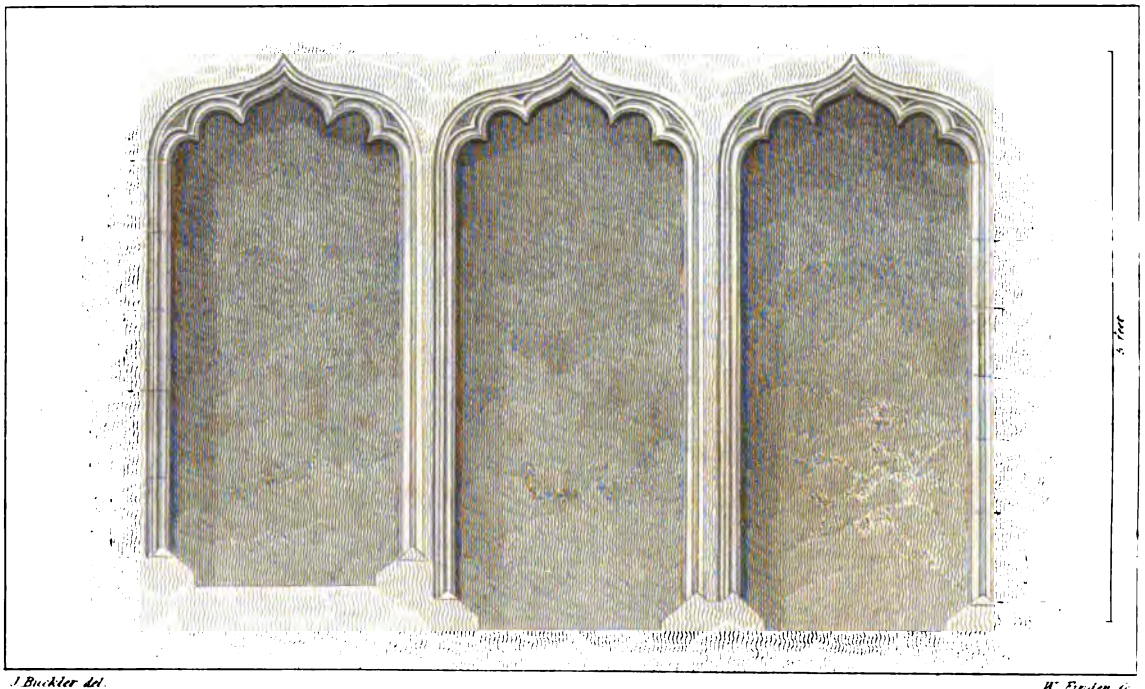
are now blocked up, but originally formed communications with the north and south chantries. The ancient oak doors remain in the northern arch: the upper parts of them consisting of series of pierced quatrefoils. The roof, like those in the other parts of the fabrick, is of oak frame-work pannelled, nearly flat; and, though neatly moulded, was till of late entirely void of ornament. About the year 1790, the interstices of the pannels were plastered and painted in patterns of trefoil tracery, and at the same time the intersections of the timbers were embossed with carved roses and devices, which had been preserved from the rich ceilings of St. Alkmund's and St. Chad's. On the north side near the altar is a beautiful and uncommon triple lancet window; the centre arch is remarkably acute and lofty, rising much above those at the sides, and rests internally on two slender insulated columns. The capitals are richly decorated with a combination of heads and foliage; from the imposts project busts of monsters. These ornaments are continued as a frieze to the wall. On the eastern side of this window is a square opening, which leads to a staircase within the thickness of the wall, communicating with the leads. The great window which terminates the church, occupies the whole eastern extremity of the chancel, ascending to the roof. Its pointed arch is broad and very inelegant. The pattern consists of seven mullions divided by a transom; which separate the body of the window into two tiers of glazed pannels, eight in each. The centre mullion is much stronger than the others, and reaches in a straight line to the apex; the head is chiefly filled with common tracery of small glazed pannels, presenting a melancholy specimen of the complete debasement of ecclesiastical architecture in the reign of Elizabeth. In all probability the original east window before the fatal storm of 1571, (of which hereafter,) was in the early pointed style, composed of three or five lancets.

This window contains the stained glass formerly in the east window of old St. Chad's. It was presented to this parish in February 1791 by the committee for rebuilding St. Chad's, at the instance of Mr. Stedman[1], and a more proper situation for its preservation could not have been chosen. It represents the genealogy of our Saviour, that favourite subject with the old glass-stainers. At the bottom is depicted Jesse, occupying the breadth of three bays of the window, and six feet in length. He is in a deep sleep, reclining on a mattress, his head supported on his right hand. His robe of golden tissue edged with scarlet embroidery and lined with ermine, is clasped at the breast with a rich brooch. His tunic is blue bordered with gold, and his hose green, all beautifully diapered. On his feet are red sandals. He wears a crimson cap doubled with ermine, and surmounted by a

[1] It would be unjust not to record that the present minister of St. Julian's, then curate of St. Mary's, at whose suggestion the glass was originally rescued from demolition, and packed in boxes, was also very instrumental in obtaining the decision of the committee.



WINDOW ON THE NORTH SIDE OF CHANCEL OF SAINT MARY'S CHURCH.



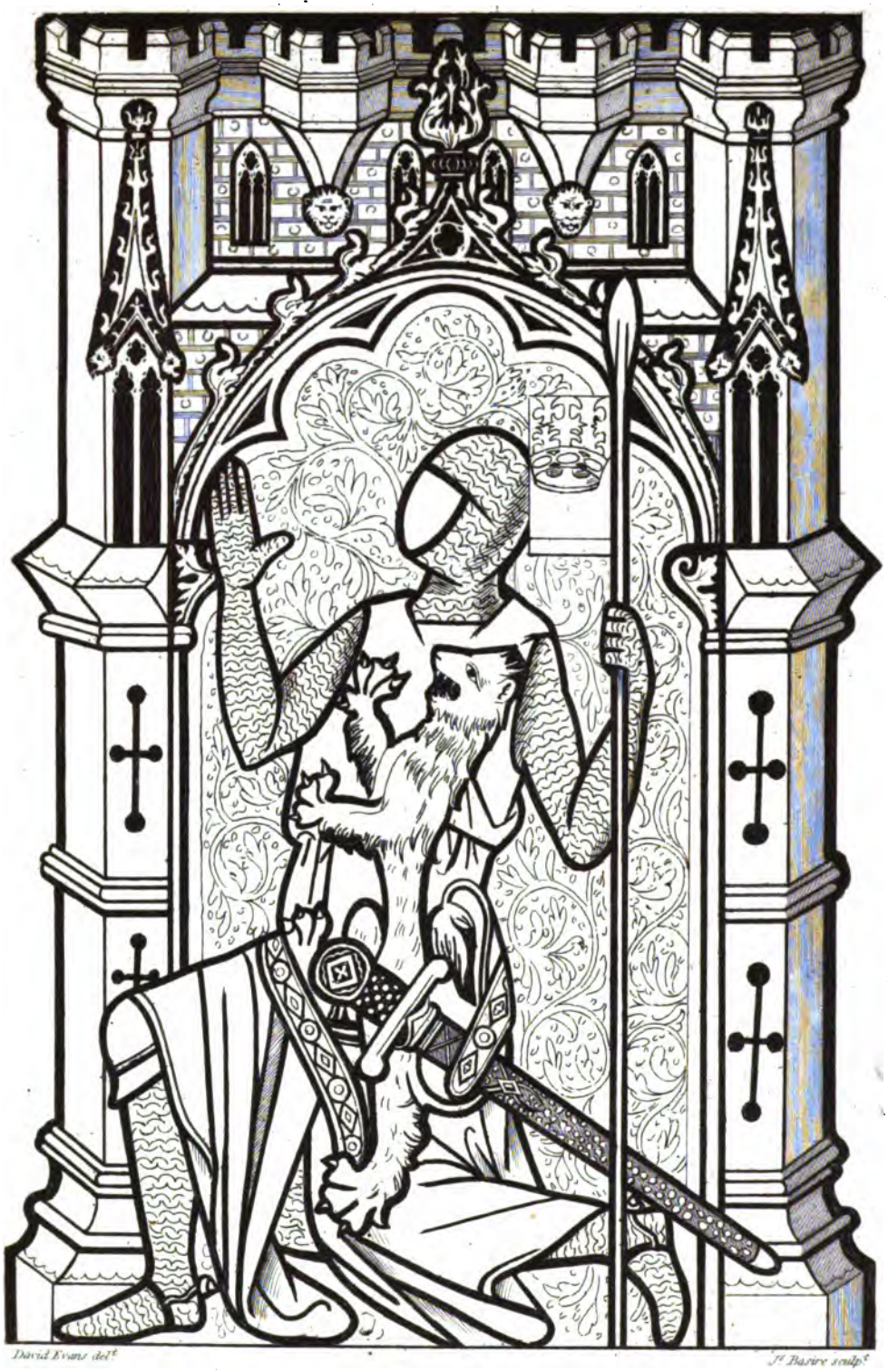
J. Buckler del. W. Finden sc.

STALLS IN TRINITY CHAPEL OF ST MARY'S CHURCH.

London Published by Harding Triphook, & Lepard, June 1823.

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David Evans del.t

J.t Basire sculp.t

Sir John de Cherleton of Powes.

From the Window at St. Mary's.

golden tassel, exactly similar to those under the crowns and coronets of our kings and nobles[1]. His head rests on a rich cushion, the ground diapered green cross-barred with gold embroidery, studded on the intersecting lines with brilliant red double roses, and decorated at the corners with large tassels of gold. A fac simile of this curious and beautiful figure was executed by the ingenious Mr. Fowler of Winterdine, and published among his interesting specimens of ancient painting and sculpture. From the loins of this figure proceeds a vine, the branches of which, when perfect, spread over the whole window, inclosing in each of their small oval compartments a king or patriarch of the ancestry of Joseph, the husband of the Virgin Mary, who himself terminates the line, kneeling at the feet of his progenitor. The ground of the whole is a vivid red, on which the white and yellow clusters of grapes, and the bright verdure of the vine leaves, are displayed with great effect. David is designated by his harp, and the *wrest* which he holds in his left hand to wind up the strings of it[2].

On each side of every king in the series are two red roses, which might seem to point out the Lancastrian æra of our history as the date of the window; but it is long antecedent to that badge of party distinction. This appears from the description of the window as it appeared when Dugdale visited St. Chad's church, Aug. 21, 1663. "In the east window," says he, "consisting of seaven faire lights, is represented the stock of Jesse; and in the middlemost pane at the bottome is the picture of our blessed Ladye. In the three panes towards the south are the figures of three men kneeling unto her, in theire surcotes of armes, and bearing banners. On the surcote and banner of the first the arms are, Or, a lyon rampant Gules; the surcote and banner of the second is the same armes with a label of three points Vert, each point chardged with a spread eagle Or; the third hath also the same spread eagle and banner, but on the shoulder of the lyon is a lozenge Vert chargyed with a spread eagle Or. In the other three panes are three women, whose figures are kneeling and like unto the men, saving that the two outmost have no armes in their mantles: their mantles being gold and sleeves red."

Under the three middle panes in the said window is this inscription,

PRIES P' MONS' JOHAN DE' CHARLETON'. Q FIST FAIRE CESTE VERRURE. ET P' DAME HAWIS SA COMPAINON.

i. e. *Pray for Monsieur John de Charlton, who caused this glasing to be made, and for Dame Hawis his companion.*

[1] It was just such a cap as this that St. Louis dropped in his flight from Damietta, and which was found on the field of battle: it was of scarlet velvet, lined with the fur of petit gris. See Johnes's Joinville, v. ii. p. 269, quoting an Arabian author.

[2] See a good note by Mr. Douce on Troilus and Cressida, A. 3. S. 3. He quotes Laneham, who, in

This use of the word *compagne* for wife, savours of royalty, to which the lady Hawise had pretensions, as representative of the ancient kings and princes of Powis. Edward II. in a letter to his son, speaks of *nostre treschere compaigne la royne:* and the statute of treasons, 25 Edw. III. declares it to be treason to compass the death of the king, or of *Madame sa compaigne.* The old Spanish law has the same phrase[1]. Indeed our modern word *queen* is primarily nothing more than *woman*[2]. The term gradually, as is usual, got somewhat lower; and in 1484 we read of a lady who was daughter of Monsieur John de Poictiers and *Madame Isabeau sa compaigne*[3]; who was descended from the kings of Portugal.

From this legend it is plain that the warrior with the lion alone represented the great sir John de Charlton, lord of Powis; and that with the label, his eldest son, also John: the other with the eagle was probably another son, Owen[4]. The date of the window may be fixed within the compass of a few years by the aid of this inscription. Hawise Gadarn, the heiress of Powis, was born in 1291, being found by inquisition to be nineteen years of age, and married to the first sir John de Charlton, in 4 Edw. II. Her sons therefore cannot have arrived at the age of puberty and knighthood much before 1332; and sir John, her husband and their father, died in 1353: so that the glass must have been executed within these two dates; for that he was alive when it was set up is plain from the request in the inscription that the spectators will pray for *him*, and not for *his soul.*

The effigies of the Virgin Mary, one of the knights, and two of the ladies, are entirely lost. The mutilated figure of one lady remains, and has been repaired: she is under a rich Gothick canopy, the interior of which is of brilliant ruby glass. The warriors which remain are vested in the hawberk, each kneeling under a beautiful tabernacle. They appear from the square banners which they bear in their right hands to have been knights bannerets[5]. This glass did not nearly fill St. Chad's east window; and hence

his letter from Kenilworth, describing a minstrel, says, "his harp in good grace dependaunt before him; his *wreast* tyed to a green lace, and hanging by." Mr. Douce adds, "the form of the *wrest* may be seen in some of the illuminated service-books, wherein David is represented playing on his harp.

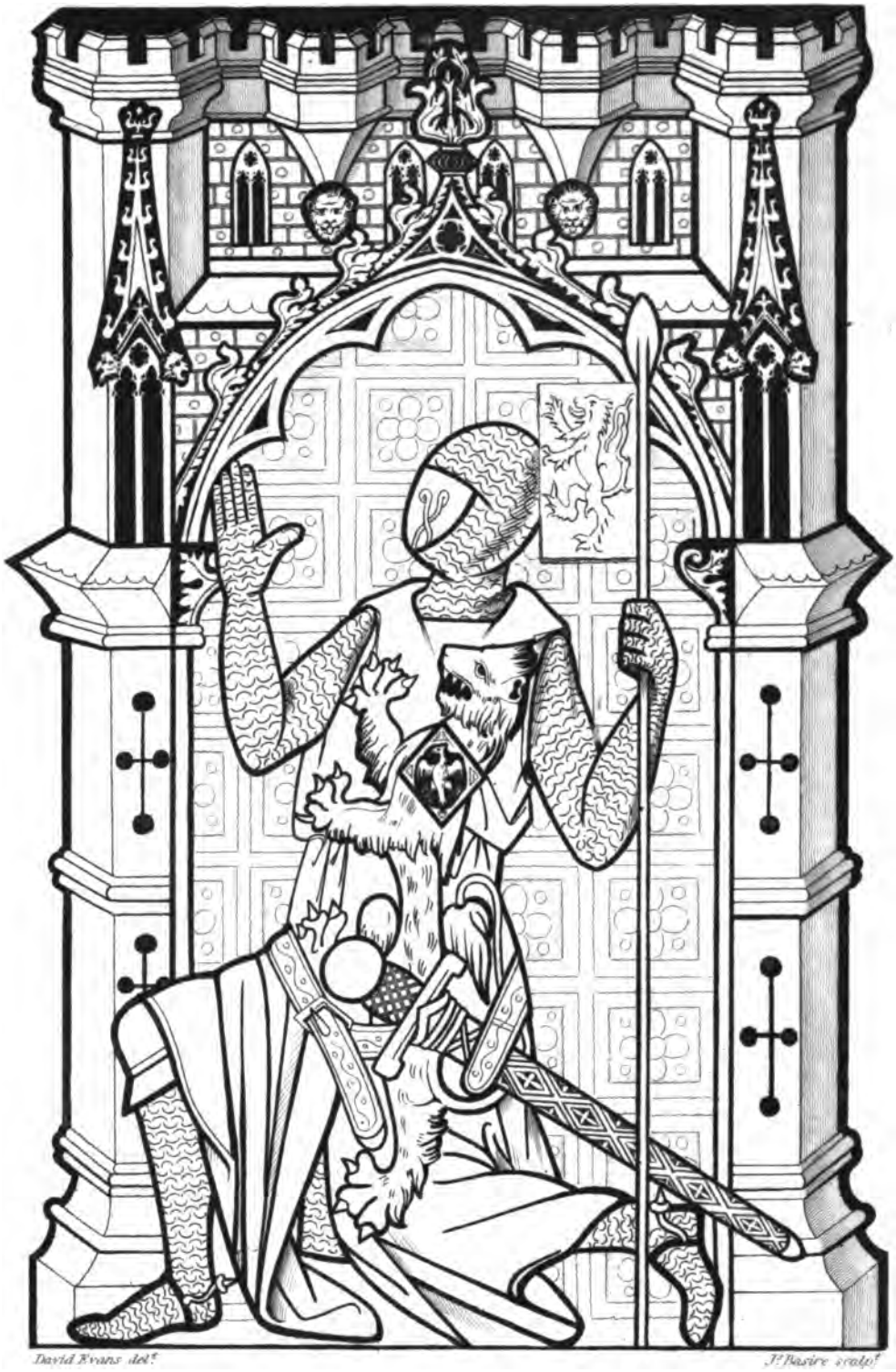
[1] Barrington, Obs. on anc. Stat. p. 245.

[2] See more in Barrington ut supra, and Selden Tit. Hon. I. vi. 7.

[3] S^te^ Palaye, Mem. sur l'anc. chevalerie, t. ii. p. 183.

[4] We have no positive authority for assigning to Sir John de Charlton a son of this name: but we find by an inquisition of 42 Edw. III. that Owyn de Cherleton held the manor of Lydham by half a knight's fee, and that John de Cherleton of Powys, chivaler, was then his *cousin* and heir. Harl. MSS. 708. The John de Cherleton of 42 Edw. III. was the son of the first sir John, and the same who bore the label in the window: nothing is more likely than that the lady Hawise would name one of her sons after her own father Owen de la Pole; and every one at all conversant with our ancient records must know that *consanguineus, cousin,* is of perpetual occurrence to denote any one of *the same blood* with the individual deceased: so that it is most highly probable that John and Owen were brothers; and that this last was depicted in our window, as the former certainly was.

[5] Under the feodal system, every *gentleman* had a right to bear at the end of his lance a pennon, or flag with two tails, on which his arms or cognizance were depicted. When a gentleman was cre-



David Evans del.t J.s Basire sculp.t

Sir Owen de Cherleton.

From the Window at St. Mary's.



it has been conjectured that it was originally given by sir John to the Grey Friars, to whom he and his wife were great benefactors: and that it was removed to St. Chad's at the Dissolution. The eagle described by Dugdale on the shoulder of one of the lions, alludes to the descent of the lady Hawise from Owain Gwynnedd by her great great grandmother, Gwenllian, daughter to that prince. The arms of one of the banners are very similar to those of France with the carbuncle of Navarre on an escutcheon of pretence, of which an example may be seen in Gough's Sepulchral Monuments, vol. ii. p. 170.

Upon the whole, though, by the removal of this curious window from its original situation, the chronological disposition of the figures, and of course the symmetry of the foliage by which each figure is encircled, have unfortunately been mutilated and deranged: though some of the effigies are lost, or have found their way into private hands; and though the whole figure of Jesse, and much of the other glass, is greatly obscured by the ill-judged altar-screen before it; few specimens of stained glass of so great antiquity exceed this in curiosity and beauty: none, perhaps, of which the æra can be so exactly ascertained.

The head of this window is now filled in with rather a rude mosaic of modern painted glass, and the coats of arms of Henry III. and John de Cherleton, and of certain ancient and present landed proprietors in the parish,—Betton, Charlton, Corbet, Gardner, Grafton, Leybourne, Lyster, and Powys.

When Dugdale visited St. Mary's church, Aug. 25, 1663, he noticed two coats in the east window of the chancel, viz.

The arms of the town, and

Quarterly of eight: 1. *Mytton*, as at p. 233. 2. A. a chevron G. fretty O. between 3 billets or delves S. *Delves*. 3. *Tour*, as at p. 233. 4. *Burgh*, as p. 234. 5 and 6, defaced. 7. *Clopton*, as p. 234. 8. defaced.

These two coats are still remaining in the same situation.

He also noticed in the upper north-east window, the arms of modern France and England quarterly, within a border A.

In the east window of the north chapel, [i. e. the present vestry.] A. two chevrons B. voided of the field; or rather, perhaps, two chevrons gemel.

ated a banneret, the king or general cut off the tails of his pennon, and permitted him to carry it square. Le Gendre, Mœurs des François, p. 63. The purpose of these flags seems to have been to distinguish at the close of an engagement those who had *killed their man*; or, if the person wounded was still alive, who was entitled to his ransom. Ordericus, describing a battle between the Turks and Christians, mentions that the banner of the Earl of Mareis was found in the body of the Turkish general. Lib. xi. p. 829. This use of the *streamer* or *pencel* is referred to by one of the *trouveurs* translated by Mr. Way, (Fabliaux, ii. 96.):

Drives with strong lance some adverse knight to ground,
And leaves his weltering bandroll in the wound.

To divest a lance of this streamer was, therefore, we may suppose, a great affront: and accordingly, Monstrelet, after relating a skirmish in which a valiant knight lost an eye, adds: shortly after, his banner was taken, and cut off close to the end of the lance, which still more enraged him. B. 5. ch. 37.

In the south window of the south cross aisle:

A. a lion rampant G. [Probably this was the purple lion of *Stury*, whose chantry-chapel was in this part of the transept.]

S. a bend A. between six martlets O. [This is the arms of *Wolascot*, a family resident for many centuries in this parish, now represented by the earl of Fingal.]

In the windows of the north aisle:

1 & 4. G. 2 lions passant A. *Strange of Knockin*. 3 & 4. O. a cross engrailed A. *Mohun;* impaling A. 3 bars gemells, over all, a lion rampant S.[1]

Two other coats: viz. the lion rampant and bars last described, and the chevrons voided, as in the vestry.

Attached to the south side of the chancel is the large and lofty chapel anciently called "*Trinity aisle*," which had been the chantry of the guild of drapers, and at whose cost it was probably erected. It is entered from the church by the larger circular arch on the eastern side of the south transept described above. Over the door are the arms of queen Elizabeth, with labels containing scriptural texts in praise of that popular sovereign:

"AT THAT TIME DEBORAH A PROPHETESS JUDGED ISRAEL." Judges iv. 4.

"MANY DAUGHTERS HAVE DONE VIRTUOUSLY, BUT THOU EXCELLEST THEM ALL." Prov. xxxi. 29.

"FAVOUR IS DECEITFUL AND BEAUTY IS VAIN, BUT A WOMAN THAT FEARETH THE LORD SHE SHALL BE PRAISED." Prov. xxxi. 30.

The last of these texts of Scripture would not have been very acceptable to her Majesty, if it had been taken to insinuate that her *beauty* was inferior to her *moral qualities*. They were probably selected by Mr. Tomkys, the minister of St. Mary's in that reign. It is at least certain that in the dedication of his Discourse on the Sufficiency of Scripture, 1575, he uses the same parallel: speaking of God's "faithfull servaunt Queene Elizabeth, *our most victorious Debora*, who ... hath woorthily triumphed over spiritual tyrannie[2]."

[1] Only two lord Stranges quartered Mohun: Richard, who married Constance and Elizabeth Braybroke: and John, who married Jacquetta Widville. The empalement belongs to neither of the two last ladies, and must therefore be that of the first. Her family is unknown, though it bore coat-armour, as she speaks, in her will, of *scocheons of her arms*. The empalement *resembles* Fairfax, and she *may have been* a daughter of William Fairfax by *Constance his wife*. Dugdale saw the same arms empaled with Strange and Mohun quarterly at Battlefield.

The azure chevrons were probably *Bagot*, whose connexion with this chapel will be shewn hereafter.

[2] It was, however, a very usual comparison in that age. Our MS. chronicler describing her majesty's entry into her palace of St. James, Nov. 12, 1584, says that she replied to the acclamations of the people "*lycke a lovinge Debora*." See also Nichols's Progresses, vol. i. ann. 1558. p. 20. So in a fine occasional prayer composed for publick use in 1588, during the apprehensions of a Spanish invasion: "And now, since in this extreme necessity Thou hast put into the heart of Thy servant *Deborah* to provide strength to withstand the pride of Siserah and his adherents, bless Thou all her forces by sea and land; grant all her people one heart, one mind, and one strength," &c. Strype. v. iii. app. b. ii. no. 54. Even Knox, though, while queen Mary was persecuting the reformers, he could sound his First Blast of the Trumpet against the monstrous Regiment of Women, yet, when he was endeavouring to conciliate the affection of her sister to his peculiar party, assured her

On the south side is a range of four handsome pointed windows, the tracery of which, though it deviates from the pure Gothick style, is not devoid of beauty. The arch of the east window, now in a great measure blocked up, has evidently been elegant. Its mullions were blown down in the great storm of 1571. Two long lights, with depressed heads, have been inserted within the great arch, having two mullions of a corrupt design in each. In the north-east wall is a fine pointed arch in the pure style of the fourteenth century, now built up, but which originally communicated with the chancel. The roof springs from knee trusses open to the rafters, and is handsome in its kind. This does not seem to have been the original roof, which a small trefoil light almost at the summit of the eastern gable and above the pitch of the present roof, proves to have been once somewhat higher than it is now. On that forfeiture of the guild, which will be presently related, the chapel was probably left in a state of dilapidation; the lead and timber having doubtless been sold, it most likely remained roofless till 1582, when "it was repaired and beautified by consent of the bailiffs, St. John's college, and the head master, to the intent that upon all sabbath days, holy days, and half holy days, the schoolmasters of the said school, and scholars, should resort thither to hear divine service, and to sit upon seats in the chancel of the said church to hear publick sermons[1]." Upon this occasion it may have received its present roof. On the south-east side still remain three stone altar stalls within the wall, which have had canopies over their pointed arches. On the north side of the spot where the altar of this chapel formerly stood, is a small cupboard cut into the wall. It has probably been one of those repositories for keeping the eucharist, of which Lyndewode commends the use[2]. This stately chantry is now used as a parish school, by which, together with the blocking up of the lower divisions of its handsome windows, it is miserably deformed.

The old parish books make mention of a chapel of St. Catharine, and this is, doubtless, that small chapel on the north side of the chancel, now used as a vestry. That this was in part coeval with the oldest parts of the fabrick is proved by an ancient Anglo-Norman light on the eastern side, but it was probably converted into St. Catharine's chapel by Mr. Stafford, who will be

that while she favoured them, "so long will I, with tongue and pen, justify your authority and regiment, *as the Holy Ghost hath justified the same in Deborah, that blessed mother in Israel.*" See his hist. p. 211. It is not incurious, that Fox had qualified her mother with the same title of a "Christian and devout Deborah," during her short-lived ascendancy. ii. 988.

[1] Report of Mr. Baron Bromley, sir Richard Lewkenor, chief justice of Chester, and Mr. Barker, the recorder, to lord chancellor Ellesmere in 1613.

[2] Provinciale, p. 247,8. It is probably of more recent date than his time: for he speaks of them as used on the continent, but not, apparently, in this country. "Commendabilior est usus aliorum locorum quæ vidi, &c. in Hollandia & Portugallia, in quibus ordinatus unus locus singularis honestus prope altare in quo reponitur eucharistia sub clavibus *infra parietes* vel locum bene munitum conservanda, sic quod nullus ad ipsam eucharistiam accedere poterit, nisi sacerdos loci illius clavem custodiens." Quoted by Blomefield Hist. of Norfolk, vi. 145. 8vo.

mentioned below, in memory of his lady, who was under the patronage of that saint. A Gothick mullioned window with tracery of the fifteenth century was upon that occasion inserted in the northern wall. The entrance to this chapel is by the larger arch of the north wing of the transept. Adjoining this chapel, eastward, was the old vestry, which may be traced by some marks of its roof on the wall. It must have been small, and probably more recent than the early portions of the chancel against which it rested. Over the adjoining northern porch (once also probably a small chantry) is a chamber now blocked up, the entrance to which was by a newel staircase in the octagonal turret that still flanks the north-eastern angle of the transept. It received light from a window consisting only of a pointed arch, within which was a trefoil[1].

St. Mary's church is handsomely furnished. The altar is a fine slab of Sienna marble bordered with jasper, which once belonged to the celebrated William Pulteney, earl of Bath, and was the donation of the rev. Archdeacon Owen, when curate here in 1789. The altar screen is a heavy Grecian design, the gift of the rev. Richard Tisdale in 1706, and greatly deforms the church by hiding a large portion of the painted east window. At the West end of the nave is a spacious gallery, in which is the organ, a remarkably handsome fine-toned instrument. It was made by John Harris and John Byfield, 1729[2], and purchased by subscription.

In 1788 the whole church was new pewed, and the present pulpit, mayor's seat, and front of the organ loft erected. At the same time the ancient gravestones and other memorials were removed, and a new pavement of Grinshill stone laid down. In 1824 the south side of the fabrick was new pointed and repaired, which has been so great an improvement to the venerable structure, that it is to be hoped, the north side will in due time receive a similar restoration.

DIMENSIONS.

	Feet	In.
Length from west to east, including the area of the steeple	160	0
——— of the nave	70	0
——— of the chancel	70	0
——— of the transept	90	0
Breadth of nave and side aisles	50	0
——— of nave alone	27	0
——— of chancel	24	0
——— of area of steeple	20	0

[1] Windows of this form are not very common. There is a beautiful specimen of one in the church of Morton Corbet. The whole clere-story of the nave of Lichfield Cathedral is lighted by ranges of such windows.

[2] Dr. William Hayes was the first organist. He afterwards became professor of music in the university of Oxford, and composed many admired anthems and other pieces of choral music.

	Feet	In.	
Height of nave from floor to cieling - - - - - -	49	0	
——— of pillars in the nave - - - - - - -	14	3	
Circumference of ditto - - - - - - - -	8	10	
South porch - - - - - - - - - -	12	6 by 11	
Trinity chapel - - - - - - - - - -	57	0 by 30	
Height of steeple - - - - - - - - -	220	0	

This examination will enable us to form a reasonable conjecture concerning the original state of this church, and the progress of the numerous alterations and additions it has received. Of the Saxon church, it is presumed, there exists no visible indication, unless it be the low level of the floor. The fabrick now standing probably arose about the middle of the twelfth century, was then cruciform, with a central tower, an almost invariable appendage to every collegiate church of that early age: and it had also a low broad campanile at the west end. The nave had, as we have said, an arcade on each side, of massy cylindrical piers supporting round-headed arches, nearly on the crowns of which rested the roof. The side aisles were still lower, shedded from the walls of the nave, and lighted by a few narrow round-headed windows. The lower part of the porch still remaining flanked the south side of the body.[1] Four arches of the same height as those of the nave, supported, in all probability, the central tower. Others of the like dimensions, and yet extant, flanked the wings of the transept, which was no higher than the rest of the building, and received light, as we suppose, from a row of short round-headed windows to the north and south, widening inwards, with one or two at the sides. The chancel, in all probability, did not extend so far as the present one, and ended, we presume, semicircularly, with windows similar to those of the Norman transept.

About the year 1232, this church became, as may be seen in our general history, the scene of protracted diplomatick negotiations. That assemblage of sovereigns of England and Wales, with their respective nobles and prelates, the legates of the supreme pontiff and their retinues, within the walls of St. Mary's; seems to have excited the emulation of the chapter to enlarge their edifice, and the higher ecclesiasticks probably granted indulgences for the furtherance of the work. It is at least quite clear that shortly after that period great improvements were effected. The central

[1] We are aware that the side windows of this, south porch, and also those of the outer and inner doors of the basement of the tower, are clumsily pointed; but this is no proof that these portions of the structure did not belong to the age to which we have assigned them. The mixed round and pointed arches in the abbey church of Buildwas we know to have been coeval with that fabrick, which was erected early in the twelfth century. The same differences somewhat later in the same century, in the celebrated church of the hospital of St. Cross near Winchester, are well-known instances of the mixed Norman and Gothick arches in the twelfth century. See Dr. Milner's Hist. Winchester, and the elegant account of Buildwas Abbey, by W. Moseley, esq. in Britton's Arch. Antiq. vol. iv.

tower, with the most eastern of the four supporting arches, was then, as we conceive, removed; the three remaining ones were taken down as far as to the piers, and carried upwards in the sharp and lofty forms which they now display, and the Anglo-Norman piers of them and of the nave were cut, as we have said, into clusters of slender shafts with foliated capitals: and though the architects then employed did not venture to alter the arches of the nave into the fashionable pointed style, they laced them with mouldings of the new mode, by cutting the old broad ribs into lighter forms[1]. Single or clustered shafts were attached also to a few round arches and doors in other parts of the fabrick. At this period, too, the transept was carried higher, re-edified, and the beautiful lancet windows which it now exhibits, were introduced. The chancel seems to have been entirely rebuilt, and lengthened considerably eastward[2]. All these were great improvements. By removing the eastern arch and raising the others, the choir, before so dark and crowded, was enlarged and enlightened, and an unobstructed view was opened into the whole length of the chancel. The structure, however, still remained low, till, as we conceive, the latter end of the fifteenth century, when a vast improvement was introduced; the body of the church being then raised by a clere-story, and the rich wooden cieling added. The south porch and north and south aisles were also raised, and the small round-headed lights replaced by Gothick windows. At the same time, apparently, the tower was raised a story, and that grand feature the spire shot into the air: the Anglo-Norman basement, six feet thick, being justly deemed equal to bear this great additional weight. About the same period also the Trinity chapel, now unfortunately excluded from the church, was enlarged; for that it was formerly narrower is evinced by the lancet windows in the east wall of the south transept, now opening into it, but which must have been originally designed to admit light from without. Thus, briefly to recapitulate what has been said, the church exhibits three very distinct styles: the Anglo-Norman of the twelfth century in the basement of the nave and most of the doors and other lower parts; the lancet style of the thirteenth in the chancel and transept; and the more obtuse angle of the fifteenth in the clere-story, side aisles, chapels, &c. A few later additions are not worth mentioning.[3]

[1] The admirable architects of the middle ages have left many specimens of their consummate taste and skill in engrafting the more elegant Gothick forms on the massy Anglo-Norman. Thus the pure and rich Gothick arches and columns of the august nave of Winchester cathedral are partly casings of the ancient Norman piers, and have partly been cut into them under the auspices of William of Wykeham: surprising instances of similar skill may be observed in the choir of Gloucester cathedral, effected under the monks of that noble abbey.

[2] The westernmost part of the north and south walls of the chancel exhibit a ragged surface, as if some violent disruption had, at some period, taken place there. Perhaps the old low chancel may have been groined. A lively imagination may fancy it can still descry the rudiments of *springers*.

[3] Mr. Buckler, to whom the lovers of our venerable ecclesiastical structures are so much indebted,

DEANS OF ST. MARY'S.

As there are no ancient archives of this collegiate church, and as the deans do not appear, except in one instance, on the episcopal registers of Lichfield, our list of them is necessarily incomplete. The following are all we have found.

RICHARD, in the twelfth century, and as it appears probable, only in the reign of Henry II.[1]

WILLIAM EXTRANEUS, or le STRANGE. Guy, Hamo, and John le Strange, three brothers, came over to England with Henry II., and were all endowed by him with lands in Shropshire. They had a brother William,[2] who may have been our dean. His daughter Anne was wife of Alan le Poer of Wolascot in this parish, who was living 1235.

HENRY MARSHAL. This must have been before 1194, as he was appointed bishop of Exeter in that year.

HENRY OF LONDON. This must have been before 1213, when, from being archdeacon of Stafford, he was made archbishop of Dublin: and it is most probable that he gave up this deanery on becoming archdeacon, as the two offices seem, at that time, to have been scarcely compatible.

WALTER DE KIRKHAM is said to have been made dean in 1227. He became dean of York in 1241, and bishop of Durham in 1248: but must have resigned this deanery soon after he got it, for on the 20th of October 13 Hen. III. 1228, the king grants this deanery, quantum ad eum pertinet, to

MASTER STEPHEN DE LUCY, and commands the constable of the castle of Salop to admit him thereunto[3].

WALTER DE LENCH, 1231.

WILLIAM OF LONDON, possibly a mistake for Houton. On the close rolls of 19 Hen. III. 1235, is a grant from the king, that all the tenants of the dean and canons of this church shall be quit of suit of county and hundred, so long as William, chaplain of Houton, remain in the parts of Germany in the service of our lord the king[4]. It is difficult to comprehend why this grant should have been made to continue during the absence of Houton, unless by supposing that he held the deanery.

SIMON DE WYCOMB is said to have been appointed in 1262, and occurs in 1272.

published a large engraving of this church in 1814: he had previously given one of our abbey church: and they yield in merit and accuracy to none of his excellent performances.

[1] See above, p. 304.

[2] John Extraneus and William his brother witness a deed of William fitz Alan's to Ingenulf, abbot of Haghmond.

[3] Pat. 13 H. III. p. 1. m. 2.

[4] Rex concessit quod omnes tenentes de Decano & canonicis Sancte Marie de Salop quieti sint de sectis comitatus & hundredi quamdiu Willielmus Capellanus de Houton fuerit in partibus Alemannie in servicio domini Regis: & Mandatum est vicecomiti Salop. quod interim predictos de sectis predictis quietos esse permittat. T. R. apud Westm. 30 die Aprilis. Claus. 19 H. III. ap. Dodsworth MSS. vol. 103.

JOHN LE FAUCONER, 1272.

WILLIAM DE DOVER. We are sure that he resigned in or before 1282, for then, Feb. 18, 10 Edw. I. (1281,2,) the king grants to his beloved clerk,

NICHOLAS DE ARAS, this deanery, then void by the resignation of his beloved William de Dovoria; and the sheriff of Shropshire is commanded to assign him stall in choir and place in chapter, as is of custom, and to cause him to have full seisin of the deanery and appurtenances[1]. This dean was probably a member of the Shropshire family of Arras or Darras, lords of Sidbury.

JOHN DE WITHAM is said to have been appointed in 1291. In 22 Edw. I. (1294) being then styled dean of the church of St. Mary of Salop, and parson of Stokes and of Causton, he has a protection from the king. He was dean in 1297.

JOHN DE KERLE, 1300.

PETER DE STENNINGTON, 1305.

ROBERT DE HAMPTON must have been presented to this deanery in the year 1319, 12 or 13 Edw. II.; for among the petitions in parliament of uncertain years of the reign of Edward III. is one, of which the following is a translation:

"To our Lord the King and to his council shews his clerk Robert de Hampton, that whereas he had the church of our lady of Salopesbury, which is the free chapel of our lord the king, of the gift of *the father of our said lord the king that now is*[2], and held it in peace and quiet seven years or more, and after came one Nicholas de Lodelowe, and procured of our said lord the king that now is, a collation of the same church to him by making suggestion that the said Robert was dead; whereas he is in sound life, and in full health of body. By virtue of which collation the said Nicholas has thrust the said Robert by force and without judgment out of the said church, and wrongfully despoiled him of his goods, and still detains the same church in such manner, to the great damage of the same Robert, and to the grievous example of others. Wherefore the said Robert prays to our said lord the king and to his council, that it may please them to repeal that collation, and to command that the said Nicholas be ousted of his church; and he [i. e. the petitioner] remitted to his estate, as law and reason will: and to ordain, if it please them, fit remedy in this case; that neither our lord the king nor his council be more deceived by such false suggestions as are daily made: whereby the court is slandered, and many persons grievously annoyed."[3]

Nicholas de Ludlowe was appointed dean in 1 Edw. III.; and this will fix the appointment of Hampton to some time in the year 1319.

The answer to this petition was as follows:

"Let it be committed, by writ out of chancery, containing the effect of this petition, to the justices assigned to hold the king's pleas; that, having called before them the parties, and having heard their reasons, and seen their commissions, they may do further right."

How this suit for the deanery ended we have not certainly found, but

[1] Prynne's Records, iii. 296. See also p. 1253.

[2] See, on this mode of styling the deposed king, and on the inferences deducible therefrom, the fourth discourse of Mr. Justice Foster.

[3] Rot. Parl. vol. ii. p. 395.

it will appear hereafter that Lodelowe, who was also a prebendary of York, was removed from this deanery.

SIMON DE RIBBESFORD occurs in 1330.

WALTER DE WETWANG, 1338.

THOMAS DE BADDEBY, precentor of Lichfield, occurs as dean here in 1341, when Ludlowe had a suit with him about the deanery. On the 16th of April, 39 Edw. III. 1365, the king grants to his beloved clerk William de Humberstane the prebend which Thomas de Baddeby, deceased, lately obtained in the king's free chapel of Salop[1]. A person of the same names, and probably a nephew of our dean, was instituted to the rectory of Solihull in Warwickshire, 4th Feb. 1378.

RICHARD BROMLEY, 1381.

THOMAS STANDON, 1403.

THOMAS RUDBURN, 1417. He was warden of Merton 1416, chaplain to Henry V. 1417, chancellor of the university of Oxford 1420: and made bishop of St. David's 1433. He was, says Godwin, a man of great learning, and wrote divers works, among the rest an history or chronicle. Le Neve supposes him to have died about the year 1442. There was another chronicler of both these names, who lived later.

JOHN SHIPTON, 1426, 1427.

RICHARD CAMPEDEN, LL.D. 1436, in which year, on the 2d of June, he entered into an agreement with Adam Huyse, esq. lord of Adbrighton Huyse, concerning tithes due from the chapel of Adbrighton to St. Mary's as the mother church.

JOHN BURDET, bachelor of decrees, was dean in 1444. He was also archdeacon of Worcester and Chester, and prebendary of Hereford. Ob. 1448.

1448,9, Feb. 1, SIR JOHN LAUNCELL, chaplain, was admitted by the bishop of Lichfield on the donation of the king. This is the only instance of an admission to this deanery appearing on the episcopal registers.

JOHN CRECY, 1458. He was canon of Windsor, and prebendary of Lichfield.

JOHN BLAKEWYN, 1471.

1472, JOHN WHITMORE, LL.B. A clergyman of both these names succeeded, in 10 Hen. IV. (1409), by the death of his father, to copyhold estates at Heathton and Whittemere in the manor of Claverley. But we cannot affirm that he was the same with our present dean, and the long interval of sixty-one years renders it very improbable.

Master ADAM GRAFTON, "the most worshypful priest lyvyng in hys days: sumtyme chapleyne to the famous princys kyng Edward the V^th^ and

[1] Pat. 39 Edw. III. p. i. m. 22.

prynce Arthure: archdeacon of Stafford[1], warden of the Battelfeld, deane of St. Marie college of Salop, and parson of thys churche," i. e. Withington[2], where his sepulchral brass is still remaining, representing him vested in his cope, and in the act of prayer. Besides these preferments he was canon-prebendary of St. Chad's (Jan. 26, 1494), prebendary of Wellington in the cathedral church of Lichfield (1497)[3], and archdeacon of Salop (1504).

This dean was of an old Shrewsbury family, who were bailiffs here occasionally from 1390 to 1436[4]. He built, or at least completed, the fine tower of his collegiate church at Battlefield, on the east side of which is a stone inscribed with his name: and the steeple, clere-story, and oak cieling of St. Mary's have been conjectured to have been set up while he was dean here. Ob. 24 July 1530.

Br. Willis sets down William Vaughan as dean in 1534. That year is the 26th of Henry VIII., when an act of parliament passed for a new valor or valuation of all ecclesiastical benefices, the same now known by the name of *the king's book*. In that record the valuation of "the collegiate church of the blessed Mary the virgin within the town of Salop," runs thus (in a literal translation:)

"It is worth clearly in rents £2. 1*s*. 10*d*. and in ferms belonging to the same collegiate church as in tithes £10. 19*s*. 10*d*.; oblations and other spirituals, *communibus annis* (in all) £13. 1*s*. 8*d*., to be annually divided to eight fellows there: viz.

To William Vaughan, clerk principal there	£5	10	8
To Higgins, one of the fellows there . . .	1	10	0
To Richard Fortey, clerk, another of the fellows there .	1	6	4
To Thomas Tonge, clerk, another of the fellows there .	1	6	8
To John Hodges, clerk, another, &c.	1	3	4
To Hugh Baker, clerk, another, &c.	1	3	8
To Edward Ponsbery, clerk, another, &c.	0	7	8
To Darmon, clerk, another, &c.	0	13	4
	£13	1	8"

This is the record upon the authority of which Mr. Vaughan is set down as dean, but he is therein called only *principal* or *principal clerk*[5]. Yet the office of dean was certainly then subsisting: for Leland, who came

[1] He does not appear in Le Neve's List of Archdeacons of Stafford, which is very defective about this time; but he certainly filled the office, as he resigned the archdeaconry of Salop in 1514 for it. He is styled archdeacon of Lichfield in 24 Hen. VII. (1508,) when he was admitted a member of the gild of that city. There is no such archdeaconry: that of Stafford was perhaps intended.

[2] Master Adam Grafton, bachelor in utroq; jure, was instituted to the vicarage of St. Alkmund's in 1473; to the rectory of Upton under Haghmond, with the chapel of Withington, 27 Aug. 1494, on the presentation of the abbot and convent of Salop. He resigned Upton 1529.

[3] Churton's Life of bishop Smyth, p. 44.

[4] A person of both these names was rector of Winnington in Bedfordshire in 1244, if there is no mistake in the date. See Bibliotheca Topographica, No. xxix. p. 25.

[5] The words "Will'o Vaughan clerio principali," may be rendered W. V. *clerk*, *principal*, or W. V. *principal clerk*.

through Shrewsbury about seven years later, describes St. Mary's as "a collegiate church with a dean and nine poor prebendes," and there cannot be a doubt that in the above valuation the deanery is, for some reason or other, omitted.

In the act for dissolving abbies, 31 Hen. VIII., colleges also were included: though the part of it respecting them was not generally carried into effect during that reign. They were, however, hereby placed at the tyrant's disposal; and if they had not been so placed, no one, certainly no ecclesiastical body, would have dared to resist his will. The act, therefore, had no sooner passed, than hungry suitors began to look out for grants of collegiate estates; as yet under the name of leases; and to one of these persons was the property of St. Mary's college consigned.

The name of this lessee was Arthur Kelton, a native, we are told, of Shropshire or Wales. From his addition of esquire, it is probable that he held some place about the court: and by the courtesy of that age he was deemed a poet. His *book of poetry in praise of the Welshmen*[1]," (from whom, as well as from the Trojan Brute and the Egyptian Osiris, he takes care to derive the reigning sovereign), must have been written soon after the last dissolution of monasteries[2], if not somewhat earlier[3]: and it might be in reward for this effusion, or his chronicle of the Brutes[4], that he obtained from his royal master, his letters dated from his *Castill of Wynsor*, Nov. 1, 32 regni, (1540), "at the contemplacion" of which, "the dean and chapyter of the collegiate church of Seynte Maryes yn Shrewsebury," did

[1] Our knowledge of this work is entirely derived from the new edition of Wood's Athenæ, the editor of which says it "is, perhaps, one of the scarcest in the English language. Neither Wood, Ames, Warton, Herbert, Ritson, or any other writer on bibliography or poetry, appear to have seen it."

[2] He thus exults in the destruction of every relique of art by those worse than Vandals, (as the late editor of Wood justly stiles them):

His graven pictures, his golden figures
Most curyously wraughte,
Beatton to doust, his temple unjust,
Prosterate doune he braught.

Such a poet was worthy to batten on the spoils of a ruined college, and to eulogize the author of the havock.

[3] In 1536, Cromwell ordered "that every parson, a proprietary of a church, should provide a bible in Latin and *English* to be laid in the choir for every one to read at their pleasure." Anthony Johnson's Hist. Acc. of Engl. Translations of the Bible, (Watson's Tracts, iii. 73). In allusion either to this, or one of the subsequent editions of that reign, Kelton says:

Oure famouse kyng, right well persevinge
The great ingratitude,
The sencis pure, of holy scripture
Hyd from the multitude;
Fore owre redres, of his goodnes,
With most princely corage
Hath devised, also comysed
Owre conscience to discharge,
Set out at long, our vulgar tong,
The scripture for to knowe, &c.

Wood is displeased with Mr. Kelton for writing in verse: "being very poetically given, he must forsooth write and publish his lucubrations in verse, whereby, for rhime's sake, many material matters are omitted." Certainly, as Warton says, (iii. 206) "his *imagination* has not been any impediment to his accuracy." Yet this is the work which Bale, ("whose praises and censures are always regulated according to the religion of his authors,") terms *a most elegant poetical panegyrick*.

[4] This work did not appear till the 1st year of Edward VI., to whom it is dedicated: but it was written under Henry VIII., and may have been submitted to the perusal of his Majesty.

on the 8th of October, 35 Hen. VIII. (1543), grant, demise, and to farm let to the said Arthur Kelton, and Thomas Kelton his son, of the same town, gentleman, their heirs, executors, or assigns, for 30 years from the following Michaelmas, at a rent of £22. 11*s.* 4*d.*, "all their tythe, corne, hay, grass, hemp, and flax belonging . . . to the said deanery or collegiate churche . . . yn as large and ample maner as any man heretofore hathe had, or at thys present tyme hathe, with the house or mancyon place called the deanry or college, with the appurtenances, that ys to saye, twoo gardens and one orchard." The several premises in respect of which the above rent was reserved, and the rent of each particular, are thus expressed:

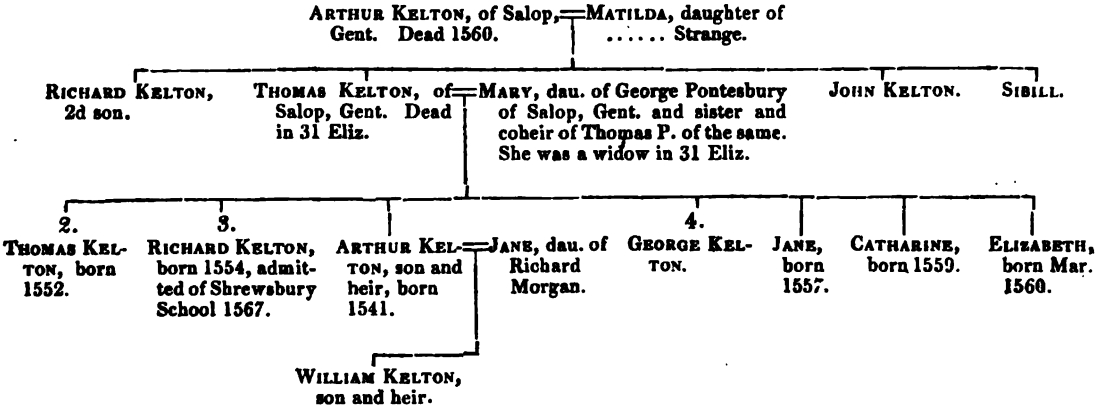
	£.	s.	d.
To the tithe of Coton eight marks	5	6	8
For the barne	0	6	8
For the tithe of Astely	3	13	4
For the tythe of Harlyscoote	0	16	8
For the tythe of Barwyke major	2	6	8
For the tythe of Abryghton	1	13	4
For the tythe of Letton	1	16	0
For the tythe of Wolascote	0	8	0
For the tythe of Sensawe	0	15	0
For the tythe of Clyff	4	0	0
For the tythe pygge, gyese, apples, onyons, and garlyke, withyn the towne, the Castill Forreyete and Coton, to the paryshe of Seynte Maryes belonging	0	8	0
And for the house or Mancyon place, called the colledge or deanrye	0	13	8
	£22	4	0

The total of these particulars falls short of the reserved rent by 7*s.* 4*d.* Are we to suppose that that small sum was set apart for repairs? For the dean and canons "covenanten & graunten that they and their successors shall well and suffycyentlye repayre, sustayne, and mayntene all the said mansyon house or deanrye as often as need shall requeyre at their owne proper costs and charges durynge all the sayde yeres and terme:" which, unless the rent were taken at the actual value, which is likely to have been the case, appears to have been a stipulation of extreme hardship upon the members of the church.

Our MS. chronicle has the following entry under the year 1449. "This yeare Arthor Kelton of Salop, gentillman and poete, dyeed and buried in St. Mary's." By what inadvertence this interlineation (for such it is, though written in the same hand with the rest of the book) came to be inserted a whole century before its time, it is vain to inquire. But there can be little doubt that our Shrewsbury poet actually died in 1549. He was probably dead before the 3d of March in that year, when, as we shall see, his son acted as sole lessee, and he was certainly dead Sept. 30, 1550,

when "Thomas Kelton of the town of Shrewsbury, gentleman, son of *Arthur Kelton, late of the same town, gent. deceased*, was admitted a free burgess, having issue then born, Arthur aged 19, Thomas aged 8, Richard 6, Catharine 10, Jane 3, and [1] aged half a year."

The late editor of Wood's Athenæ supposes this last named Arthur to have been the *poet:* but he, as we see, was an infant only six years old in 1549, when the Chronicle of the Brutes was published. The author, therefore, was certainly his grandfather, who stands at the head of the following pedigree[2], and who, if he was, according to the usual calculation, sixty years of age at the birth of his grandson, must have been born about the year 1481, 21 Edw. IV.



Arms of Kelton.—Erm. 3 cinquefoils S. in fesse. Crest. A lion statant Erm. crowned O.

In the 37th year of Henry VIII. (1545) a commission was issued to Richard bishop of Lichfield and Coventry, sir Philip Draycot, bart. Edward Littleton, esq. and others, to inquire of all chantries, hospitals, and colleges having perpetuity within the county of Salop. The certificate respecting this church bears date on the 14th of February in that year. They state it, as we have already mentioned, to have been founded by King Edgar, for a dean, seven prebendaries, and a parish priest, "to celebrate and sing divine service daily within the said parish church, and to discharge the cure of the same:" that it "is a parish church, and the dean and chapter been parsons there, and hath cure by estimate of 1500 houseling people:" i. e. of persons of an age to receive the sacrament: for at that time, no one of a fit age failed to communicate at the great festivals.

The certificate goes on, "The revenues are yearly employed in the portions of the said dean and seven prebendaries to their several (*a word defaced,*) assignments with the dividing among them £22. 7*s*. 4*d*. The stipend of a parish priest, £6. 6*s*. 8*d*. Wyne and wax, 40*s*. The fee of

[1] Sic.

[2] Harl. MSS. 1241.

a collector of the possessions, 4*s*. The tenth to the king by the year, 26*s*. 2*d*. £32. 4*s*. 2*d*. The possessions thereof not being charged with any rents, payments or deductions, were thereby valued by the year at £32. 4*s*. 2*d*. and the dwelling house of the dean, with the appurtenances then unlet, was valued by the year at 8*s*. before not valued. Plate, jewels, &c. none."

This is a very odd account. Estates are commonly estimated by their *income;* but here the *outgoings* are included; as the priest's stipend, the collector's fee, the king's tenth (which, be it observed, is estimated upon the £13. 1*s*. 8*d*. of 26 Hen. VIII). It was perhaps taken for granted that the college would not make any payments in respect of which they did not receive income; and therefore that all the payments which they made to themselves or others might be a fair criterion of the value of their property. If so, the deanery was probably worth per annum £9. 5*s*. 8*d*. the sum by which £22. 7*s*. 4*d*. (the dividends in 37 Hen. VIII.) exceed £13. 1*s*. 8*d*., those eleven years before.

The revenue arising from wax may be explained by the numerous bequests in old wills, of tapers and torches to the church. That from wine requires elucidation. The parishioners would scarcely, one would think, furnish that sacred element for the eucharist, from a participation of which they were debarred by the ordinances of their church.

WILLIAM CURETON was certainly dean at the dissolution of collegiate churches 1 Edw. VI.: and we have an account[1] taken Nov. 2 in the following year, in which the revenue of the college is stated at £42. Out of this, as it seems, £4. 19*s*. was paid to the parish priest: and £4. to a stipendiary clerk.

On the 3d of March, 3 Edw. VI. (1548,9) Thomas Kelton surrendered the lease of 1543, and received a new one for twenty-one years, as well of the tithes contained in the old lease, as of the tithes and other things contained in the particulars annexed to the surrender, at the same rent as before, and the reparations to be borne as before. What these *other things* were, may be collected from the notices hereafter inserted, and the including of them in the new lease must have been Mr. Kelton's inducement to exchange one of which more than twenty-five years were unexpired, for another of shorter duration.

On the 20th Dec. 4 Edw. VI. (1550) the following are called parcels of the possessions of this college: viz.

	£.	*s*.	*d*.
The ferm of all tithe of sheaf grain and hay in the following townships and hamlets, viz. Asteley, £3. 13*s*. 4*d*.; Sensawe, 15*s*.; Clyff, £4.; Letton, £1. 16*s*. 8*d*. Total £10. 5*s*. demised by indenture, as is said, to Arthur Kelton for a term of years.	10	18	4
The ferm of tithes in Almon parke, in the holding of rendering yearly 13*s*. 4*d*.			

[1] MSS. Hotchk.

And a grant was then ordered to be made to the bailiffs and burgesses towards the erection of a free school.

CHANTRIES.

Besides the college there were several chantries in this church.

Richard Stury, esq. by his will (attested by the "famous man *(vir famosus)* sir Roger Diamond, curate, 9 Nov. 1469, and proved before the official of the dean of St. Mary's on the 11th of February following,) bequeaths to Alan his brother, all his lands and tenements which he lately purchased within the town or suburbs of Shrewsbury, to the intent that the said Alan shall find two fit priests to celebrate in the church of St. Mary for his soul, and those of his ancestors, &c. for as long a time as Isabel my mother and John my son and heir shall be willing to assign and limit to the same Alan," and he devises the remainder to his said son and heir[1]. The pedigree of this family begins with this John: but they were seated at Nether or Down Rossall (now generally called Rossall alone,) at least as early as 9 Hen. VI. 1430. John Stury, though the father of a family, appears to have given permanency (such permanency as any thing human can attain) to this temporary bequest: influenced, it may be, by his uncle Alan, whom we have seen before[2] as a respectable and religious layman of the town. It is certain that John was considered founder of the chantry.

At the dissolution of Edward VI. this chantry, besides rents in Cheshire to the annual amount of £2. 9*s*. 2*d*. had the following possessions in Shropshire:

	Tenants.	Rent.
Ferm of pasture called Burnell's Toft, lying between Cotton and Castle foriat	Richard ap Owen	£1 10 0
—— of two pastures in Cotton near Rownde Hill	Will. Whiteaker & Hugh Smithe.	0 18 0
—— of a messuage in the town and fields of Haston near Hadnall	Geo. Sturye.	1 0 0
Rent of a tenement in the town and fields of Asteley .	Richard Palmer.	0 16 0
—— of another tenement there	John Dekyn.	0 14 0
—— of a tenement in the town and fields of Hanwood	John Phillyppes.	0 18 0
—— of one-third of the township of Smethecotte near Hadnall	Matthew Acherley.	1 17 0

The revenue was applied to "the fynding of twoo preests to celebrate for ever for the soule of the saide J. S. and others," and the whole was leased July 27, 1548, to Robert Clyve, "oon of the clerks of the checke with the kinges majestie, for 21 years at the said rent." He was an uncle to sir George Clive of Styche and Huxley, ancestor of the earl of Powis.

This chantry was founded in the south transept of the church, which retains to this day the name of Sterry's isle.

[1] Lib. A. in Scacc. Salop.

[2] P. 125.

There was also a chantry or service of St. Mary within the parish church, and the land or pasture called the Old Field in Leytton, belonging to it, was assigned to the maintenance of a priest to celebrate therein. At the time of the dissolution of chantries, it was holden by Thomas Ley, esq. Edward VI. on the 14th of Dec. 2° regni, granted it to Hugh Edwardes and William Knyght, of London, mercers, to hold of the manor of Est Grenewiche: and they, on the 8th Feb. 4 Edw. VI. conveyed it to Robert Alen, of Shrewsbury, draper[1].

FRATERNITY OF THE TRINITY.

Few considerable parishes, during the middle ages, were without their fraternity or brotherhood; a species of pious and charitable institution, the nature of which has been sufficiently expressed in our former pages[2]. The parish of St. Mary had one as early as 1336, when Thomas de la Clyve, town-clerk, bequeathed a legacy of 2*s.* to it[3]. We hear nothing more of it, though it probably subsisted as a voluntary society until 1461, when Edward IV. incorporated the drapers of Shrewsbury by the name of *A Fraternity or Gild of the Holy Trinity of the men of the mystery of drapers of the town of Salop:* and then the old *parochial fraternity* of members of *both sexes* appears to have been united to this *commercial gild* of *men* alone; for it is certain that the brethren and *sisters* of the fraternity were to be prayed for by *the poor persons of St. Mary's almshouses,* of which, therefore, we must now speak.

This benevolent foundation was the work of Degory Watur, a worthy draper of Shrewsbury, third son of John del Watur, and admitted a burgess of the town in 1404, 6 Henry IV. together with his father and his brothers, Richard, John, and William. How soon he conceived the design of devoting a part of his substance to charitable purposes, does not appear; but on the 1st of October 1444, (23 Hen. VI.) we find him receiving a license from John Burdet, bachelor in decrees, "dean of the free royal chapel of St. Mary of Salop to the court of Rome immediately pertaining," (ad Romanam curiam nullo medio pertinentis,) authorizing him and the said Degory and others (not named) to build in the western side of the cemetery, but beyond the limits of the procession thereof[4], a certain almshouse (domum elemosinar') 106 feet and a half long and 12 feet and a half wide, for the habitation of thirteen poor persons of both sexes, who should pray for their founder Watur, by name.

This *faculty* was confirmed in what would now be called a *vestry meeting*, by an instrument, which gives some view of the state of the parish at

[1] Penès Jac. Bowen.
[2] 124 sqq.
[3] i. 540.
[4] Extra limites processionis ejusdem cimiterii.

that time, and is to the following effect. Roger Eyton, esq., William Betton, and Richard Taverner, keepers and guardians of the fabrick and goods of the free royal collegiate chapel of St. Mary, with the assent and consent of the worshipful (*reverendorum virorum*) Richard Stury, esquire, William Boerley, John Shelton, Nicholas Stafford, Thomas Fitzherbert, Robert Thornes, Edmund Plowden, John Norton, John Bulkeley[1], and all the other parishioners of either sex, *inspect* the dean's license to Mr. Watur, recited above, and then confirm and ratify the same to the said Degory Watur. Dated 15th May, 29 Hen. VI. 1451[2].

The state of publick affairs was at this time very critical. The Yorkists were preparing to assert their claims, and it was certain that the "meek usurper" who filled the throne, would not be able to transmit it to his posterity. Mr. Watur, therefore, naturally sought a protector in the rival family; and on the 1st of Nov. 36 Hen. VI. (1457) granted his new foundation, by the name of a certain parcel of land within the limits, &c. now built for the habitation, &c. to Edward earl of March, son of the most puissant (*prepotentis*) prince Richard duke of York.

The young earl, who soon after mounted the throne, became thus, in the language of that day, founder of the institution, and we have a deed of 1461 from Catharine Bonell, widow, in which she grants to *king Edward IV. and Degory Watur, draper*, certain tenements and gardens in Mardevole, Knokynslane, and Castel foryate, "ad sustentationem Christi pauperum comorancium in domibus elemosinariis de fundacione Regis predicti in cimitirio ecclesie be. Marie[3]."

The fraternity of the Trinity, therefore, thus became identified with the fortunes of the house of York: and in October 1470, when Edward was compelled for a short time to abandon the throne to Henry VI. the countess dowager of Shrewsbury[4], of a stout Lancastrian house, with Alan Stury, who has been mentioned above[5], seized upon the drapers' lands: and Stury perhaps hoped to apply to them the augmentation of his own chantry: for it was reserved to a more *enlightened* age to divert to secular uses pro-

[1] This list of the principal inhabitants of St. Mary's parish in 1451, justifies an explanation of the "king's tenants" in the composition of 1444 (i. 217); for most of the persons mentioned in the text were country gentlemen. Mr. Plowden, in particular, was the descendant of a family who have enjoyed the estate from which they derive their name as far back as our records extend. His town-house was on the site of the present Council-house, and he was great grandfather of the eminent lawyer of both his names. Some of the other gentlemen are described at vol. i. p. 212. sqq.

[2] MS. Edwards, "from a deed in the drapers' hall." There is another licence or faculty from dean Burdet in the same MS. of the very same date, 1 Oct. 1444; but with some considerable variations of statement. It recites that John Bulkeley and William James, churchwardens (*custodes bonorum parochianorum*) and the rest of the parishioners, and others, intended to found the almshouse, and licenses the wardens to admit the poor persons, with the assent, advice, and consent of Degory Watur for term of his life, and directs a remedy in case the wardens fail to admit. This licence appears never to have been acted upon. It is probable that, as Mr. Watur was to be at the entire expence of the foundation, he thought it but reasonable that he should have the sole appointment of the objects of his bounty.

[3] Lib. A. 78. b. in scacc. Salop.

[4] See 154.

[5] P. 333.

perty that had been devoted to the service of charity and religion. The triumph of the intruders was, however, but short. In the following April Edward resumed the sceptre; and Watur, though labouring under the weight of age, (for he could have been little short of ninety years[1],) aggravated by the loss of sight, was not afraid to expel the countess and her confederate; after which he presented a supplication to the sovereign somewhat in the nature of a bill in chancery of that day: for this prince is known to have heard and adjudged causes in his own person[2].

To the kyng our sou'ayn liege lord,

Moost mekely besechen unto your highnesse yo^r power bedemen Degory Water maister of yo^r almes hows of the holy Trynnite and frat'nite of drapers in yo^r chapell of our lady in Shrowesbury and Hugh Hosyer and John Water bretherne of the same place, founded by yo^r highnesse by auctorite of parlement as it apperith by yo^r lettres patents. that it please yo^r good grace to understonde how oon Alyn Sterie in the name of the olde ladye of Shrowesburie in the tyme of yo^r late beyng beyond see, entred into the landes and ten'ts belongyng to the said almes hows and entended to have had the same in disheretyng of yo^r highnesse And gret hurte of yo^r almes hows. how be it at yo^r comyng agayn yo^r said besechers reentred the forsaid lands and ten'ts And therof put out the forsaid lady Shrowesbury for the whiche the said lady of Shrowesbury and the said Aleyn gretely manace and threte yo^r said besechers and their feliship contre to right. to their utter undoyng w'out the ayde of yo^r highnesse. To the whiche please it, the premisses considered, and how the said Degory is fallen blind by Gode's visitacion and may not labour, to direct yo^r lettres missyuez to the said lady, chargyng hyr to cesse of all suche vexacious sutez and accions . . . and that she or her counsaill by a certeyn day by you lymitted breng forth all suche eveydences as she claymeth by the forseid lands and ten'ts to fore yo^r noble grace or your counsayll and that your said bedemen may shew also theyr evydence. the right to be determyned at the reverens of God and in way of charite. And yo^r said besechers shall ever pray to God for your prosperus estate and long lyff.

The beneficent Degory survived at least six years longer, making his will on the 28th of July 1477. He states himself therein to be of good mind and perfect memory, bequeathes his soul to God, our Lady, and all Saints, and his body to be buried in the churche of the colledge of St. Mary, gives 13*s.* 4*d.* to the newe buyldynge of the said church, and after devising certain estates to Richard Watur of Salop, draper, probably a nephew, 20*s.* yearly rent to the wardens of the craft of drapers for the repracons of the lightes on Corpus Christi daie, leaves to the said wardens and their successors all his lands and tenements above not bequeathed, So that they fynde an honest and vertuous prieste to celebrate in the said churche in a certaine chappell called *The Leybourne chappell*, for the salvation of my soule, &c. Also I will that the said wardens of the said rents shall sufficientlie susteyne poore people in an allmes howse called *St. Mary Allmes howse*, &c.

[1] If William, the fourth son of John del Watur, were only just of age when he was admitted a burgess, Degory, his next eldest brother, cannot have been born later than 1382, and therefore must have been at least 89 years old in 1471: in all likelihood he was somewhat more.

[2] See Barrington Obs. on anc. Statutes, p. 388.

The south chapel, then, of St. Mary's church, was in 1447 called the Leybourne chapel: a fact which corroborates the tradition recorded by Churchyard, that the warrior whose effigy formerly reposed under an arch in its north wall was one of the Leybournes of Berwick[1]; and induces us to believe that the chapel was originally erected for his sepulture, soon after 1300. We cannot doubt also that it was enlarged by the drapers' company into its present form soon after their incorporation in 1461, at least soon after Mr. Watur's foundation of the chantry priest, while, from the mention in his will of the *new building* St. Mary's church, we infer with a probability little short of certainty, that the parishioners, among whom, as we have seen, were several gentlemen of ancient lineage and landed estates, were now excited, perhaps by the piety of the drapers, to raise the walls of their side aisles, to crown their nave with a clere-story, and to cover it with the present richly-carved timber roof. The style of architecture of the respective parts warrants all these conjectures.

Our MS. chronicle places Mr. Watur's death on the day on which his will bears date: and adds, that he "dwellyd in the almeshowse hall there amongst the poor, and wold also kneele amongst them in the churche in a fayre longe pewe made for them and hym selfe."

The fraternity does not appear to have been further molested at this time in their estates; and even weathered the first great storm of the Dissolution. On 14 Feb. 1545,6, when the commissioners of Henry VIII. mentioned at p. 331, came to inquire into the state of chantries and fraternities, and the application of their revenues, the priest's stipend was found to be £4., the clear yearly revenue of the fraternity £15. 5*s*., and there were no plate, jewels, ornaments, or goods belonging to it.

In 2 Edward VI. (Nov. 20, 1548) Edward Beeston was returned clerk stipendiary of the service of the Trinity, aged forty-five years: there are then stated to be paid, to him £4., to preachers £2., to schools £2., to poor £2. The plate of the service £2. and the goods £2.

No confiscation took place upon this occasion: either the charitable purposes to which the revenues of the fraternity were devoted, proved its protection; or, which is more likely, in the rich harvest of the first plunder, these estates escaped the notice of the courtiers of Edward VI.

But in the reign of Elizabeth, as the prey grew more scarce, the eagerness of the hunters became stronger: and in her 13th year, Henry Knevet,

[1] i. 196.

esq. obtained from her a commission, authorizing him for the space of five years to search for *concealed lands;* i. e. lands which ought to have been forfeited by the act of Edward VI. Of all that he found he was to have a lease for 31 years at the old rent, and all arrears of rent. Sir Henry, for he was soon after knighted, engaged a Mr. Leighe (Richard Leighe, gent. he is called) to look about in Shropshire for objects of confiscation: and this inferior agent, just as the patent to his principal was expiring, cast his eyes on certain lands in Cockshut and two tenements in Shrewsbury belonging to the drapers' company, and then employed by them in the maintenance of the poor in St. Mary's almshouse. But they had formerly been in part assigned to the maintenance of a priest, and it had been part of that priest's business to say mass, and to say it also for the souls of the defunct. The poor people, too, had formerly been bound to pray not only for the prosperous state of their benefactors while living, but also for their souls after they were dead; and therefore, though nearly thirty years had elapsed since any such mass had been sung, or prayers been said, (except during the short reign of queen Mary,) it was deemed fitting by the rapacity of that day, that such lands should be forfeited to the queen. Accordingly the attorney-general filed his information, and a commission issued for the examination of witnesses. It sate at Ellesmere in April 1576, and the manner in which the evidence was taken gives one a curious notion of the justice, and even decency, of legal proceedings in such cases at that time. For two of the deponents, upon getting back to Shrewsbury, made oath before the bailiffs, that when they were sworn, the commissioners asked them no questions, but master Leighe took them before the jury, to whom he delivered a paper; and "this deponent affirmed it upon his oath to be good and true, upon the trust he had to master Leighe is oathe; *but what was in that writinge, or what matter it did concerne this deponent doethe not knowe.*" The other witness testifies to the same effect.

All that the drapers could allege was, that "the rents of the lands were never paid to the priest or poor persons, but to the bailiff of the fraternity, and that the act of Edw. VI. was not intended to extend to such fraternities as theirs, viz. of mysteries and crafts; that according to an ancient and laudable custom among themselves, they many times meet in the common hall appointed for their assemblies to devise wholsome ordinances for the government of their corporation, and orderly life of the poor people, and that, among other distributions in respect of piety, they contribute a sixth part of every tax cessed upon the town for furnishing of soldiers, armes, and artillery, though, if they were rateably assessed, their proportion would not exceed a tenth part."

In opposition to all this, the prosecutor produced twenty-one witnesses to prove the original application of the rents of these lands to superstitious

purposes. A few, illustrating the history of the fraternity, require to be noticed.

Richard Thornes, gent. of Salop, of the age of 57 years or thereabouts, "did knowe three priests to be hired by the said drapers to saye masse in the said chappell of the Trynytye, viz. Sir Richard Forten, Sir Edward Byston, and Sir Thomas Preston, and that he (the deponent) beinge a yonge stripplinge hathe holpen the said Sir R. F. and Sir E. B. dyvers tymes to saye mass there."

Edward Harrison of Ellesmere, clerk, aged 68, deposes, "that he, beinge the head and gardeyne of the foreteene poore people besydes him self in the Almshowse, both he and they did use to praye bothe for those that were lyvinge, and for their soules that were departid, upon their knees upon wensdaies and freidaies[1]."

John Baylye of Salop, gentleman, aged 65, "hath seene a gret number of the company of the drapers offer unto the said prieste at masse tyme on Trynytye Sondaye."

Edward Mynton, draper, aged 75, "hath known that the drapers have hired a prieste to saye masse upon trynytye Sondaye, being called the *drapers holye day* and *festivall day*, and there all drapers to appeare to offer pence a peece at the alter at the levetu' [elevation of the host] and the saide prieste to take a certeyne carde or memoriall in his hande, and there to reede all the names of brethren and sisters that had geven eny lands to the guylde of the Blessed Trynytye; and so to saye *De profundis* for kinge Edwarde 4th, Richard Edmunde, with all other brethren and sisters: and then thoccupation to have somones to appeare at one of the clocke at the hall within the churche yorde of St. Marie's; and then the sayd prieste to come thither and there to saye *De profundis* for the soules of the foresayd kynge, with all other benefactors, as Degorie Waters, John Knight, with many others."

He says "the poor came twyse a weeke speciallie to the church, to praye for the soules, &c. and upon fridaies within the hall called *The poore folkes hall*, within the almshowse."

This witness adds, that "the poor did praye in the Trynytye chapel before the picture of the Trynytye; and that he was commanded by the Master and Wardens in Qu. Marie's time, being then baylyffe to the drapers, to set up an alter in the said chappell, and a picture as aforesaid."

The information against the drapers went through all the preparatory steps for trial, but we have not found the judgement of the court; and perhaps the prosecutor was bought off by the payment of a sum of money.

Two seals of this fraternity remain in possession of the company of drapers. The larger of them represents our Saviour seated, and surrounded by rays of light: streams of blood flowing from his hands: on his breast the word Deus, connected by lines with each division of the following inscription:

pater : de celis :
fili : redemptor : mundi :
Spiritus : sci :
Sca : t'nitas : uno.

Sci is a mistake of the seal-engraver for Sce, Sancte.

[1] Another witness states it to be "for all their fownders and benefactors, and for the brethren and sisters of the fraternity."

The smaller seal bears exactly the same figure, with the strangely mistaken inscription: **S' frat'nitatis pangnarior' de senopia,** for *pannariorum de Salopia.*





One notice of a very early canon of St. Mary's must not be omitted.

W^m de Cotes, canon of y^e church of St. Mary of Salop, grants to y^e ch of St. John of Haghmon, to the maintenance of their pittance, a culture of 6 acres of land in y^e field of Nor foriete, near Heucotesty, reaching in length to y^e land of Tho. s. of Rich. Bernart, and in breadth from y^e land of Peter s. of Clement to that of Alan le Vilaeyn.

This grant is confirmed by Henry son of Alan Wildegos, and witnessed by Adam Cox and Reginald Porchet, provosts of Salop[1]. It belongs to the reign of Henry III. The grantor took his name from the township now called Coton or Cotton; but anciently Cotes or Coten[2].

The episcopal registers of Hereford supply two more. June 1, 1416, the bishop issued a commission to the dean and chapter of the collegiate church of St. Mary of Salop, to expedite the exchange between Robert Skynner, alias dictus Mountgomery, rector of Rock in the county of Worcester, and William Toryngham, canon or prebend *of St. Stephen* in the said collegiate church.

In 1555 the crown was charged with these pensions of several members of the late college, who were then surviving[3].

[1] Haghmond Chartulary.

[2] It scarcely needs to be observed that *en* was the ancient plural termination, still retained in *oxen*, *brethren*, &c. and (in Shropshire) *housen*, &c. Thus *Coten* is synonymous with *Cotes*, the *cottages*, the residence of the earl's *cotarii*. The canon mentioned in the text was doubtless a native of the hamlet now called Coton hill.

[3] From "A specification of the fees, corrodies, and pensions, concessa nuper in curiis Scaccarii & Ducatus Lancastrie, and from Michaelmas 2 and 3 Ph. and Mary," communicated to us by Mr. Hamper. They are all annual payments, except where marked *. Browne Willis (History of Abbies, v. ii. p. 192. edit. 1719) has a very similar list, two years earlier.

	£	s.	d.
Thomas Leake, stipendiary	4	0	0
*Thomas Bettesford, another incumbent there	3	13	8
*Thomas Leake and Thomas Woodward, late vicars choral there, each	1	6	8
*Robert Mortlack, another incumbent there	3	0	0
Will. Rilaund, incumbent of the college	2	0	0
Richard Taylor, below called incumbent of the college	1	10	0

These four last had probably been prebendaries.

Richard Turvin, incumbent of Sterrie's chantry	4	6	8
*Roger Butler, another incumbent of the same	5	0	0
William Hille[1] had an annuity by letters patent of the college	1	0	0
Richard Tailour, incumbent of the college of St. Mary	1	10	0

Other possessions of this college are enumerated in the charter of queen Elizabeth for the free school: viz.

	£.	s.	d.
Tithe of corn, hay, and grain, in the town and fields of Albrighton, rent	1	13	4
Small tenths in Castle Foregate, late in tenure of Arthur Kelton, rent	0	8	0
Tithe of wool and lamb, late in tenure of Richard Mytton, Esq. rent	5	2	0
Lands and rents belonging to the deanery in Astley	0	10	3
Land in Sansall, rent	0	8	0
Profits of the spiritual jurisdiction of the late college, rent	1	6	8
Profits of the Easter-book, rent	2	5	11½

All the above her Majesty, in consideration of the sum of £32. 1*s.* demised to Thomas Kelton, gent. for twenty-one years from Michaelmas 1568, at a rent of £11. 15*s.* 9½*d.*: and on the 23d of May 1571, this frugal princess, having thus secured to herself an immediate profit from the premises, granted the reversion of them (inter alia) to the corporation of Shrewsbury, for the advancement and better maintenance of the school of her brother's foundation.

PAROCHIAL CURE.

The parish of St. Mary includes about a fourth part of the town, with nearly the whole suburb of Castle foregate, or, as it was anciently called, *North foregate*, (including Ditherington and the land called *Behind the Castle*); and the following townships, extending several miles into the country: Coton hill—Great and Little Berwick and Almond park—Newton—Leaton (including Bomere heath)—Great and Little Wolascot—part of Harlescot; and the three chapelries of *Albrighton* (anciently Adbrighton), including Perhill—*Clive* including Sansaw—and *Astley*. At the three last places, printed in italics, are parochial chapels of ease: as there also was at Little Berwick, (or, as it was formerly called Berwick Leyborne), till the nefarious Dissolution of Edward VI. Its ruins were still remaining in 1672, when sir Samuel Jones founded the hospital there, for he bequeaths £300. towards

[1] See above, p. 105, and quere.

repairing it; and some indications of the original structure are still to be seen at the east end of the present chapel.

No book of this parish remains during the existence of the college in the enjoyment of its full rights. The first entry in the oldest parish book being 12 Apr. 35 Hen. VIII. 1544: a very early date, however, for this species of document; and accordingly we shall find this book abounding in entries which, it is hoped, the judicious reader will deem worthy of notice.

The parish appears at that time to have possessed certain lands called "the Rentall of our Lady," available to parochial purposes. Among those is "a pesse (*piece*) of grownde lyeing on Cotton hyll," for which "Richard Mytton[1] paid 8*s*." Other lands included in our Lady's rental are "our Lady orchard," rent 2*s*. 8*d*.; "our Lady Barne and a croft," 6*s*.; and "Mr. Thomas Leye of Longley, for grownd lyeng in Longley." He was grandfather of sir Humphrey Lee of Leehall and Langley, the first baronet, and may have had his town residence, as his descendants certainly had, in *The Stone House* at the east end of St. Mary's church. The whole number of our Lady's tenants is thirty-two, and the sum of her rental £6. 7*s*. 8*d*.: for which the "LadyWardens" (as the churchwardens were then styled) account to the parish.

Besides this source of revenue, the parish had an annual rent of £1. 1*s*. 8*d*. for their *cows and sheep*. Before the existence of a publick national debt, in which the smallest portions of money may be invested with a certainty of receiving the regular interest, corporate bodies and individuals were much at a loss how to dispose of the savings out of their income[2]; and this was one of the expedients to which they had recourse. They bought cattle and let them out[3], the tenants covenanting to replace

[1] This was Richard Mytton, Esq. of whom Leland says, "his house is at Cotton, a quarter of a mile out of Shreusbyri."

[2] Thomas DuGard, rector of Barford near Warwick, being desirous (in 1669) to settle £20. upon Sidney College, Cambridge, for an oration to be delivered annually in the college chapel on the 17th Nov. (the accession of Qu. Elizabeth) in commemoration of the restoration of religion under that princess, writes to the Master, "si agellus qui tantilli ematur inveniri nequeat, cum fundos proxime Societas emerit, poterit hanc summulam in pretii particulam asciscere." "*If you cannot find any little croft which may be bought for so small a sum, it may go towards the next purchase of land made by the Society.*" Letters in the possession of his descendant Dr. DuGard of Shrewsbury.

[3] "The certificat of all the landes and rentes with *stokes and catall* and money given to the maintenance of obittes or lightes within the county of Warwick," in pursuance of the statute 1 Edw. VI., furnishes many similar examples, for which we are indebted to W. Hamper, esq. Two may suffice:

Barkeswell.—There was gyven to the Parson of the sayde parisshe Churche of Barsewell, at his first entryng into the saide parsonage, the som'es of vij.s. and viij.s. to bye two Kyne, the profytes of theim to be bestowed to synge certayn Masses and Diriges for the sowlis of Myddleton and others, w^t^ a proviso, that the Parson, at his departure or resignac'on, shuld redelyver as mutche mony, or two Kyne, to remayne to his successor to be employed to thuse aforsayde. The whole som'e is—xv.s. or Two Kyne, w^ch^ the Parson ther must answere.

Churche Waver.—Ther is a Cowe gyven to the Town, and not to the Churche ther, by oone Robart Elde, of the profyttes of whiche Cowe ij.s. yearly is, and hath beene viij. or ix^en^ yeares past,

them in case of death or mischance. It was an accommodation, too, to a poor man who could not afford to buy them, but might reap a decent subsistence from their occupation. The live stock of St. Mary's parish at this time consisted of ten cows and three sheep: and the rent of a cow appears to have been not quite 3*s.* 1*d.*; that of a sheep, 4*d.*

The next year is an unmarked one of Edward VI. perhaps his first, and before the Reformation had commenced; for there is a charge of 2*d.* for water for the font: and we know that in the Romish church there was a solemn benediction of baptismal water at Easter and Whitsuntide. It may, however, have been after the change of religion, since immersion in baptism is expressly directed in the first liturgy of this reign.

4 Edw. VI. Received for the gylding of the immachri, 20*s.*

The use of images in churches was not entirely suppressed by Henry VIII.; and even under his successor, among the ecclesiastical injunctions issued in his first year, all that is enjoined on that head to incumbents of parishes, (who are the only persons, except deans and archdeacons, authorized by those injunctions to interfere in the case,) is to take down and destroy "*such images as they know to have been abused with pilgrimages and offerings*[1]." It is easy to see how much this qualification would annul the order, or at least leave obedience to it quite optional: and so the Protector and lords of the council inform Cranmer, in a letter of 21st Feb. 1547,8 (2 Edw. VI.[2]): "Albeit that this injunction hath in many partes of the realme ben wel and quyetlye obeyed and executed, yet in many other places muche stryfe and contentyon hath rysen and dayly ryseth some men being so superstytyous or rather wylfull, as they wold by theyr good wylls retayne all suche images styll, although they have been mooste manyfestly abused: and in some places also the images, which by the saide injunctions were taken downe, be now set up agayne, and almost in every place ys contentyon for images, *whether they have been abused or not.*" In consequence of this, the lords signify to the archbishop the king's pleasure, that *all* images be removed within his diocese; and that he communicate the same order to all the bishops of his province: and one of the articles of his subsequent diocesan visitation of the same year is, whether parsons, vicars, and curates have "taken away and utterly extincted" them[3]. When, therefore, we find the parishioners of St. Mary subscribing among themselves, two years later, for the purpose of gilding these obnoxious images, one can scarcely ascribe so contumacious a resistance of authority to any other cause but their attachment to the ancient faith, and their being enabled to indulge it by their exemption from episcopal jurisdiction.

distributed in breade and drynke to the refresshinge of poore people before service on Crosse Munday, which Cowe is nowe in the custodye of Richarde Webbe.

[1] Wilkins, Concilia, t. iv. p. 4.
[2] Id. ib. 22.
[3] Id. ib. iv. 23.

In other respects, however, the work of reformation was proceeding: for there is in the same fourth year an item "for takyng down the autors and pavyng of the graves, 6*s.*"

The name *altar*, and of course the thing, was displeasing to many of our reformers under Edward VI. The very first law passed in his reign speaks of the eucharist, as being "commonly called the sacrament of the altar, and *in Scripture*, the body and *table* of the Lord:" and a letter from the king to bishop Ridley (Nov. 24, in this his fourth year) states, that the altars within the more part of the realm are taken down upon good and godly consideration. It adds, however, that they yet remain standing in divers churches, by reason whereof much variance and contention ariseth; wherefore he commands the bishop to remove them all within his diocese, as well in places exempted, as not exempted; and instead of them a table to be set up in some convenient place of the chancel, to serve for the ministration of the blessed communion[1]; and accordingly the entry in our parish books immediately preceding this last, is "for makyng of *the table*," 3*s.* 4*d.* Yet from the mention of "*autors*" in the plural, coupled with the *paving of the graves*, one can scarcely doubt that among the altars now removed were certain *altar tombs* at which mass for the dead was sung[2]; and this may serve to explain another entry in the book, "Receiv'd for Pyers aneotus [a Neutuns] grafe, 6*s.* 4*d.*" *Sir Peter Newton* must have been dead many years before the 4th of Edward VI. for his will bears date 1524: and his son Arthur had been long enough in possession when Leland visited Shropshire, to have "almost made away all his lands." The sum, therefore, now received for sir Peter's grave must, in all probability, have been paid by some of his family, for the purpose of paving his grave, after the tomb was removed, in a better manner than those which were done at the expence of the parish. It is some confirmation of this notion, that we have an entry in the first year of queen Mary, when the popish ritual was restored. "Paid for settinge an altar before Sir Adam Mytton, 3*s.*" i. e. we may presume, before the place of his sepulture.

Recevyd for hawfe the wayylle that hangyd a fore the Rode loft, 5*s.*

It is scarcely necessary to say, that the skreen which separated the nave or body of the church, from the chancel or choir, was called the rood loft, from the cross, in Saxon the *rode*, which was erected upon it. Beneath was a veil or curtain opening in the middle, such as is still seen under the organ loft in cathedrals; and the purpose of which was to conceal that more sacred part of the church from promiscuous view[3]. The rood-loft at St.

[1] Wilkins, iv. 65. When the puritans obtained the ascendancy, even this name, as it seems, did not please them: for in a list of church goods, 1646, is "Item, one short table and frame, *formerly called the communion table.*"

[2] See the Will of Hen. VII. p. 33.

[3] See Bingham, viii. 6, 8. "Before the communion-table were folding-doors, having open work of gold, and ornamented with circular paintings; immediately behind was a *veil* or *curtain*,

Mary's being now removed, the veil was, of course, no longer requisite, and half of it, as we see, was sold.

P^d for a peraferas of erasmus, 12*d.*

There cannot be a stronger proof of the spirit of moderation in which the first reformation of our national church was conducted, than that injunction issued in the name of Edward VI. in the first year of his reign, by which all parsons, vicars, and other curates were commanded to provide the *paraphrasis of Erasmus in English* upon the gospels, and set up the same in some convenient place within the church, where their parishioners may most conveniently read it[1]. For that great scholar, though he had a lively perception of the corruptions of the Romish church, continued through life to maintain communion with her; and his paraphrase is conceived in a spirit very remote from any particular sect of the reformers.

The rich vestments of the former clergy still remained in possession of the parish, for it is noted that "the best coppe of clothe of gold was in the hands of John Botrey:" nor did our reformers reject, like those of Scotland, the assistance to be derived to devotion from instrumental musick, for there is an item, "for carig of the orgens," and another, "paid for dressinge of the orgaynes, 4*s.*"[2]

The following entries refer to a very different order of things:

Paid for wyne at the taverne when queene Marie was proclaymed, 2*s.*
Paid to the wryght for mendinge the rode soller, 8*d.*

This is only another name for the rood-loft (from *solarium*, a loft or garret[3],) which having been taken away by the reformers, was now to be replaced.

Every other part of the ancient worship was also restored.

For makinge of the highe alter, 4*s.* 7*d.*
A rope for the sant's bell, 8*d.*

The *saint's bell*, or *sance bell*, was a small one which rang out when the choir came to that verse of the Te Deum[4], *Sanctus, Sanctus, Sanctus*, &c. (Holy, Holy, Holy, &c.) to excite the devotion of those who were absent from church. It was the origin of the "little bell," as it is now called, which is rung immediately before the service begins[5].

which, when the priests retired to receive the sacrament, was drawn across the open-work, and the place was kept sacred from the eyes and observation of all." Description of a mass at Petersburg, in Clarke's Travels, vol. vi. p. 511.

[1] Wilkins, iv. 4.

[2] As late as 1571, it appears that the choral service was regularly kept up in the principal parish church of Northampton. Strype's Annals, v. ii. p. 90. On the setting up of the prophecyings there, this gave place to psalmody. Ib.

[3] Blomefield has *a bell-soller, or place for the ringers*, vi. 69.

[4] It is still rung in this manner at St. John's College, Cambridge.

[5] Butler calls hypocrisy "The saints' bell that rings all in."

For two taperes before the highe alter, 16*d.*
To the comyssioners for the vestements, 23*s.* 4*d.*

The popish vestments which had been exploded in the late reign were now of course to be restored. Our church historians do not, however, record any commission for that purpose. Strype tells us that all priests in the diocese of London were ordered to go to St. Paul's in copes on St. Erconwald's day 1554, but this was not till the year after the vestments were restored at St. Mary's, and this again, proves the zeal of the curate, or his flock, or perhaps both, for the ancient religion.

For a salter booke, 2*d.*
To Wyllm Bent, for pleinge on thorganes, 6*s.* 8*d.*

This is our earliest organist upon record.

2 MARIÆ.
For an aulter cloth for the highe alter, 6*s.* 8*d.*
For makinge of the sepulker, 2*d.*
For a frame to set the sepulker on, 2*d.*

Before the Reformation it was customary, as it still is in most Roman Catholick countries, to dramatize the chief events of our Saviour's life on their anniversaries: and perhaps in a very unlettered period, when the Scriptures were a sealed book to almost all ranks, such a mode of impressing the Sacred history upon the mind had its use. This does not infer the wisdom of reviving it, in an age of greater knowledge, after it had been abolished: still less of continuing it in times of levity like the present, when it must excite the derision of the scorner, and the regret of the pious. Thus the rood, or a picture representing our Lord on the cross, was put on Good Friday into a sepulchre[1] set up on the north side of the chancel, and remained there until the morning of Easter Sunday, when it was taken out with much ceremony, and with a kind of theatrical representation of the great event then commemorated. Many churches had an elegantly sculptured *sepulchre* of stone for this purpose[2]. *All* the churches of Richmondshire, according to Dr. Whitaker[3], have such an appendage: which sometimes also served for the sepulture of an individual. Lady Townshend, 1499, orders herself to be buried by the high altar of Rainham, and a new tomb to be made for herself and her husband, "upon which to be cunningly graven a sepulchre for Easter day[4]." Among the constitutions for the office of deacon in Trinity church, Coventry, 1462, one is, that "he shall watch the sepulcur on Astur evyn, tyll the resurecion be don[5]."

[1] The same custom is observed in the church of the Holy Sepulchre at Jerusalem. Maundrell, p. 74.
[2] There is a very handsome one at Bampton in Oxfordshire.
[3] I. 5.
[4] Blomefield, vii. 132.
[5] Mr. Sharp's papers, (quoted in i. 264) p. 41, where, in Bablake, he has much reading on these sepulchres: and the whole subject is exhausted by the late Mr. Gough, in a learned paper in the 3d vol. of the Vetusta Monumenta.

In other places this was done by the sexton[1].

For thre pond of waxe, to make the paskall, at 10*d.* the pound, 2*s.* 11*d.*

The Greek Christians perform an annual *miracle* on Easter eve at the church of the Sepulchre in Jerusalem, by the production of sacred fire out of the holy sepulchre[2]: and from this, (all the lamps in the church being previously extinguished,) they are lighted for the whole of the succeeding twelve months. The feat is described to be still practised, and exceedingly well done[3], but the Latins were never masters of it. They made, however, *holy fire*, on the same day. Du Cange describes the Pascal taper (cereus paschalis) as that which is "blessed by the deacon on the Saturday before Easter, and lighted by *new fire*:" and in the constitutions for the *second* deacon at Coventry 1462[4], he is to see that the churchwardens "provyd for collys for the *halowd fir*; and he schall se the collys leyd on the sowthe syde of the font, and that they be covenyantly kyndyld agayn the prest cum to halow the fyr." Latimer, in his sermon of the plough, inveighs against Pope Alexander's holy water "to halowe belles, palmes, candels, ashes, and what not[5]." It is a ceremony derived, with innumerable other popish ones, from the ritual of pagan Rome, where *new fire* was always kindled on the altar of Vesta on the first day of March[6]. The *Paschal* was esteemed of so much importance formerly, that a candlestick for it (called a *ceroferarium*) was among the articles of church-furniture which parishioners were bound to find, by a constitution of archbishop Winchelsea, A. D. 1305.[7]

4 Mariæ.

For Franken sense, 2*d.*
For a cheane, hokes, and nayles, for to set up the Roode, 5*d.*
For makinge a cheane for the hole water stoke, 2*d.*

The *holy-water stock*, in French the *aspersoire*, is the implement dipped in the sacred fluid for the purpose of sprinkling; a clear and very early rite of paganism[8].

[1] Parish Accounts of Abingdon. "1555. To the sextin, for watching the sepulchre two nights, 8*d.* 1558. To the sexton, for meat and drink, and watchyng the sepulture according to custom, 22*d.*" Archæologia, i. 11.

[2] Sandys's Travels, p. 173.

[3] Legh's Travels. In Maundrell's time it was done conjointly by the Greeks and Armenians: and he says, "it must be owned that those two within the sepulchre performed their part with great quickness and dexterity," p. 97.

[4] Sharp, p. 43. [5] P. 23.

[6] "[Mensis Martii] primo die *ignem novum* Vestæ aris accendebant." Macrob. i. 12.

—— "Arcana fieri *novus ignis* in æde
Dicitur." Ovid. Fast. iii. 143.

It was, as many other parts of Paganism, a remnant of patriarchal tradition. The soberest commentators suppose, and the supposition is little short of certainty, that the manner in which the earliest sacrifice was accepted (Gen. iv. 4) was by fire from heaven; and this striking incident, (occasionally repeated, Judges vi. 21. 2 Chron. vii. 1.) would impress itself upon the memories of those patriarchs by whom "the nations were divided in the earth after the flood." The sounder parts of Druidism bear evident traces of originating in patriarchal traditions; and among them, the people at the beginning of winter extinguished their fires on one day, and kindled them again from the sacred fire of their priests. Southey's Book of the Church, i. 6.

[7] Wilkins, ii. 280.

[8] See Middleton's Letter from Rome; also Bing-

For makinge an alter in our ladie chappell, 2*s.* 6*d.*

If we may judge from the analogy of most other churches, the Lady chapel at St. Mary's was behind the high altar, and probably in the exact spot where the communion table now stands.

Paid against Easter for one taper to set before the sepulker, 9*d.*

In the ritual of the sepulchre described above[1], tapers were lighted before it, which continued till the morning of Easter Sunday, and many pious persons bequeathed legacies for that purpose.

For makinge the Trenetie alter, 3*s.* 5*d.*

This was in the chapel on the south side of the chancel.

To the curat of St. Chades for a boke, 8*d.*
Paid him more for a pixe, 2*s.* 4*d.*

Some readers may, perhaps, require to be informed, that this was a small box, or chest, (Lat. *pixis*) in which the host was deposited after consecration.

For a frame to carie the pynacols, 8*d.*
For gyrdells to tye up the syrples that carry the pynacull, 2*d.*[2]

5 MARIÆ.

For settinge a prope under the churche, 4*d.*
For coles and watter for the fount, 2*d.*

6 MARIÆ.

For clothe for 2 boys sirples, 3*s.*

1 ELIZ.

For sense [i. e. frankincense] and washinge of the alter clothes, 3*d.*
For sence and coles, 2*d.*
For makinge the paskell, 3*s.* 6*d.*

With such wariness and prudence did the great queen and her ministers proceed in the important affair of religion, that five months elapsed from her accession, and nearly three from the opening of her parliament, before any publick steps were taken for the abolition of the ancient faith. The bill for that purpose originated in the House of Commons, and was read there for the first time on the 18th of April. It received the royal assent on the 8th of May, and enacted that the restoration of King Edward's liturgy should take place on the Midsummer-day following. The Romish ritual,

ham, viii. 3, 7, very well worth reading. The religious use of salt water is as old as the days of Homer, where Telemachus Χειρας νιψαμενος πολιης αλος ενχετ' Αθηνηι Od. B. 261. The veneration of salt is one of the oldest, most universal, and most durable of superstitions, being not yet by any means extinct. See Brand's Popular Antiquities, edit. 1777, pp. 23, 87.

[1] See Mr. Gough's paper, already quoted.

[2] In 1621, is a charge of 1*s.* 6*d.* for "four new peggons to fasten the pinnacles upon the church." These, we can scarcely doubt, were the iron rods which run up in the inside of the pinnacles; possibly the "girdles and syrples" in the text were something of the same kind. Or the frame *to carry the pinnacles* may have been some woodwork to support the tabernacle over the altar.

therefore, was the legal one at Easter, which fell that year on the 26th of March; and accordingly, as we see, the incense was used, and the holy fire and Paschal made at St. Mary's according to custom. These, however, are the last entries of the kind which appear in our parish book: for the next which follow are,

For takinge down tymber from the Rode seller[1], 4*d*.
For careage of stones from the alters, 4*d*.
Paid for the comynyon one day, 2*d*.
For a byble and a nother boke, 18*s*.

Nothing else worthy of notice occurs before the 4th year of Elizabeth, when these entries appear:

For takynge done the Croes and the hoperpart of the Royd loft, 2*s*.
For makinge the worke att the quyer heynde, 2*s*.
For pavynge befoyer Jessus hallter and Sir Addā Myttō's grave, 12*d*.
Spent a pone the bychop whan he was in toyne a pottell of wyne, 12*d*.
For a salter boke with the hole serves, 4*s*.

7 Eliz.

For pollinge done the chapell, 22*d*.

Probably taking down the skreen between the choir and Lady chapel, so as to throw the whole of what is now the chancel into one: another entry in the following year is,

Paid to Brodsha for sheytt oup the quyer dores, 6*d*.[2]
For pollyng doyne the croyes tre of the Royde lofte, 8*d*.

8 Eliz.

To John Sayght, for makyng hyngs for the quyer dores and the tresoer dor, 2*s*, 10*d*.

These are the last items which refer to the alteration of religion; unless a charge of 12*d*., in the 14th of Elizabeth, "for the mackinge of a diske for the mynester to set his booke oune," may remind us of the difference between the publick devotions of the Romanist and the Reformer. The Romish worship is a sacrifice offered for the people, in which it is not necessary they should join, though it was doubtless originally intended that they should do so. In fact, the laity, during the celebration of mass, are chiefly employed in their individual devotions from their respective books: it is therefore of little moment whether they hear the priest, if they do but know whereabouts he is in the service, and see the host elevated. The mass, at St. Mary's, was doubtless performed in the choir, while the people were praying in the nave. But Protestant worship is a service in which

[1] Probably the gallery-part of the rood-loft: the open-work skreen under which may have continued much later, as was the case in very many places, where it still remains; as at Ludlow, Neen Savage, Knowl in Warwickshire, &c.

[2] From this entry, we might suppose that the choir was no longer used: but the succeeding one about making hinges for the door militates against this conjecture. The rood itself can scarcely have continued so long after the Reformation, so that we are at a loss to conceive what is meant by the cross-tree.

all present are required to unite with their voice and their understanding, and consequently the person that officiates must be so placed as he may best be heard. Yet we find, that at Northampton the common prayers were read in the choir in 1571, and not removed into the body of the church till the establishment of the *prophecyings*.[1]

There is a subsequent entry (1577) "for coloringe the curate's peu and dask, *6d.*"

Each of the two former reformations, (if that of Henry VIII. can deserve any part of so respectable a name), had been disgraced by signal rapacity in its chief instruments. The remorseless tyrant swept away the whole frame of monastick foundations, many of which might have been applied to most useful and momentous purposes. His worthy successor in the career of rapine, the Protector-Duke, finding all that ground pre-occupied, had nothing left but to confiscate the collegiate churches (most of which were devoted to purposes exclusively parochial); a confiscation, the ill effects of which we are to this day sensibly experiencing[2]: and even the golden days of the Elizabethan reformation, pure as were the motives and actions of its great leaders, was soon to be deformed by a spoliation, which, though from its subject matter much less considerable in extent, was perhaps in itself more shameless than either of the others, as possessing less of specious pretext for its exercise. Somewhat of this has been touched before[3], and it must be here further insisted on. Under the name of searching for *concealed lands*, i. e. for lands which, having been formerly devoted to superstitious purposes, and consequently obnoxious to the enactments of king

[1] Strype's Annals, v. ii. p. 90. According to the Narrative of the Troubles of Frankfort, published in 1574, the ministry, at the time when that was written, consisted chiefly of "old popish priests, who, in reading, turned their back to the people." The contrary practice in a Staffordshire clergyman was one of the things which so much offended the squire of his parish; "who came into his church (it was in 1581) with an araunge on his side, and a great bastingdow in his hand, [these words none of our glossaries explain; perhaps the one was a kind of sword named after the prince of Orange, the other a bastinado or cudgel] and going up the church, without stay or reverence used in the place, called the minister unto him as he was beginning to say service, and said unto him, *Sir Hu, come hither; I must first talk with you, ere you begin:* and sent him to gaol." The excuse alledged by Mr. Crompton, (that was his name, and Stone the place where the outrage was committed,) was, that the minister refused to wear the surplice, and that he would not keep the accustomed place of prayer, where service was wont to be said, but stood lower to the people, and turned not his face upward toward the east, but downward to the east. Strype, Ann. v. iii. p. 24. Sir Hugh, from his rejection of the surplice, must have been puritanically disposed; and Mr. Crompton, in all probability, papistically. A trace of this ancient performance of morning and evening prayer in the chancel will be found in the last rubrick prefixed to our communion service.

[2] "To consider," says Latimer, in his Sermon at Stamford, "what hath bene pluckt from abbeyes, colledges, and chauntries; it is mervell no more to be bestowed upon this holy office of preaching. Every man scrapeth and getteth together for his bodely house: but the soule's health is neglected; scholes are not mayntained, scholars have not exhibition, the preaching office decayeth."

[3] See p. 338.

Edward's dissolution, had been passed over by the commissioners under that statute, some of the present queen's unprincipled courtiers obtained commissions, by which they appropriated to themselves estates against the application of which there was not the shadow of a complaint, and to which, therefore, they had no just claim[1]. The parish lands of St. Mary's were of this description. They were expended on purposes purely laudable; the support of the fabrick, and the relief of the indigent: but they were to fall in the general ruin: and one John Meredith, a subordinate instrument of the London grantees, filed a bill in the exchequer against our churchwardens, to force them to a discovery and surrender. The following entries, out of many more, in our parish books, may convey some notion of this very iniquitous transaction:

1572. Mr. Prynsse, for owre replycacione, and for his counsell abowt owre paresshe lands, 6*s*.

For owre suplycacione to my lord chyffe barne [Sir Edward Sanders], 3*s*.

1573. Paid to Mr. Adame Mytton [he was an attorney-at-law, a younger son of Richard Mytton, Esq. member for the town] for copy of a byll, wherin John Meredyth shewyd the late wardens and others, 12*d*.

Bestoyd a pone Mr. Davyes for that he wold reseve noe counselors feyes in answeryng the sayd bill, in wyne, 12*s*.

Edward Davies, esq. of Lincoln's Inn, (son of David ap Jevan of the Marsh), the disinterested barrister here mentioned, resided in this parish; where his burial is recorded, Mar. 9, 1589. He left a son Edward, who settled at Trewerne in Montgomeryshire, and married, in 1596, Elizabeth, daughter of Richard Langley, esq. of the Abbey.

More to his clarke for makynge of a relesse from Adam Wytakers, wherby we wer dyscherdgyd of the accyon which John Meredyth had procured agenst us, 6*d*.

Bestoyd a pone Mr. Davyes, whan we hade hys consell in a byll exybytyd against the tenants that late hylde certyne houses and lands of the Peres, in sacke, 6*d*.

Bestoyd a pone Mr. Balyves, and other our comyssioners, whan the sate about our churche detts and lands, in wyne, 17*d*.

Spent at Wysett[r] by Ric. Langley, whan he was ther a bout the possessyon of the paress lands, 2*s*. 6*d*.

P[d] to Mr. Voham for the examynatyon of all the wytnes examyned in the behave of the pareshe, 3*s*. 4*d*.

There are a great many more entries of a similar nature, but none which throw any light upon the progress of the suit, except, that in 1575, there is "Paid at bridge northe att the assizes to our three counsellors, 25*s*." The termination was unfavourable to the parish of St. Mary, as it has now no

[1] See Strype's Annals, v. ii. p. 209. If our parish estates had survived a very few months more, it is probable we might have enjoyed them to the present time: for in this very year, 1572, the queen forbade the issuing of any more such commissions, "which," says the annalist, "gave a great quieting to her subjects, who were excessively plagued with these commissioners." The abuse was so extensive, as to have passed into a proverb. "You 'll be begg'd shortly for a *concealment*," says one of the characters in Every Man in his Humour.

lands, and no receipts of rent occur on its books after the year 1574. In the same year is an entry, *Agreed, according to ancient custom, that every householder pay for church work*, 4*d.*: and in 1580, the parishioners were under the necessity of laying an assessment for £30. "towards reparing of the church, and bilding of the decayed windows:" and to make this money go as far as possible, they "aggreed, that the vestrie shalbe taken downe to further the bildinge of the windowes, yf, bie the opinion of à skilfull workman, it shall be thought meete for the purpose, and no hurte to the churche to put it downe."

In the outer eastern wall of the present vestry are marks of the setting off of roofs, one of which must have belonged to the vestry here mentioned, which had unquestionably served the canons of St. Mary for the same purposes, as the marks of a door-way into the church still remain in the north wall of the chancel. This apartment was not, however, now destroyed. Just after these, is a charge of 8*d.* for "mending the locke of the vestry door, and making a latche of the chancel door;" and in 1589, it was converted into a dwelling house.

James Richards, the clerk[1], to become tenant too the parish for the vestrie for his life and his wife's, 6*s.* 8*d.* rent; repairing it of his own charges, making for his fine two horologes: the one within the church, the other without the same, and keep them in repair, the parish finding iron[2]: not to use the said vestry to the anoyance of the church, nor to have a door into the church: also to enjoy, while he is clerk, the little stone chamber over the head of the embowed arch, the window whereof is near the said vestry[3].

In the infancy of the Reformation, the number of communicants was very much greater than, we lament to say, is the case at present. Bishop Jewel had "seen 4000 people or more receiving the holie mysteries together at one communion in Geneva." The cup, too, having been then recently restored to the laity, a much larger portion of its sacred contents was received by individuals than is now the case[4]. Hence we find such entries as the following:

1573. For twenty-one quartes of wyne at Ester: wherof one was a quart of mamsey; at 4*d. ob.* the quart, 8*s.* 4*d.*
For brede at the same time, 9*d.*

[1] This person had recently been appointed clerk, and held the office till 1604, when, in September, a successor is chosen: and in 1607, the parishioners agree, July 19, to set or let the vestry to the most profit, together with "the voyd grounde without the vestry, so far as beareth square with the chappell, that is to say, nine foot distant from the vestry wall, or thereabouts."

[2] "Note, that Mr. Balif Perche" (he was one of the churchwardens) "will give towards the diols a quarter of an c. of iron: and that Mr. John Tomkys" (the minister) "doth assigne 3*s.* 4*d.* to the same, and will give 20*d.* himselfe."

[3] 1592. "Paid for taking down the tile of the Revestry, 1*s.* 4*d.*" 1640. "For making three breaches in the ould vestry."

[4] We are told of Ben Jonson, who had been for a while perverted to popery, that when he returned to the church of England, "he drank out the full cup of wine at his first communion, in token of his true reconciliation." Mr. Gifford chooses to disbelieve this anecdote, which rests on the authority of Drummond. It is an *ecart* very consistent with the coarse character of Jonson.

Easter was then, as now, the greatest season of communicating: a subsequent entry of the following year is,

Eleven quarts and a pint of wine, from Whitsunday to the Fifth Sunday in Lent, 7*s.* 2*d.*

In 1576, we have

Paid for bread and wyne at the comunyon mynistred by Mr. Price about the feaste of St. Michaell, at wiche tyme a great nombre of every parishe in the towne dyd receve in the tyme of the plage, 3*s.* 8*d.*

This, at the same price of wine and proportion of bread as before, gives *nine quarts* for one communion; solemnized, indeed, as we see, under circumstances calculated to excite religious feelings much more inert than were usual in that age. The plague of 1576 raged with great fury in Shrewsbury. The officiating clergyman was probably the same who, soon after, became curate (i. e. minister) of St. Chad's. The minister of St. Mary's, Mr. Robert Wylton, was, at this time, in little esteem with his parish; for it appears from entries which immediately follow this last, that the parishioners had been presenting complaints against him to the bailiffs, and had applied to have him displaced: and 2*d.* was "spent at Raffe Plomers" (a publick house) "upon a strange mynister that offred him selfe to serve in the cure of Saint Marye's."

In 1576, 10*s.* 9*d.* is charged for wine, 8*d.* for bread to serve at Easter; and in 1594, 17*s.* 3*d.* for the same purpose, at the same festival: and after this, we shall not so much wonder to read of a Lancashire incumbent borrowing two gallons of claret against Easter, because the quantity he had provided fell short.[1]

Of the different parts of the church a few notes occur.

The tresur howse, therein three olde coffres, occurs 6 Edw. VI.

For washinge of St. Katherynes yle and thyle next Mr. Keltones (probably Mr. Kelton's grave) 1 Mary.

Mending a dore at our ladies chappell, 3 Mary.

Work upon the Trynyty ile, 4 Eliz.

New lede in the gotter betwyne the chansell and the trynyty yle, and over sente lorace chapell, 4 Eliz.

The Trinity aisle is the chapel on the south side of the chancel. During the time that Mr. Lawrence was head master of the Schools, and probably in 1579, when he was churchwarden, it was agreed between him, the bailiffs, and the parish, that this, then called "the newe chappell of this parrish church," should be used "for the ease of the scholers in hearinge of divine service," a purpose for which, when it was open to the church and chancel, it was not ill adapted. This continued for many years, but was at last given up on a dispute about repairs.

[1] History of Whalley, p. 457.

St. Laurence's chapel was the north transept.

Paid for 8 foote of glasse for the North window, called St. Lawrens ile, 2*s*. 1596.
For pavinge in Styrys ile, 4*s*. 7 Eliz.

This was the south transept, in which the chantry of Richard Stury, mentioned at p. 333, was founded in 1469. In 1580 is a charge, "P^d^ to the plymer for casting of som new lead, and layng of the owld to [two] baies, and mor over the quyer, 13*s*. 4*d*."

The two bays are probably the transepts, and the quire that part of the church between the mayor's seat and the ascent into the chancel.

1581. Paid for three pieces of tymber, which went to the mackinge of the tower over the wyndowe, 6*d*.

The eastern side of the north transept, where is now a principal entrance into the church, appears to have been fashioned anciently into a window with a semicircular projection, of which frequent mention occurs in our accounts. It has been spoken of above by the name of "the embowed arch," the chamber over which was in 1589 assigned to the clerk. In the same year, it is called "the bowe window," and 6*d*. is charged for plastering it. There is a charge at the same time of 2*s*. 9*d*. for five foot and a half of glass in the bowe window: and it appears to have been fitted up in 1591 for the court of the official, as there is then an entry of 6*s*. 2*d*. "for a table bourde to sette in bowe windowe where the consistory courte is kept:" and in 1583, "Bourdes to floor the consistorye court, 5*s*. 1*d*.:" and this was the window, the tower of which now required repair, as it did again in 1621, when 6*s*. 8*d*. is charged for "mending the tower over the place where the courte is kept."

Indeed, almost from the time when these parish accounts enable us to give some history of the fabrick, it appears to have needed repairs; and we shall here set down in order a few of the entries which relate to them:

1565. Paid to William Wynn for sixteen dayes work in makynge of *the nu rofe*, 16*s*.
Fifteen days at 10*d*. the day for settyng in the corbyn stones, and romyng the syles, and helpyng to cary tymber in the tyme of the workyng, 11*s*. 3*d*.[1]
Item, spent one thatt daye as we dyd reyer and apone thoyes thatt dyd poyall oup tymber to the rofe, 2*s*. 6*d*.

Very many more entries of a similar nature occur in this year. This *new roof* must have been that of the chancel: and a following entry is,

1574. Received of John Baker of Baschurche, which his brother, Sir Richard Wever, gave towards the repracion of our chancel of our church, 5*s*.

It may be worth while just to observe upon the yet unsettled state of surnames. The father of these brothers was doubtless called *Weaver*, from

[1] In 1592 is a charge for hewing two corbyne stones, and setting them in the wall in west ile, 2*s*.

his occupation: and this was retained by his son the clergyman; (for to that order, Richard, from the prefix Sir, undoubtedly belonged,) while the other brother, from his trade of a baker, received a new sirname.

At the end of the account of 1577, the warden who wrote it, and whom we must suppose to have been a painter, has added

Item, all other payntinge and scriptur writinge in the churche, and for the coloringe of the queere and the arches, I frelie geve and bestowe the same gratis uppon the parishe.

"This yeare 1579," says the MS. Chronicle of Shrewsbury, "the 28th of October at night, dyd aryse sutche an extreeme tempest that did mutche harme abroade in England, bothe on laund and water ther, by the force of whiche extreeme wynnde the highe aulter wyndowe and trynytie wyndowe of St. Marye's church were borne downe, bothe stone, iron, glasse and all; and also the leads which couvryd the saide churche was, withe the vehemencye thereof, rollyd upp withe the force of the same wynde untill it cam to the stone woorcke, in marvelous strange maner to beholld."

The parishioners lost no time in repairing this dreadful havock: and the following entries will convey some notion of the progress of the work, and the manner in which the necessary supplies were raised.

1579. Paid to two labouring men for their worke at the fallinge of the wyndowes, 6*d*.

In 1580 are various receipts given by Mr. Thomas Richmonde, "owre worke-man," and his son Radulfe, "in full payment of £26. 13*s*. 4*d*., being the full greement for workemanship of one wyndow."

Various persons, among others the bailiffs, contribute lead for the church:

William Langley of London, grocer, bequeathed £40. towards the repairs.
Mr. Thomas Owen of London, counsellor, his benevolence, 20*s*.

This was our eminent townsman the founder of the Condover family.

"The names of sutche of the parishe as did contrybued towards the reparations of the wyndoo in the triniti ille," are in number 137: and the amount of their contributions £82. 1*s*. 9*d*.[1]

Geven unto free masons that fyrst vewed our wyndos, 6*d*.

They had slates from Bristol, and laths from Bewdley.

In aid of the contributions mentioned above, the parishioners also obtained a licence to beg through Shropshire, by a *placart* or petition analogous to a modern brief; for there is an entry, "Paid to Mr. Onslow, for a plaket to take the benevolence throughout the counti of Salop, 2*s*. 4*d*." We are unable to state which individual of the widely spread family of

[1] In 1584, is "Glass bestoed in the south chapel window, 12*s*."

Onslow granted this placard, nor whence he derived his power of so doing. In the former times, it would have been done by indulgences of so many days pardon to all who would assist in so pious a work.

The next entry intimates an apprehension of insecurity in other parts of the fabrick:

1580, March 9. For feare of further trobles we have agreed that noe superfluous ringing shall be without licence of the wardens, or in the absence of the worshipful men of the parish, and especially the ordinary.

1581. Gathered towards repairing the chancel window, £2. 2*s*. 3*d*.

Received more of Sir John Mathewes, 1*s*.

These sums appear to have been for the glazing, which seems to have been a favourite measure with persons of distinction quite unconnected with the parish.

Received of Mr. Robert Corbett, of Murton Corbett, towards the wyndoe and setting up his armes, £1.

Eminent lawyers, serjeant Benlowes, Mr. Ploueden, and others, appear in the list of contributors.

Mrs. Kelton, the widow probably of the late lessee under the College, gave 2*s*. 6*d*.

The puritans had a great dislike to stone crosses in churchyards[1]. It was sufficient for them that they had been set up by papists. In June 1581, says our MS. Chronicle, "the crosse which stood in St. Mary's church yard was pullyd downe by nyght, and there was one Taylor of Hadnoll, beinge executed for robbery, buried in the same place where the sayde crosse stood." From the time chosen for this destruction we may infer, that it was a measure disapproved by the majority of the parishioners.

September. P^d^ for trussinge up the ruffe of the churche end, 6*d*.

The cost of a coat of arms in stained glass was at this time about 10*s*.; for there is a charge of £1. 10*s*. 6*d*. for those of Mr. Corbett, Mr. Richard Mytton, and of the town, in respect of their gifts. The two last are still remaining in the window[2]. This window was now in full progress, and the remains of the cross were applied to its rebuilding.

Paid for the carridge of the stone from the crosse into the churche, and for leveinge the grownde, 4*d*.

Paid J. E. hewinge of a coge of irnne out of the great stone of the crosse, and for the gettinge outt of more irnne and lede, 5*d*.

[1] The reader who is curious on this subject may consult Warton's Life of Sir Thomas Pope, p. 353, for bishop Horne's zeal against Winchester cross; and the article of George Abbott in the Biographia (note D) for the like zeal in the archbishop against that of Cheapside.

[2] The royal arms a few years later cost somewhat more. "1583. Paid the glasyer for the Queene's armes placed in the east window, 13*s*. 4*d*."

Three hundred and ninety foote and a halfe of glass, at 5*d. ob.* a foote, cost £8. 19*s.* 1*d.*, and the whole expence of the window seems to have been somewhat under £57. John Richmond, freemason, being the builder.

This great work being completed, in a way, however, which does no great credit to Mr. Richmond's skill, and proves the low ebb to which Gothick architecture was by this time reduced, the parishioners proceeded to other parts of the fabrick.

Nov. 11, 1582. Agreed, that it is necessarie that the roof of the church be repared, the churche yearde be closed, and formes made for the convenyent ease of Godes people to syt in tyme of devyne servyce and sermones.

and a "cessemente or lewne" was agreed to be laid upon all the parishioners, by indifferent and equal proportion, to finish these necessary reparations.

St. Mary's church, then, had not as yet been deformed by *pews*, an unfortunate peculiarity of our reformed church, which curtails the fair proportions of the architecture of the sacred edifice, maintains a distinction of ranks in His presence before whom all are equal; diminishes the accommodation which the building might afford; precludes the attendance of many, and admits and encourages a carelessness of posture which connects itself too easily with a languor of devotion. How a practice unknown to every church on the continent[1], except for the magistracy and lords of manors, found admission into that of England, has never, we believe, been ascertained. It was almost[2] unknown with us before the Reformation[3], and at

[1] Yet the word is said to be of Dutch origin. The Germans and French have no term for it. The chapel of our Lady of *Pew* in the old palace of Westminster, was so called from the well, (Fr. *puit*) near which it stood.

[2] Not quite. William Bruges, an eminent herald, in his will, 1450, leaves money to be laid out "in *puying*" the church of St. George in Stamford. Peck, b. xiv. p. 25. Perhaps this refers to fixed forms with backs, and so far resembling pews in all but the absence of doors, specimens of which may be seen in many of our old churches, as at St. Giles's. This would account for the existence of the word in our language; *pew-fellow*, unless Stow has here employed his own phrase, occurs in a speech of cardinal Wolsey to the earl of Kildare, 1527, and implies that pews were not unknown. Stow's Annals, p. 529. It is less remarkable that Hooker should use the term. E. P. b. vi. p. 386. edit. 1705. The English Roman Catholicks have of late adopted this bad custom in some of their modern chapels.

[3] "Before the age of our Reformation, no seats were allowed, nor any different apartment in a church assigned to distinct inhabitants; but the whole nave or body of the church was common, and the whole assembly in the more becoming postures of kneeling or standing, were promiscuous and intermixt." Kennett's Par. Antiq. 596. This is somewhat too broadly stated; as may be seen by the preceding note, and by the case of manerial pews mentioned in the text. But the example of a pew in the nave of Whalley church, with the date 1534, quoted by Dr. Whitaker, does not entitle him to controvert the position of Kennett, as he tells us himself that the pew "belonged to the *manor* of Read." Hist. of Whalley, p. 227. These signioral pews were often called *cages*. Ib. 228, and Gough's Sepulchr. Mon. ii. 159. The fact is, that before the Reformation there was little occasion for seats. Kneeling was the posture chiefly requisite: and at the few sermons that were preached, our hardy ancestors stood, as they are represented in the cut prefixed to Latimer's Sermons; or, if they were tired, sat on the floor, as they are represented in the curious limning of the archbishop of Canterbury's sermon, 1399, in Archæol. xx. p. 53. The seats in our churches during the times of popery, were usually moveable; as they still are in Roman Catholick countries: and even *forms*, i. e.

St. Mary's, as we see, for several years after it. Like other abuses, it probably stole in by degrees: and is now so inveterate as to be incapable of correction.

The parish was assisted by the corporation on this occasion.

1583. Received forthe of the towne exchecker towardes the new seates, £2. 3*s.* 6*d.*
Received of Mr. John Tomkys [the minister] given of his voluntarie accorde towardes the same, 6*s.* 8*d.*
Paid for the new seates for Mr. Bayliffes and the aldermen, £3. 7*s.* 5*d.*

1584. Received of Mr. John Tomkys, of his voluntarie accorde, for the mackinge of the longe formes, 9*s.*
In 1584, 6*d.* is paid "for poolinge downe the palmestone."

On the Sunday before Easter the consecrated host was carried in procession, all the devout bearing branches of box, to represent those of the palm-tree with which the people came forth to meet our Saviour on his entry into Jerusalem. This practice was forbidden by the privy-council in the 2d year of Edward VI.[1] Frequent mention of *palm-crosses* occurs in old wills. Thus, in 1462, John Turner gave 40*s.* for making a stone-cross called a palm-cross to be set over his grave[2]. We have not been able to find any account of their nature or use. But an old French topographer describes a cross at Caen, which seems to have been something of the kind. "This large and fine cross," says he, "was of a singular form. The body of it, (*la masse*) 15 feet high, and 30 in circumference, supported five columns 20 feet high, and 6 inches in diameter: and upon these, another *masse* 7 feet high, and 2 feet and a half in diameter: round it were four figures, 5 feet high: and upon the jointing of the capital (*l'amortissement du chapiteau*) was fixed a fair cross 5 feet high, with other figures and carvings. Round this structure ran a flight of steps by which the Catholicks ascended on Palm Sunday, and received the sign of the cross, which brought to their remembrance the Passion of our Lord[3]." A very learned clergyman of the Romish church, who has permitted us to consult him upon this occasion, "knows nothing about the delivery of *crosses* on Palm Sunday," but

fixed benches, were little known till the very eve of the Reformation. When Bernard Ochino of Siena brought with him a congregation of protestants from his native country, archbishop Cranmer wrote to bishop Bonner (27 Feb. 1547) "to provide forms for the Italians to sit, *because their manner is not long to stand.* Tanner, Bibliotheca, art. Ochinus. "A dispute having arisen," says Whitaker, "on account of sittings in the church of Whalley, Sir John Townley (who died 1539) as the principal man in the parish was sent for to decide it: when it was remembered that he had made use of the following remarkable words: "my man Shuttleworth made this form, and here will I sit when I come: and my cousin Nowell may make one behind me if he please; and my sonne Sherburne shall make one on the other side, and Mr. Catteral another behind him: and for the residue, the use shall be, first come, first speed: and that will make the proud wives of Whalley rise betimes to come to church." In Lysons's Cheshire, p. 492, it appears that grievous feuds existed between two gentlemen of that county in 1514, "whiche of theym shulde sit highest in the churche;" but this is expressed to be "concerning the pre-eminence of seignory."

[1] Wilkins, iv. 22.

[2] Blomefield, iv. 212.

[3] Bourgueville, Antiquitez de Caen, quoted by Dibdin, Bibl. &c. Tour, v. i. 294.

adds, " we now continue to distribute on that day what are called *Palms*, which are small branches of somewhat green." Combining these two accounts, we shall not perhaps greatly err in supposing that the parishioners of St. Mary's received these boughs on that anniversary from the cross in their church-yard; which, though, doubtless, far inferior to *La Belle-Croix*, as it was called, at Caen, appears to have contained a considerable quantity of iron and stone, and, therefore, was probably of no contemptible dimensions. The *bundle of box*, which St. Michael's church received as a rent from one of its estates, was probably used in the same way.

Some following entries of the same year refer to the visit of the great favourite, of whom mention has been made in our history.

Paid for ringing when the earle of Leicester was in towne, 2*s.* 9*d.*
For sweepinge the church windowes against the earle's coming, 3*d.*
For hontinge steeres out of the churche, and polynge downe ther nystes at the same tyme, 7*d.*

If these birds actually built, as the entry imports, in the church, it must have been in a most indecent state. The same may be inferred from the next:

For caringe dust out of the church, 4*d.*
Paid for seven burthen of rushes at the same time, 1*s.* 9*d.*

Rushes were a substitute for carpets, a luxury then unknown: and our greatest nobles, even the queen herself, sate midleg in rushes, like the inmate of a modern stage-coach. Shakspeare is full of allusions to this custom. See vi. 45. xiii. 63. xvi. 41, 317. Boswell's edit. Hentzner expressly says, that the floor of the presence chamber at Greenwich was strewed with *hay*. If Erasmus may be credited, it was not often changed, and concealed refuse of the most disgusting description. Indeed, Dr. Caius imputes the pestilent sweat of this country, to the *œdium sordes, scirporum putor, atq; canum*[1]. So that we need not wonder, if the business of a *perfumer to smoke musty rooms* was, as we learn from Shakspeare[2], a distinct occupation.

Parish churches did not, it appears, for several years after the Reformation, reject that noble addition to publick devotion which is derived from the use of solemn musick. Besides other entries which have been already mentioned, in the 11th of Elizabeth we have 12*d.* charged for " mendinge of the *organes*." But this is the last item of the kind. As the principles of puritanism gained ground, this fine instrument began to be disliked[3], and

[1] Caii opera, ed. 1556, p. 150.
[2] Much Ado, i. 3.
[3] The author of the homily on the time and place of prayer, one of the second, or Elizabethan set, had not a very kindly feeling towards them. Speaking of the regret which many felt for the downfall of popery, he says, " it may appear by this, that a woman said to her neighbour, Alas, Gossip, what shall we do at church, since all the saints are taken away; since all the goodly sights we were wont to have are gone; since we cannot hear the like piping, singing, chanting, and playing upon the organs, that we could before?"

at length detested: and on the 31st of August, 1589, it was agreed at a parish meeting, that for the better providing and accomplishing the reparation of the bells, fencing the churchyard, and purchasing "one decent and semely cuppe of sylver for the use of the comunion"—"the organes should bee sould to any foure of the parishe for the sume of £4. yf any suche desyred the same: otherwise the sayd organs should presently bee sould to him whosoever would give £4. or more for the same."

From a subsequent entry in 1590, it appears, that the dean of Worcester gave that sum for them, and also, "at the motione of Mr. Jhon Tomkis and us the church wardens, a comunion boocke worthe 7*s*. 4*d*." Francis Willis, D. D. was the dean of that day, and it would convey a high notion of the excellence of St. Mary's organ, if we could suppose that he made this purchase for the use of his noble cathedral. Two more entries refer to this transaction. "Paid for plasteringe the wall where the organes stood, 6*d*.:" and the same sum for "carringe the yerthe out where the organes stood." From this time our church was deprived of the assistance of this fine species of musick for nearly a century and half[1].

Frequent charges occur of candles for morning prayer "uppon Saboth dayes," and at other times.

"Thursday, March 21, 1593,4[2], there fell such a monstrous dry [qu. driving] wind, and so extreme fierce, out of the north west all England over, that the force thereof threw down barns . . . houses, steeples, and great trees, and sundry persons slain by the fall of them, that the like was never seen of those that be living . . . the force whereof removed the upper part of St. Mary's steeple out of his place towards the south about five inches. And at the present remove there was master Lautun, publick preacher there, in the pulpit, that if it had fallen, it would have driven the church upon the heads of the people: but God stayed the fall thereof. . . . The danger thereof so standing that the people durst not ring the bells . . . which were the pleasantest and comfortablest ring of bells in all the town." It is probable that the weather continued so tempestuous for some weeks after that no one could venture to the top: for though the chronicle goes on to say, that in consideration of the "disvigurid sight of the steeple, which was a great eyesore not onely to the townesmen, but unto the countrey and other strange passengers," the bailiffs and townsmen made preparation to remedy it when opportunity served, yet it is not till the 5th of May that we find an entry in the parish book, "that the reparation of the decaied steeple and other decaied and ruinous places within the church nowe meete and conve-

[1] To what an extent this instrument was banished from our churches as late as 1733, appears from Drake's Eboracum (published in that year) p. 338. There was then only one parish church in the whole city of York that possessed an organ: and that came from the popish chapel, the curators of which had purchased it from Durham cathedral.

[2] In this extract from our chronicle we have modernized the spelling, and made many curtailments of the verbosity.

niente to be repaired[1], shall be taken in hand," and £20. is ordered to be raised for the purpose. The workman, John Richmond aforesaid of Hadnall, who had 15*d.* a-day for the job, made very good dispatch, however, when he began: for the whole was finished, and all the scaffolds without and within taken down by the 22d of June, and the next day, being Sunday, " the grette bell was ronge owt to the sermond:" and on the following Saturday " all the bells were roonge verey solemnly, to the comfort of all the herars."

In a curious tract on old Charing Cross[2] it is mentioned, that it was " so cemented with mortar made of purest lime, Callis sand, *white of eggs and the strongest wort*, that it defied all hatchets and hammers whatsoever." These two last extraordinary ingredients, which may explain the superior quality of our ancient cement, were used in the re-edifying of St. Mary's spire.

Forty gallaunds of the best worte are charged at 6*d.* the gallon, and 3*s.* for eggs.

The Reformation does not appear to have worked any change in the jurisdiction of this royal peculiar; and there is even reason[3] to believe, that it was armed with some authority from Henry VIII. and Edward VI. Indeed, as the bishops under this last reign surrendered all their powers to the crown, and received new commissions to act " regali autoritate fulciti," it is reasonable to suppose that the official of St. Mary's must have done the same. No traces, however, of all this are known to exist. In the early part of the reign of Elizabeth, when the protestant church of England was to be fixed upon a basis which has hitherto, with one dreadful exception, been unmoved, an attempt was made to abolish these exemptions. In the

[1] In 1595, there is " Paid for poulinge the wides that grue in the churche walles, clensinge the gutteres, and sweappinge the chamber over the consistory courte."

[2] Quoted by Mr. Hawkins in his Antiquities of Westminster, 4to. 1807. p. 15. The walls of the royal city of Hue in Cambodia are built of brick with a cement, of which *sugar* is a principal ingredient. White's Voyage to the China Sea, p. 263.

[3] In Carte's MSS. in Bibl. Bodl. vol. MMMM. is a letter to him from Mr. Hotchkis, dated Dec. 28, 1743, requesting to be informed " of the authority of the officials of St. Mary's jurisdiction, and in particular to enquire after a grant from Henry VIII. to the dean and prebends there: he adds, there was some authority, even from Edw. VI. I have seen an old entry above 100 years since, of sending to Canterbury or to the archbishop, about this jurisdiction; and therefore suspect these grants are in some repository of records, or library of the archbishop." Henry VIII., by a commission bearing date June 30, 1536, and reciting that all jurisdiction flowed from the crown, that he intended to visit the whole clergy of the realm, and had therefore inhibited all persons from exercising ecclesiastical jurisdiction during its continuance, but that his vicar-general, Thomas Crumwell, was at present too busy to conclude it, continues to the master of Battelfield, in the interim, his former powers of proving wills, &c. Aston Evidences. One can scarcely doubt that a similar commission was expedited to the dean of St. Mary.

Mr. Hotchkis mentions in one of his MSS. that there was, in his time, a prohibition in the School chest, from Edward VI. to the bishop of Lichfield, to the same effect as the former ones which have been mentioned, forbidding his lordship's intermeddling with the free chapel of St. Mary. No such document is now to be found there.

scheme which archbishop Parker drew up of matters to be laid before the convocation in 1562, one is, that all peculiar jurisdictions be extinguished, that the whole jurisdictions of the churches in every diocese be restored to the bishop of the diocese[1]. The bishop of Exeter, to whom, however, as a party interested[2] in the abolition, implicit credit is not, perhaps, to be given, went further, permitting himself, in the same assembly, to call peculiars and places exempt, *dens of robbers*[3]: and an entry or two in our parish book, look as if the jurisdiction of this peculiar was in abeyance for a few years.

1577. Paid for horse-hire to travell with the curet to ecclesawe uppon promesse of alowance, 18*d*.

The entry immediately preceding is,

Paid unto Mr. Williams, the curat, for his paynes on esterday before he was hired, 12*d*.

And coupling these together, we cannot doubt that this journey to Eccleshall was to obtain the *allowance* of the bishop of Lichfield to the appointment of this clergyman.

In 1580, and before, great disputes were existing between the parishioners at large and the inhabitants of Astley and the Clive, two ancient chapels of ease, who were taking great, though ineffectual pains to free themselves from the burden of contributing to the repairs of the window in Trinity aisle in the mother church. The parties appealed to the Council of the Marches of Wales, who decided against the chapels of ease: and the affair need not have been here introduced, but as supplying another argument in favour of the opinion that the authority of the official was now dormant; since, otherwise, his court would have been the proper forum for trial of the question.

If, however, the exercise of his authority was interrupted, it was soon restored: for, under the year 1584, the parish book contains,

Articles to be inquired of in the Vissitation of the Reverende Mr. John Tomkys, M^{r} of Arte and publique Preacher of God's Worde in the towne of Salop, and Comisserie of the peculiar and exempt Jurisdiction of St. Maries in Salop before-sayde: Yeven in charge to the Churchwardens and seede-men of the parishe Church of the sayd St. Maries from the yeare to yeare, for the godly and christian governemente of all the Parishioners their of.

[1] Strype's Annals, v. i. p. 318.

[2] There are above three score parishes of exempt jurisdiction in that diocese.

[3] Strype, ut supra, p. 349. It was, perhaps, with somewhat of the intemperate spirit of this old bishop, that Burnet, in the conclusion to his History of His Own Times, calls exemptions, "a scandalous remnant of popery:" for, though common peculiars are, doubtless, derived from papal grants, yet *royal peculiars* were anterior, as we have seen, to papal authority, and held in defiance and contempt of it: a fact so indisputable, that in the 1st parliament of Elizabeth, when the great affair of the crown's ecclesiastical supremacy was pending, her statesmen and prelates were glad to lay hold of "foundations of free chapels by the king's licence," as a proof of the ancient ecclesiastical jurisdiction exercised by our sovereigns. Strype, ut supra: Appendix, p. 22.

The articles are ninety in number, very well digested under five titles. One of these has been already noticed[1]: and we shall add a few more, which illustrate any branch of our liturgical service, or any feature of ancient manners.

Tit. 3. Art. 1. Imprimis, whether morninge and eveninge prayer be sayde in due tyme and in reverende manner by the curate-substitute, or his deputie, in such a conveniente place of your church and with a distincte and audible voyce, that the people may heare, and so be edifyed.

This will illustrate what has been said in a former note. In the times of popery, preaching was but little used, except at the great festivals[2], and even then there was seldom more than one sermon in a town[3]. This continued to be very much the practice even after the Reformation. In the curious account, which has been already quoted, of the state of religion at Northampton in 1571, it is ordered, that service be ended in every church by nine o'clock in the morning, that persons may be able to resort to the sermon in the principal church: and that every minister in the other churches shall exhort his parishioners after prayers to go to the sermon: "unless," it is added, "they have a sermon in their own parish church:" and thus, in our articles of enquiry, Tit. 5. art. 4, the churchwardens are directed to take notice whether any of the parishioners leave the church on Sabboth days before the finishinge of divine service and sermons, "except you be persuaded in conscience that they so departinge do repayre to some other church in the towne, where, for the tyme beynge, the sermon is to be made."

Tit. 5. Art. 3. Item, whether the church wardens or some honeste persons for them do attende upon the Minister in tyme of th' administration of the Lord's supper, for the servinge of breade and wine

This is set down, because it seems to imply that the elements were at this time carried about to the communicants in their places, an irreverent practice, for the abolition of which we are indebted to archbishop Laud.

Tit. 5. Art. 17. Item, whether there be knowne or suspected any masse booke, porteses, superstitious legendaries, albes, vestements, crosses, images, reliques, or any other monuments of idolatrie or superstitious papistrie, to remayne with any in the parishe.

Tit. 5. Art. 14. Item, whether any runnagate Jesuits, seminary men, counterfettinge massinge priests (goinge not accordinge to the order of theire professions) are knowne or suspected to frequente or haunte any persons or their houses within the parishe

Art. 33. Item, whether there be any of the parishe which be knowne defamed or sus-

[1] i. 333.

[2] Latimer, in his odd way, calls it "strawberry preaching," because it came only once a-year.

[3] The following is a further proof of this. In 1534, the archbishop of York, Lee, being suspected of a disapprobation of the king's marriage with Anne Boleyn, thought it necessary to make a public declaration to the contrary in his own metropolitan church. Accordingly he sent word to York, that the churches should make an end of their service in such time, that every man might have opportunity to be at the sermon, which his grace intended to preach on the subject. Strype's Life of Cranmer, p. 25.

pected to use sorcerie, witchcrafte, charmes, unlawfull prayers or invocations, in Latine or Englishe

Usury is mentioned in the next article as one of the notorious sins after which enquiry is to be made[1].

Art. 43. Item, whether any mydwife within your parishe in tyme of weomen's travill be knowne or suspected to use sorcerie, witchcrafte, charmes, unlockynge of chests and dores[2], ... or to saye unlaweful praiers or superstitious invocations and whether any midwife or other person, not beynge a minister, do presume to baptize children.

Art. 45. Item, whether there be any superstitious prayer for the dead, or to creatures, or in an unknowe languadge, superstitious kneelinge aboute the dead, superstitious lightinge up of candells, makinge of crosses, usuall stations or restinge places for the dead corps in bringinge it to be buried, especially where crosses have been erected or gospells read in processions, superstitious ringing, or any other superstitions practisede either in the house where the dead corps is kept, or in the way as it is brought to church, or in the church, or in the churchyarde

The whole body of articles shews how vigilant and extensive was the superintendence exercised in those days, by the minister and churchwardens over the morals and daily habits of the parish.

In 1594, the clergy of the town, with the consent of the bailiffs, appointed a general fast, to be held in this church on Sunday August 11th, for seasonable weather to bring in the corn, at which day, says our chronicle, most of the inhabitants of Shrewsbury repaired hither, where were " such godly sermons made of the preachers to the comford of all the hearars, that they contynewyd from 8 of the clocke in the morninge untill 4 of the clocke at nyght, and never cam owt of churche."

Notwithstanding the regular exertion of the officials' authority, which we have just related, the rights of the peculiar appear to have sustained more than one attack in the succeeding period.

1598. Oct. 22. An assessment of £5. is laid " for a serche and advyse towchyng matters for the mantenance of the jurisdiction of this parish of St. Mary."[3]

1599. Paid for writing a letter in behalf of the jurisdiction unto my lordes grace of Canterburie, 6*d.*

1606. Hire of horses to Newport, and other charges in defence of the jurisdiction.

These measures were for a time successful: but in 1629, when Laud, by his favour with Charles I., in effect held the rudder of the church, and exerted all his great abilities and zeal, to reduce every disorderly proceeding

[1] By *usury* was meant, in those days, any, even the most moderate interest for money: a Dr. Babington, writing to the bailiffs of Shrewsbury, 1589, on their mode of providing for their publick preacher, charges them with ungodliness in receiving usury to pay him, and tells them, " how foul and odious a thing it is to put money to use:" and in 1592, when the corporation was pressing Dr. Bulkeley to return to the office of publick preacher, they offer him, as an inducement, that his stipend should be " freed from usury."

[2] This was akin to the superstitious practice mentioned by Ovid:

Siqua tamen gravida est, *resoluto* crine precetur;
Ut solvat partus molliter illa suos.
Fasti, iii. 258.

[3] In 1598, there is a charge in the school accounts of £2. 6*s.* 8*d.* paid to Mr. Richard Kelton, for fetching certain writing concerning the jurisdiction of St. Mary.

to an outward conformity, the bishop of Lichfield, Dr. Thomas Morton, used his utmost endeavours to put an end to the peculiar jurisdiction of St. Mary. By a letter dated Eccleshall Castle, Dec. 29, of that year, and addressed to the bailiffs of Shrewsbury, Betton and Lewis, he informs them that he had called on Mr. Browne, curate of St. Mary's, as one subject to his episcopal jurisdiction. Mr. Browne had answered, that it is a peculiar jurisdiction derived from king Edward IV. in the name of the free chapel of the king: and had given the bishop a copy for his better satisfaction. His lordship then goes on to state, that he had left with Mr. Browne a copy of the decree of pope Innocent, whereby the question was determined in favour of the episcopal jurisdiction; that the church of St. Mary in Stafford, of like circumstances, and included in the said decree, had submitted, and was then subordinate to his authority: but as Mr. Browne had desired reference might be had to the bailiffs, so he had accordingly declared the matter, to which, after they had maturely considered, he desires their answer.

The minister of St. Mary's, it is evident, and the reason for it will presently appear, did not put forth the whole strength of the case. It is rather amusing to see the bishop, though peculiars were such "remnants of popery," not at all backward in adducing the authority of a papal bull, when the purposes of his own argument were to be served by it.

The answer of the bailiffs follows:

R^t Rev^d fa^r in God,

We have taken into consideration your lordship's letters, whereby we understand, &c. For answere whereunto wee doe fynd that K. Edw. the 4, fynding the same free chapel of St. Mary to be exempted from all ordinarie jurisdiction, and that your lordship's predecessors did threaten to execute their jurisdiction there to the contempt, prejudice, and disinheritance of the Crowne of Engl^d, did prohibite and injoyne your lordship's p'decessors they sh^d do no prejudice to the liberties, exempc̃ons, and privileges of the afs^d free chapel, upon perill y^t sh^d fall thereon Since w^ch time being 150 y^rs an^d upw^ds (and also y^e s^d decree of Pope Innocent) the k^gs most noble proginetors and y^e bl̃fs and burgesses of the town of Shrewsbury who claim under him, have quietly, without molestac̃on or contradic̃on of any your lordship's predecessors, exercised and used y^e same, and likewise for y^t in y^e time of Pope Innocent, when his predecessors had further power within the realme then by the lawes and statutes of this ky'dom his successors at this day now have, that your lordship's predecessors never claimed nor intermeddled w^h y^e same jurisdiction We hope your lordship wolbe herewith satisfied, and wee shal ever remayne

Your lordship's further to command,

ROBERT BETTON,
DANIEL LEWYS.

Shrewsbury, 3 Martii, 1629.

On the copy of this letter is endorsed, "Mr. Owen thynks hit not good to incert any more matter hearin, nor to acquaint my lord with all we can shew or say till ther be further occasion." The bishop desisted from any further attack until the year 1638, when, the supremacy of conformity being to all appearance established, though a storm from the north was "singing in the wind," there is a payment of 6*s*. for "the wardens and overseers'

chardges attending the bishop concerning the jurisdiction." With such steadiness of pertinacity did succeeding diocesans, like some great continental potentate, keep in view the favourite object of extinguishing this petty state in their neighbourhood. As this is the last time on which we shall have occasion to mention this peculiar jurisdiction, we shall here set down a list of the

OFFICIALS.

Though all ecclesiastical jurisdiction within the limits of St. Mary's parish resided, before the Dissolution, in the dean of the College, it was not exercised by himself in person, but by his officer or official. The probate of wills ran, " coram nobis officiali domini decani libere capelle regie beate Marie Salop ad quem omnis & omnimoda jurisdictio pertingit in dicta libera capella[1]." We have found the name of only one such official during the subsistence of the collegiate church, viz.:

WILLIAM GRYLLESHULL, bachelor of canon law, who occurs 3 Hen. VI. He was also vicar of Wellington.

We have not discovered any thing relative to this peculiar jurisdiction after the Dissolution, till Jan. 28, 11 Eliz. (1568,9) when that queen leased to Thomas Kelton " all the profits from time to time coming or renewing of the spiritual jurisdiction to the said late College belonging, rented at £1. 6*s*. 8*d*. per ann.:" and she granted the reversion in fee to the bailiffs and burgesses, by her charter of May 23, 1571, in trust for the benefit of the free school. Since that time it has usually been leased out by the corporation for terms of 21 years: though there have been some variations, both in mode of appointment and duration of the leases.

JOHN TOMKIS, M.A. occurs 1583. On his death, in 1592,

THOMAS HIGGONS was appointed " to enjoy untill some learned minister should be admitted publick preacher."

THOMAS LAUGHTON was appointed for life by the bailiffs and burgesses and head-schoolmaster, by indenture 24 March, 1592,3, and at the same time had a lease of the profits for 21 years, at a rent of £1. 6*s*. 8*d*.

His successors in the curacy, BRIGHT, BROWNE, and BETTON, were in like manner officials.

28 Jan. 1651,2. RICHARD PIGGOTT, head-master, was appointed official by the corporation for 40 years, if he continued so long schoolmaster. He was ejected in 1662: and hereupon it appears, that

The Rev. Dr. HAYWOOD became official.

[1] In 1710, Dr. Ottley is stiled " Officialis principalis sive commissionarius peculiaris et exemptæ jurisdictionis liberæ capellæ regiæ B. M. V. infra oppidum Salop legitimè constitutus."

In 1665, HENRY ARCHBOLD, Esq. was appointed: he was an eminent advocate, and afterwards knighted.

1672, ARTHUR FLEETWOOD, Esq. M. A. of Queen's College, Cambridge.

Aug. 7, 1674. THOMAS BAWDEWIN, Esq. M. A. the Recorder of the town. He died 1690.

Oct. 1, 1690. JOHN HARWOOD, Esq. LL. D. He was an eminent civilian, elder brother of Thomas Harwood, Esq. of Tern, and grandfather of the late Samuel Harwood, M. D. of this town. He resigned the office.

3 April, 1694. ADAM OTTLEY, D. D. fellow of Trinity hall, Cambridge, son of Sir Richard Ottley of Pitchford, and great uncle to the last Thomas Ottley, Esq. of that place. In 1712, he was appointed bishop of St. David's, and hereupon resigned the officialty of St. Mary.

1713. Rev. RICHARD BLAKEWAY, M. A. Student of Christ Church, and vicar of High Ercall; elder brother of James Blakeway, mayor in the following year. Mr. Blakeway died in 1717.

Sept. 16, 1717. ROBERT PHILLIPS, D. D. afterwards chief schoolmaster, and vicar of Kinlet, appointed by the mayor and head-master[1]. He resigned in 1735.

Oct. 1, 1735. JOHN LLOYD, Esq. M. A. son of the late head-master[2].

Oct. 29, 1760. Rev. CHARLES NEWLING, M. A. chief schoolmaster.

July 2, 1771. Rev. EDWARD BLAKEWAY, M. A.

Mar. 3, 1795. Rev. JOHN BRICKDALE BLAKEWAY, M. A.

1597. Paid for three dosen quarrels of glass for the 6 windowes in the body of the church, 3*s*.

For removinge the deske and other necessaries about the pulpite, and for mackeinge a thinge for the hower glasse, 9*d*.

No sermon in those days was thought worth hearing, if it did not run to the full hour: and hour-glasses were set by most pulpits[3] to shew the people that they had fair measure. Very eminent preachers would sometimes turn it, and give their hearers "the other glass."

1603. Paid three men for 3 days' woorke in leavinge [*levelling*] the chanchell to set the comunion table, 7*s*. 4*d*.

Paid them for carriing the yearthe out of the chansell, 1*s*. 11*d*.

To a woorke man for removinge the raille, and settinge it up at All Saints tide, 8*d*.

Paid for removing of the rail, and setting it up at Cristide, 4*d*.

[1] The corporation refused their concurrence, and appointed the rev. Laurence Gardner, who had married a daughter of Mr. Blakeway's, and succeeded him in the vicarage of High Ercall: but they never tried the question.

[2] The corporation elected Richard Rider, esq. of Lichfield: but the head-master refused to join; and in 1739, July 1, Mr. Rider surrendered his grant.

[3] An hower glas for the pulpit, 10*d*.

To fence in the communion-table with a rail was deemed a dreadful abomination by the puritans, who found in it one knows not what of superstition. At St. Mary's the matter appears to have been somewhat compromised: the table standing usually open; but a temporary rail being put for the convenience of the communicants at the reception of the sacrament. This point occasioned great feuds in the reign of Charles I.[1]: so easy is it for persons studious of discord to find cause of offence in the most harmless or most commendable regulations, when they are enjoined by authority.

1612. Ap. 19. Agreed, that Mr. William Bright, publique preacher, shall have, duringe his time of beinge publique preacher, for his private use, or for the plasinge and habitation of his assistant under him, the chamber over the south porch; and it shalbe lawfull for him to make a doore in the churchard to goe up into the said room, and to have no other way through the church into the said chamber.

Paid for the communion cupp and his cover of silver, at 5*s*. 6*d*. per oz. £4. 13*s*. 4*d*.

For the communion carpett lininge and makinge, 17*s*.

Carriage of the cup cover and carpet from London, 8*d*.

Paid for the church bible by Mr. Bright's appointment to Mr. Rich. Hunt's servant, £2. 7*s*. 4*d*.

1613. An assessment of £30. to amend the ruyns and decaies of the church, steeple, and bells.

Paid to Terne for carrying the clapper of the bell upon his shoulders to Baschurch and back again, 6*d*.

For the hire of a horse to goe to Baschurch with the bell-clappers to mend, 12*d*.

1615. An assessment of £130. in consideration of the great ruines and decayes of the several parts of the church steeple and bells.

Shott and powder to kill the steares, 4*d*.

1612. Paid W. C. for repairing Stafford's Ile and the ruff of the South Porch, £4. 12*s*. 6*d*.

Stafford's aisle appears to have been the present north-east entrance.

From an entry under the year 1635, it appears, that notwithstanding all the sums which had been expended in repairing the church, "the work was not yet half done." A general spirit of improvement and decency in the decoration of sacred edifices was, however, at this time gaining ground throughout the country; and this church seems, by following entries, to have kept pace with its neighbours.

Paid for painting the pillars and the dyall, and writing sentences, and colouring the arches, and mending the king's armes and Queen Elizabeth's, £9. 11*s*. 1*d*.

To Wilding's man for varnishing and guilding the pulpit head, £1. 10*s*. 4*d*.

1636. For varnishing and guilding the pulpitt, 13*s*. 6*d*.

For makinge the aldermen's seats uniforme, and gates to the communion table, 13*s*. 4*d*.

1638. For a rest for the mayor's sword, and gilding it, 3*s*.

This was the year in which the town received a charter from Charles I., and its chief magistrate the new title of mayor. As Laud chose to find something irreverent in bearing the sword erect within churches, this "*rest*" was doubtless employed to keep it in a slanting position.

[1] See Heylyn's Life of Laud, 285, 287.

But a new order of things was soon to open; and in 1641, we find the reign of puritanism commenced, by a payment "for pulling down the alter."

The king's visit, however, and the subsequent occupation of the town by a royal garrison, retarded for a while its consummation: and in 1642, a few entries occur respecting his majesty's presence here:

Paid to the master of the king's wardrobe, 7*s*.
Paid for boardes at the king's comminge, £1. 4*s*.

Probably some stage or seat set up when he came to our church, where we know he received the sacrament, and made a solemn protestation thereupon, of his fidelity to the principles of the reformed religion.

In the beginning of 1645, Shrewsbury fell into the power of the parliament, and there is a charge of 3*s*. 4*d*. for ringing when sir William Brereton came to town. The share he bore in the capture of the town may be seen in our history.

1646. Paid for a crown to sett the Mayor's sword *upright in church*, 12*s*. See a former entry on this subject.
For taking down the cross that was on the top of the chapel, 3*s*.
1647. Paid for carriage of earth to fill pues after the salt peter men, 6*s*.

After the invention of gunpowder, and before the introduction of saltpetre from the East Indies, the several nations of Europe adopted every means they could think of to obtain a supply of it. England was particularly destitute in this respect; and as it exists only in substances which have undergone a putrefactive fermentation, the government did not disdain[1] expedients the most disgusting or vexatious to procure it. By proclamations of 1625 and 1634, the saltpetre-makers were permitted to dig up the floors of all dove-houses, stables, &c. and the proprietors were obliged to lay all such floors with mellow earth. Further than this, Charles I. did not proceed: but the republican government violated the respect due to churches, and ransacked even the repositories of the dead for this main ingredient of the murderous compound.

For taking down the gate-house, and carrying it into the church, 3*s*. 4*d*.
1648. Paid for pitch and franckinsense, and carrying water for safety against infection, 3*s*.
For a seale to stamp tokens for the communion, 2*s*. 6*d*.
Paid for helpe to carry to and froe the great table for the sacrament, 10*d*.
1649. For ringeinge at the takeinge of Hamilton, 2*s*. 10*d*.

There is no person on whose memory our historians have conspired with greater unanimity to cast a load of obloquy, than James the first duke of Hamilton. According to lord Clarendon, Heylyn, Carte, and the rest, he was a monster of perfidy and ingratitude, betraying his royal master, and seeking nothing but his own aggrandizement. Charles himself, however,

[1] See Watson's Chemical Essays, vol. i. p. 287, and compare our vol. i. p. 445.

was almost uniformly of a different opinion; and a late able writer[1] has entered upon a zealous vindication of him, which deserves attentive consideration. It is certain that he gave the strongest proof of his loyalty by suffering death for it. His capture, which, as we see, was celebrated at Shrewsbury by the ringing of St. Mary's bells, took place in Southwark on the 31st of January, 1648,9, (the day after the king's execution) just as he was ready to go down with the Dover carrier in his waggon[2].

In 1651, there was an assessment to repair the north aisle, "it being far out of repair:" and it was agreed on the 14th of April, between the parish and John Baker, carpenter, "that he is to make the North Ile uniform with the south ile, hee findinge all materialls for the timber worke, and having the new timber and poles that shall be left, and the ould roofe, as also a gable rope that lyethe the parrishe in 50*s*.: and he is to have for buildinge all behinde the beame next the bodye of the churche, £5. 10*s*." In this year is a charge of £1. 8*s*. "for making the State's armes."

For charcoles and things to burne in the church at the sickness, 6*s*. 9*d*.

Nothing further, worthy of notice, occurs during the Interregnum.

1661. Making the King's arms, £8.

1662. Memorandum, that this year the steeple of St. Mary's church being much out of repair, was taken down 6 yards from the top, and repayred by Nath[l] Syms of Lecester borough, who did itt by goinge upon the outside of the steeple by ladders, and tooke downe the cocke, which was also this year new gilded, and the scafold was made on the outside above the upper holes, about 8 yards from the top.

The whole charge to the mason and carpenter findinge all necessarys was £72. 10*s*.

The following entries of the same year display the satisfaction of the parishioners at the restoration of their ancient institutions. The capital letters occur in the original:

Memorandum; that this year John Lord Bishop of Coventree and Litchfield, Francis Lord Newport of High Ercall, Sir Walter Lyttleton, knight, and Tymothy Tourner, Esq. wer by the Great Seal of England made Comissioners for the visitation of this church, beinge a peculiar jurisdiction, and putt out Mr. Francis Tallents, the Curate, for not Subscribinge Accordinge to the Act of Parliment, and refusinge Episcopall Ordination.

Memorandum, that this year the Rayles about the comunion table wer new sett up, and the Surplice was made, and Mr. Robert Fowler, M[r] of Arts, was elected Curate and publique Lecturer in this Parish.

This year EPISCOPACY and the LITURGIE of the Church were restored. GLORIA DEO. Amen. 1662.

This long, but it is hoped, not incurious detail of parochial concerns, requires, to make it complete, a short enumeration of the several repairs of the steeple which are upon record.

Mr. Phillips mentions that it was blown aside by wind in 1572.

[1] Mr. Lodge, in the Illustrious Portraits.

[2] Whitelocke's Memorials, p. 376.

The injury occasioned by the storm of 1594, and in 1662, has been already mentioned.

In 1665 and 1686 the cock was blown down.

In January 1690,1, it was agreed to take down twelve yards of the spire, which had been damaged by an earthquake on the 7th of the preceding Octobe . This cost £30., besides £16. 2*s.* 6*d.* of private benefactors, and £10. given by the corporation.

1739. The cock blown aside.

1754. The spire shattered by a high wind, several yards taken down and rebuilt.

In 1756, the new-built part was again blown aside, when 25 feet were taken down and rebuilt, at an expence of £57. 7*s.* 4*d.* including £1. 6*s.* for a new copper ball.

Besides the above, other more modern repairs have occurred. In 1809, twelve feet of the upper part were re-edified, and the whole spire was new pointed. In July 1811, the stone-work of the lower windows of the spire being completely decayed, was restored. In 1816, the battlements, cornice, and spouts, were new built, and four pinnacles erected at the angles in the room of the original ones, which had long been entirely decayed. They were copied from those on the tower of Merton College chapel in Oxford. The height of each from the leads of the tower is twenty-one feet. In the year 1818, the upper part of the spire became loose, from the effects of high winds, frequent ringing, and also from the neglect of securing the new work of 1809 to the old masonry by iron cramps. Ten feet six inches were then taken down, and restored by Mr. Straphen of Shrewsbury, for which he had £170. The work was performed by three of his men with ladders only, with the exception of a small scaffold fixed a little below the faulty part. Previous to this repair, the apex of the spire had been finished with a heavy gilt copper ball, but the more appropriate ornament of a Gothick flower, cut in hard marble, in one piece with the top or cap-stone, was substituted on this occasion at the expence of the minister. The spire was also raised two feet ten inches above its former elevation, the stone-work being now fifteen inches higher than the ball which had crowned it before. In 1823, the decayed mullions of the bell-chamber windows were renewed, and the arches repaired with Bernasconi's cement. In the following year, the tower, which from age had become extremely ragged, was new-pointed, and the numerous decayed stones repaired with cement. The Anglo-Norman windows of the ancient basement, which had been blocked up with brick-work, were at the same time re-opened and repaired, which has greatly improved the effect of this respectable structure. The dimensions of St. Mary's steeple are thus recorded in the MS. Chronicle, sub ann. 1593: Bar that bears the cock two inches and a half thick; ten inches round, and in height from the cock to the upper stone six feet ten inches: cross bar three feet ten inches, &c.: spire in stone-work is one hundred and thirty-two feet one inch: tower from bottom of spire to ground eighty-seven feet and a half. Making the whole

height two hundred and twenty feet. The cock, says the aforesaid authority, stands lower by nine yards and nine inches than Paul's steeple in London.

But in 1756, Mr. Will. Thompson of Lichfield, who then repaired it, found the whole height only two hundred and thirteen feet; so that it must have lost seven feet in some subsequent repair. It has now, however, more than regained its former height, for the present dimensions, which were very accurately taken by Mr. Straphen at the last repair of 1818, are these: height of the tower, seventy-eight feet four inches; ditto of the spire to the top of the capstone, one hundred and thirty-seven feet; from the capstone to the cock, four feet nine inches; whole height, two hundred and twenty feet two inches; the diameter of the apex, five inches; length of the cock, three feet two inches; weight of ditto, nineteen pounds and a half.

By the measurement of a scientific gentleman of great accuracy (Colonel Keating) in 1811, it appeared that the summit of St. Mary's steeple is three hundred feet from the level of the river.

INCUMBENTS.

This list must necessarily be very defective, as it can receive no assistance from the episcopal registers at Lichfield; and the Peculiar Jurisdiction has no regular records of its own till after the Restoration.

HORM, the *vicar*, the last attesting witness to the deed mentioned at p. 304, was, as we conceive, the officiating minister for all parochial purposes, in the reign of Henry II.

ROBERT, the chaplain, who occurs in 39 Hen. III. as holding a prebend here, was assuredly the parish priest.

RANULF DE WYCUMBE is called canon and *chaplain* of St. Mary in the feodary of Shropshire, in an early year of Edward I.

WILLIAM DE PRESTON is called chaplain of the parish church of St. Mary in 3 Richard II.

Sir ROGER DIAMOND was curate in 1469.

Sir JOHN LANE, who receives £4. for his *hole yeres wages* in 2 and 3 Ph. and Mary (1554), should seem to have been curate. He was still in office in 2 Eliz.; when there are entries, "Paid at Websteres for Sir John Lane, 41*s.* 3*d.*" and "to Sir John Lane for parcel of his wages, 12*s.*"

A Mr. ROBERT WYLTON appears to have been curate about 1576: as, in the parish book of that year, are various entries about "displacing"

him[1]: and there is a payment of *twopence* to a strange minister that offered to serve in the cure.

In 1577, is a payment of 12*d.* "unto *Mr. Williams the curate* for his paynes on easter day before he was *hired.*" One might almost suppose from hence, that at this time, the parochial minister was chosen by the parishioners at large: and we can scarcely doubt that he was then licensed by the bishop of Lichfield, for there is an entry of the same year, in the parish book, "Paid for horse-hire to travell with the curat to Ecleshawe, 18*d.*" But a few months later an alteration was made in this respect. The corporation had covenanted with queen Elizabeth, by an indenture dated 23 May, 1571, "to stand to, perform, and fulfill such rules, orders, and constitutions, as shall be taken by Thomas Ashton, clerk, touching the placing and ordering of such as shall serve in the ministry in the parish church of St. Maries:" and he, by his ordinances, which, after much consideration and correspondence, were finally settled, Feb. 11, 1577,8, vested the nomination of the "curate" in the bailiffs and chief schoolmaster for the time being: directing, that he shall have been brought up in the school, a graduate, and a burgess's son, if such can be found, and appointing £20. for his stipend or wages. How the parishioners, if the choice had been previously vested in them, were induced to forego their right, does not appear. In those days of subordination, the authority of a grave divine like Mr. Ashton, and the wishes of the heads of the town, would, no doubt, have great weight: or this popular election may have been an abuse which had crept in during an unsettled period. However this be, we are assured[2], that

Edward Bulkeley, D. D. "was the first nominated and elected under the ordinances to be curate or minister of St. Mary's, with the salary of £20. a-year, and he was at the same time appointed publick preacher, by a grant or nomination from the bailiffs and burgesses, with another yearly salary of £52.[3]

Somewhat has been said of this eminent divine in our General History (i. 372). And our MS. Chronicle relates, that at the quarter sessions for the town, Nov. 2, 1580, called *The Great Sessions*, because it lasted, on account of the number of prisoners, for the space of three days, "which

[1] In the accounts of Robert Ireland and John Perche, bailiffs, (i. e. for a year from Michaelmas 1579) is "Bestowed uppon Mr. Wilton, a precher that traveled to this towne uppon mocion of some of the tounesmen from essex to this towne, to the end to serve the cure of St. Marryes, 10*s.*" Whether this was the same person mentioned in the text, and why, if he were, so long a time elapsed after his removal, before this payment was brought into the account, we cannot explain.

[2] MS. Hotchkis.

[3] The first mention of him in the corporation-book of orders is as follows: "24 Feb. 21 Elis. Aggreed whereas y^e^ cure of St. Maries restethe nowe destitute of a curate, and nowe the b'l'fs and scholmaster beynge desyrous to place Mr. Dr. Bouckley in y^e^ same cure, and to that end a messenger be sent to y^e^ same Mr. Dr. to move him to accept y^e^ s^d^ cure."

never was seene to any memory but that the gaole delivery was don and despatched in a day and a halfe at the most"—" one Mr. Docter Bouckeley, a lernyd preacher of God's word," begged the life of " a mayde for a small tryfle condemnyd, who was of such pacience in her jurney towards her death, and so mortified to dye, that she persuaded the stubbornes of her fellows at the place of execution." In the following year there was order taken, by his advice, that every Monday, Wednesday, and Friday, service should be said at St. Chad's at eight of the clock, at St. Jellyan's at nine, and at St. Mary's at ten, that all people may at their leisure praye unto God. He kept a curate (in the modern sense) under him: for in the parish book is an entry, " 1579. Received of Mr. Doctor Bulkley, 6*s.* 8*d.* which he willed should be bestowed upon a seate for hym and his *curate:*" and this last may have been the Mr. Williams mentioned above: and who appears in the same books, under the several appellations (such was the yet unsettled state of surnames) of " *Mr. Evanes, sometime minister;*" " *Mr. Evan Williams;*" " *John Williams;*" " *Mr. Evan Thomas, alias Williams;*" and also " *Sir Evan*[1]." He died in or before 1606, and he bequeathed £10. to the poor of this parish, which seems to indicate a longer connexion with it than a temporary residence of only one year.

Dr. Bulkeley did not continue long in Shrewsbury, returning to Chester, of which cathedral he was prebendary. To him succeeded (in both offices and at his recommendation,

29 Sept. 1582, JOHN TOMKYS, M. A. He was a native of Staffordshire: for in the Dedication of his translation of Bullinger on the Authority of Scripture, to sir Richard Pipe, knight, lord mayor of London, he requests that " woorthy magistrate, to receyve it with suche an affection as I doe offer it, and so much the rather, because it commeth from your poore countreyman, and was translated in the towne where your lordship was borne:" and it is dated " from mine house in Bilston." He had previously translated out of the French of the same author " a godly Sermon of the Lordes Supper:" and was still resident at Bilston, June 4, 1581, when he dedicates to William (Overton) bishop of Coventrie and Licchfield, his translation of Bullinger's " Summe of the foure Evangelistes," which " my simple travell," says he, " I finished much about the tyme, reverende Father, that your lordship was elected by God his providence bishoppe of

[1] No doubt he was christened *Evan*, his father's name might be *William*, and his grandfather *Thomas*. In the large book of benefactors to our school library, he is styled " Evan Thomas, alias Guillam, preacher, somtimes under curat of St. Mary's." He may have even been the *sir John Mathewes* who subscribed 1*s.* in 1581 towards repairing the chancel window, and so denominated from some remoter ancestor; at least Evan and John are the same name, and there is an order dated Apr. 9, 1579, from the bishop of London, (John Aylmer) William Hopton, and another, probably as members of the council of Wales, for the restoration of John Williams, *vicar of St. Mary's*.

this diocesse," which took place Sept. 10, 1580. The Summe, " seene and allowed according to her Majesties Injunctions," was printed at London, 1582. After his removal to this benefice, he published " A briefe Exposition of the Lord's Prayer, contained in questions and answeres," dedicated " to the Christian parentes and godlye house-houlders in the towne of Shrewesburie," 1585, and his sermon before the earl of Leicester, which has been described in a former page, (i. 377.)

In 1587, he styles himself " her majesties stipendiary minister of St. Mary's," and John Tomkys, junior, B. A., most probably his son, was " deputie:" and from this time all the ministers of St. Mary's have also held the office of Publick Preacher; so that *Mr. Garbett the minister*, who is buried 27 Nov. 1618, and *Mr. Robert Meredith, sometime curat of this parish*, buried 3 Nov. 1621, can only have been deputies, or curates to the curate. Mr. Tomkis's zeal in the case of Maypoles has been recounted in our history, (i. 392.)

On the 15th of February 1591,2, being " notoriously visited with sickness," and " desyrous to eat flesh, for the recovery of his former health, during the time of his sickness," he obtained a licence for that purpose from Andrew Daker, as " minister of the parish next adjoining, according to the statutes in that behalf provided:" and the same was entered upon the parish book of St. Mary.

Some readers may be surprised to find an abstinence from flesh diet, which we conceive peculiar to the Romish church, continued after the Reformation. But the legislature of Edward VI., though it declared " that one day, or one kind of meat, is not more holy, pure, or clean than another," yet " considering that due and godly abstinence is a mean to vertue, and that men using the trade of living by fishing in the see might the rather be set awork," enforced the observance of the ancient fish-days by severe penalties[1]. Queen Elizabeth continued the restriction[2], but enacted, in favour of the infirm, that the minister of their parish, or if he " be wilful," of an adjoining parish, might grant a licence, in case of " notorious sickness[3]," provided, that if the sickness continue more than

[1] 2 and 3 Edw. VI. c. 19.

[2] 5 Eliz. c. 5. See Strype, Ann. Ref. vol. i. p. 199, 557. She observed it in her own person; never eating flesh in Lent without a licence. Walton's Life of Hooker, p. 45.

[3] Ascham, in a good letter to archbishop Cranmer, (l. 2. epist. 51.) in which he requests a *perpetual* licence, says, " Qui nemini nisi desperato morbo laboranti hanc libertatem concedunt, perinde faciunt, ac hi homines solent, qui nunquam ædes suas, nisi vetustate ruinosas & jamjam collapsuras reparant." See more in Jortin's Life of Erasmus, i. 581. Latimer, 233, a.

eight days, the licence shall be registered in the church-book, as was done, we see, in the case of Mr. Tomkys[1].

The indulgence did not prolong his days. "This yeare," (1592,) says our MS. Chronicle, "and the 23 day of June, one Mr. John Toomkis, beinge curat of St. Maris church, being a famous lernid man, and a publicke preacher there, departid this present lyfe, and was buried the next daye ensuynge, for whose deathe, of the perfect protestants, was great lamentation[2]." On his decease,

THOMAS LAUGHTON, B.D. was proposed for his successor; but Mr. Meighen, the chief schoolmaster, refused to concur in this appointment[3]. On being called before the sheriff and justices of the peace for the county, 14 Nov. 1592, to state his reasons, he said, that "he thought, by the school ordinances, a burgesses son was to be preferred; to which it was answered, that divers burgesses sonnes had been sent unto, who refused." Mr. Meighen at length withdrew his opposition, and Mr. Laughton was admitted, 20 Mar. 1592,3. He resigned in 1596[4], as we learn from the following petition of the vicar of St. Alkmund:

To the worshipfull Mr. Jhon Webbe and Mr. Nicholas Gybbons, bailiffs of Shrewesburie, and to Mr. Jhon Meighen, chiefe schoole m^r there.

May yt please your worships to be advertized that, forasmuch as the Curatship of St. Maris is now void, and hath been for a season, by the absolute resignation of Mr. Thomas Laughton, the last incumbent there, and the ordinance of your free grammer schoole prescribeth the Bayliffs and Chiefe schoolem^r to elect a graduat, being a Burgesse son, and brought up in the sayd schoole, to serve that cure (yf any such can be found). My humble

[1] This act grew into disuse before the close of her reign: for Mr. Owen, speaking of the puffin, in his curious History of Pembrokeshire, (Cambr. Regist. v. ii. p. 145) says, "*If I were so ceremonious as to refruine flesh at seasons*, I should hardly adventure to eate this fowle for fish." It was revived, however, in 1630, when the publicans gave bond to observe Lent and fish-days: Sir Fred. Eden on the state of the Poor, vol. i. p. 160: and one can scarcely err in attributing that revival to Laud, who was studious, by every measure which compromised no fundamental point, to narrow the distance between the two churches. It was again revived after the Restoration, but then chiefly as a branch of revenue: an office being opened in St. Paul's churchyard for the sale of licences. See more in Lysons's Environs of London, v. iii. p. 118. There is a good letter on the subject by Evelyn in his Memoirs, vol. ii. p. 193.

[2] "To the ryght worshypfull the baylyffs of the towne of Salop.

"Ryght worshypfull, may hit please your W. to pytty the lamentable estate of your poore oratrix, Margaret Freman, lyeng in the Burges gatte uppon your W. comaundment uppon the bare bord, overpressed with yrons and reddy to starve for hungar, justly punysshed for spekyng certen ydell words of Mr. Tonks the publyke precher, and other ydell words, which I am hartely sorry for."—She prays to be released.

[3] During the vacancy occasioned by Mr. Tomkis's death, his office was supplied by strangers who occasionally visited the town. Thus, in 1592, we have, in the bailiffs' accounts, "Paid for the horsmeate of one Mr. Manynge, a preacher, who preached in this towne the 12 of September, 12*d*." "Paid to Mr. Compton, a preacher cominge to this towne to preach, who made two sermons the last of July, 6*s*. 8*d*." "Paid to Mr. Jonson, the preacher, cominge to this towne to preache, 3*s*. 4*d*."

[4] On this occasion, he presented the school-library with "Mullinax his terrestrial globe on a frame, with a standinge case covered with greenishe buckrome." The mutilated remains continued there till the late alteration.

suite unto your worships is, that you wilbee pleased to bestow the same upon mee, being everye way qualified according to the sayd ordinaunce. Wherein I have the rather presumed to crave your favours, because (havinge purposelie forborne to preferre my petition untill this present) I have not heard of any so eligible to become suitor for the place. And thus referring the wholl to your worships grave consideration, with dailie prayers for your happines and increase of worship, I humblie take my leave.

Your worship's most humble petitioner,

ANDREW DAKER.

This application was not successful; for

24 Jan. 1597,8, WILLIAM BRIGHT, B. D. of Emanuel College, Cambridge, was appointed curate; and continued here till his death in October 1618, without much comfort of his ministry, if we may believe Mr. Studley, who, in the work already cited, (p. 215 of this vol.) after the passage there extracted in note 1, thus proceeds:

"They had, about foureteene yeares agoe, a learned and Reverend Preacher (Mr. Bright), who, by the practice of two and twenty yeares ministery among them, with divers conferences and perswasions to loyalty and obedience, could never worke any thing upon their perverse and pevish dispositions. When he grew aged and decayed in his strength, these persons laid their counsels, purses, and powers together, and provided them of a lecturer[1], who concurred in opinion, practice, and faction, with them. The man being among them, settled in his place, and supported with countenance, favour, feasts, and liberall contributions, by underhand collections in all the Parishes of our Towne; entered upon his ministry, and mightily laboured with his best abilities to encourage them to constancie in their supposed zealous, but in truth in their erroneous schismaticall, and disloyall courses. These things being wisely observed, and the portion of his gifts and talent noted by that Reverend Gentleman not long before his death: Hee being invited to the house of a Gentleman of our Towne, and entring conference of these things at the table, brake a witie jest upon their Lecturer, and, as it were, prophetically signified the truth of the event of his factious courses, saying, *The leane Kine will eat up the fat.* For indeede, in the issue it so fell out in our Towne; a leane, factious, and schismaticall ministrie obscured the light of better parts in men of the same calling: and to strengthen a partie, and to countenance disorder, with Thewdas boasting himselfe to bee somebody, and with Judas of Galilee, hee drew away much people after him. But as they perished in their tumultuous uproares, so this practice, little inferiour in action and working, in a few yeares dissolved of it selfe, and only the ruines thereof remaine yet among us. The Reverend man lying on his death-bed, the Magistrates of our Towne repayred to visite him in his sicknesse; to whom hee gave in strict charge, that, as they tendred the glory of God, their owne loyalty to their Liege and Soveraign, whose Ministers they were by deputation of dignity and authority, and the peace and welfare of their Corporation, they would carefully resist the purpose of many, who laboured to obtrude upon the Towne to succeed in his place a Non-conformed Minister. And hee told them further what hee himselfe had noted in his wise observations: to wit, that where any of this sect of disloyall and factious Ministers entered, and were entertained by any people, there in very short time, they proved Incendiaries: and by meanes of their owne personall disobedience to the prudent and pious Lawes of our Church, that Corporation, Towne, Parish, or Village, became rent into faction, and cleaving into parts by violation of unity and Christian peace.

"This Reverend man being laid in his sepulcher in peace and honour, one Mr. Browne, a learned and godly Minister, of exemplary virtue, and pious conversation, was elected to

[1] This was certainly Mr. Hering, who may be conjectured, from what follows, to have been a person of spare habit.

succeed him; and this man exercising his labours among them by the space of thirteen yeares, was so rudely and unchristianly handled in their insolent contempt of his talent and paines; that by an invective and bitter Libell, consisting of fourteene leaves in quarto cast into his garden; they disquieted his paineful and peaceable soule, and shortened the date of his troublesome pilgrimage."

SAMUEL BROWNE, M. A. the person mentioned in the above extract, was appointed 2 Ap. 1619, and buried 6 May, 1632.

JAMES BETTON, D. D. succeeded 4 June. He was a younger son of Richard Betton, esq. of Berwick; was admitted of Shrewsbury school in 1597, and was a fellow of Queen's College, Cambridge, in 1619, when he made a present of books to our school library. As he espoused the side of the Parliament in the troubles which shortly ensued, he left Shrewsbury when it became a royal garrison, to avoid taking the oaths, or, as Mr. Chaloner expresses it, was obliged to *vespertilionize*: i. e. *to play the bat.* This must have been in 1642: and it was not till 28 Aug. 1644, that

NICHOLAS PROWD, B. D., who had been driven from Ireland, where he was archdeacon of Cashel, by the bloody rebellion in that country, was appointed curate here. He also became vicar of Meole in this same year: and about 1655 vicar of Diddlebury. He continued but a short time at St. Mary's; for when Shrewsbury fell into the hands of the Parliament, in the February after his appointment,

Dr. Betton returned, and seems indignantly to have torne out of the register every entry made during his absence. He staid here a very few months, being in that year, or the following, promoted to the valuable rectory of Worthen, on the expulsion of the loyal incumbent[1].

SAMUEL FISHER, M. A. was appointed 21 August, 1646, and continued here till towards the close of 1650, when he departed under circumstances of the particulars of which we are not apprised. The scruples of his successor to take his place, without a full renunciation on his part, prove that there was something in his removal more than usually irregular even in that irregular period; and his own expressions, in a letter[2] to such of the parishioners as requested from him that renunciation, ("I shall glory exceedingly if by any hand your faith may be confirmed, *though I my self were not worthy to be longer intrusted with that service,*") shew that he reflected upon it with some degree of resentment. In the same spirit he subscribes himself, "*yours though not yours,*" and adds in the postscript,

[1] Dr. Betton did not continue at Worthen longer than 1654; for in that year another incumbent appears there; nor did he return to the curacy of St. Mary, though he considered himself as still the lawful minister, for there is a certificate of his, dated Oct. 16, 1660, in which he states, "that he did not voluntarily absent himself from the town or curateship, but for the avoiding of oaths which he could not take, and to keep himself out of prison upon refusal of them." Supposing him to have been admitted a scholar of the schools at the age of ten years, he cannot have been less than seventy-three at this time. He was buried at St. Mary's, Sept. 17, 1665. [2] MSS. Hotchkis.

" my comfort is, I did not leave you, but was forced from you." The whole seems to import that his preaching was unacceptable to some of his hearers, who communicated their opinion to him in no measured terms.

After a vacancy of two years, Mr. Fisher's place was supplied, 4 Jan. 1652,3, by FRANCIS TALLENTS, M. A., son of Philip Tallents of Plesley, or Pellesley, in Derbyshire, of a family originally French[1]. He was born in 1619, and admitted of Peterhouse in Cambridge, 1635; but removed to Magdalene College, on being selected by Theophilus earl of Suffolk, visitor and patron of that society, to be sub-tutor to some of his children. In 1642, he travelled abroad in company with his pupils, and it was then, no doubt, " during the wars," that he resided at Saumur in Anjou[2], at that time a famous academy of the Hugonots, and on his return was elected a fellow of the college. In 1648 he took orders in the presbyterian form; and was of such eminence at Cambridge, as to be appointed in the following year *unus e prædicatoribus ab Academia emittendis*, i. e. one of the twelve graduates whom queen Elizabeth authorized the university of Cambridge to choose annually, with power to preach without episcopal licence.

In 1652, the parish of St. Mary being in want of a minister, and the town of a publick preacher, the mayor, recorder, and four of the aldermen, sent an express messenger to Cambridge (June 29), inviting him to repair hither after the Commencement. This was followed by an address from the parish (July 13), in which they state, that they had been for near two years without a settled ministry; and in August, by an invitation from the elders and inhabitants of the parish. Mr. Baxter, also, who charged himself, in some measure, with the care of all the churches of Shropshire, added his solicitations in the following letter. It will be read with some interest, as containing a character of the future parishioners of Mr. Tallents, of which the present writer may have leave to say he considers many of their successors not unworthy in the present day.

Sir,

Having so sure a bearer as Dr. Hill, I could not let slip this opportunity of writing too or 3 lines to you though unknown. My desires of the prosperity of Christ's Church in Shrewsbury caused me to be solicitous for the reparacõn of their present breach in regard of a minister; and having so full a Testimony by many of my friends, of your Piety, Prudence,

[1] Mr. Matthew Henry says, his grandfather having been instrumental in saving the life of sir Francis Leake, ancestor of the earls of Scarsdale of that family, was brought by him into England. In his own MS. Journal, to be mentioned presently, under the date of Oct. 13, 1672, he mentions at Versoy, " one Tallants, (one of the king's commissioners for his imports) born in Auvergne."

[2] Baxter, Life, part iii. p. 94. " And he is now there again," adds that writer. Baxter began this third part of his Life in Nov. 1670, and Mr. Tallents was at Saumur with his pupils in Oct. 1671, as appears by his journal: but it was only for two days. Perhaps he had designed, when he left England, to make a longer stay. He gives rather an interesting account of " the famous university, founded by the means of the great Mr. du Plessis Mornay; greater in reputation, and the worth of its professors and students, then in walls and revenues." He saw there " my lord and lady Holland, Mlle. Paget, and Mr. Loftus."

and Ability, to make them to seeke you. I understand you demurr, and have some discouragements. If my testimony can do any thing to turne the scales, I do assure you, impartially, that were I loose, I know not one congregacõn in England that I would sooner choose. The People are (those that are godly) very serious, sober Christians, as most ever I knew. The Meeting Place very convenient for many to heare with an easy voice. Many godly ministers in the country about; and the place publique and of great resort and concernment. Sir, you know that the maine part of the comfort of a minister's life lyeth in the Piety, Stability, and Encouraging Obedience of his People. The differences among them are such as more to encourage than discourage you. It is not in Religion; and both partyes will make you the cement of their closure; for both longe after you. The Governor is a very Godly, Judicious, Orthodox man[1]. I hope they will provide you an assistant. If not, it is but taking up with £100. p^r^ ann. (which on experience I find is enough) and allow the £50. to one of your owne choosing. The Lord direct you. The D^r^. extreme hast forbids me to say more.

Your's,

RI: BAXTER.

To
My much honored friend
Mr. Talents, fellow of
Magdalen Colledge,
in Cambridge,
This.

Seal. A flaming heart on an altar. Motto. AD DEVM.

To these solicitations, Mr. Fisher added his disclaimer of any right he might possess to the place, declaring in a letter (Oct. 5) addressed to Mr. Richard Pigot (the chief schoolmaster) with the intention that it should be communicated to the parish, "not his willingness alone, but his earnest desire to have Mr. Tallents settle with them." As a further inducement, the committee for plundered ministers, as it was called, by their order of Nov. 19, 1652, directed £50. a-year to be paid him for the increase of his maintenance, out of the impropriate rectory of Oswestry, sequestered from the lord Craven, delinquent. His nomination as minister and curate bears date Jan. 4, 1652, and is expressed to be "according to the computation of the church of England[2]," i. e. 1652,3. Here he continued, with great acceptation, during the remaining years of the Usurpation;

And after the Restoration, persons of various parties contended who should display most eagerness to retain him in his situation. The mayor and many of the chief members of the corporation did all they could to prevent Mr. Prowd's return[3], and laid a petition to that effect in Oct. 1660 before the commissioners, appointed under stat. 12 Car. II. c. 17, for

[1] Humphrey Mackworth, esq. of Betton. He interested himself much in the settlement of Mr. Tallents at Shrewsbury. Mr. Pigot, the head master, in a letter to this last, Nov. 5, 1652, writes, "The governor desires you to consider, whether it be not requisite for you to come by London, unto the committee there, for the settling of the £50. per ann. granted by order; and his son, colonel Thomas Mackworth, will be assisting to you in it."

[2] The deed is remarkable in other respects for its freedom from puritanical phraseology: speaking of the church of *St.* Mary and the feast of *St.* Michael without any scruple.

[3] It seems that the town seal had not been set to his appointment, Mr. Owen the town-clerk having hindered it, for some reason which does not appear.

restoring ejected ministers, and confirming such as were fit to be continued: and that divine himself, in a paper of the 30th of the same month, declares his consent to the continuance of Mr. Tallents, and in another of the following day, relinquishes all right to the place. Mr. Tallents was considered as the undoubted minister in the following December, when he engaged in the vain attempt of convincing some quakers, confined in the Burgess Gate[1]; by which he reaped nothing but abuse and misrepresentation from those scurrilous and refractory persons; a very different class from the peaceable and orderly characters to which toleration has reduced their successors[2].

On the 10th of October 1661, he received a regular appointment to the curacy of St. Mary, from the mayor, and chief schoolmaster. This instrument recites it to be "now vacant," and as he thus did not scruple to accept a nomination, which condemned his former exercise of the ministry here as illegal, it might have been hoped that he would have proceeded one step further, to secure his continuance in a situation where he was so eminently acceptable and useful. Perhaps he felt some natural resentment at being apprehended in the following year (July 14, 1662) with others[3] of his party, and being committed prisoner to our Castle for a few days. However this be, it is certain that when the time came, that he must choose between conformity and expulsion, he preferred the latter alternative, though we are sure he had no invincible objection to our liturgy, because he occasionally joined in the publick worship of the church, and counselled other dissenters over whom he had influence, to do the same[4]. Being convented, Sept. 1, 1662, before the bishop of Lichfield, lord Newport, and sir Walter Littleton, knight, then sitting in St. Mary's church, as royal visitors of that free chapel, and being interrogated "whether he had received holy orders by the hands of a bishop, he answered he had not, but by the hands of the presbytery only, wherewith he said he was so well satisfied, that he did desire to receive no further ordination." Whereupon the commissioners, in pursuance of the act of uniformity lately passed, declared his place vacant, but ordered that he should receive all his stipends in full down to that time.

After his ejection from St. Mary's, Mr. Tallents returned to his earlier

[1] See i. 481.

[2] The original papers that passed upon this occasion are now before us, by the kindness of the late Richard Scott, esq. Mr. Tallents visited the quakers in gaol, and the first paper is their account of the conference; the second, his correcting statements; and the third, "written by a lover of truth and righteousnesse, whose outward name is James Harrison," and dated "Burgesse Gate the 23d of the first month, 60-1," is a very intemperate reply. The chief accusations which they alledge against the minister of St. Mary's, besides the general ones of his being a deceiver and preaching false doctrine, are, that he suffered himself to be called *master*, took a text, and raised doctrines and uses upon it, preached by an hour-glass, and caused a bell to be rung to call the people together.

[3] John Betton, John Bryan, Charles Doughtie, Richard Pigot, Joseph Prowd, John Bromley, Michael Betton, and Richard Lloyd.

[4] See Mr. Matthew Henry's account of him, p. 58.

occupation of educating a few young gentlemen of good family: and in this capacity accompanied two of them to the Continent. These were Mr. Theophilus Boscawen, eldest[1] son of Hugh Boscawen, esq. of Tregothnan in Cornwall, and Mr. John Hampden; the latter of whom, grandson and heir of the patriot, profited so much by the instructions of Mr. Tallents, that Burnet speaks of him as one of the most learned gentlemen he ever knew, a critick both in Latin, Greek, and Hebrew. The party left London Feb. 22, 1670,1: and Mr. Tallents returned with his surviving pupil, July 15, 1673, having in the interval seen the whole of France, and Switzerland, to which his pupils added the north of Italy. His journal[2] contains many curious particulars, which, perhaps, are not to be found elsewhere. And if these pages had not already run to so great a length, we should willingly have inserted a specimen of it for the entertainment of our readers. One brief extract shall be quoted, as tending effectually to refute a strange report, that he had been perverted to the Romish faith. Having described the ceremony of consecrating the baptismal water at Whitsuntide, at Auteuil, a village near Paris, where he lodged for his health in May 1673, he breaks out:

"I could easily have smiled at many of these things, they were so prittee, if one might laugh, and not rather weep at things wherein our blessed religion is so much concerned. How long, O Lord, wilt thou suffer persons thus to be deceived, and to think to honour Thee by such fopperies, which are so far from what thy apostles and servants practised of old, and are recorded in thy Holy Word, the onely sure rule of our Faith, Life, and Worship? How long shal devout ones, &c."

And the following expression of his candid and liberal spirit must not be omitted. After mentioning a conversation he had with the worthy curé of the place, upon the subject of these ceremonies, he concludes, "But this good thing I learnt of him: upon asking for Tertullian, or Hierom, or Bernard, to read a little in, when here; he said, he had them, but they were at Paris: for now, growing old, he left reading them, and gave himself wholly to study his own soul, and promote his salvation, &c."

On his return from abroad, he set on foot, in conjunction with Mr. Bryan, a meeting-house in this town for presbyterian dissenters. As an author, Mr. Tallents wrote a few controversial tracts[3], but is chiefly

[1] So he is expressly called in his epitaph at Zabern, from which the peerages, which make him second son, are to be corrected. This young gentleman died of the small pox at Zabern, near Strasburgh, Nov. 4, 1672: and Mr. Tallents, after describing the great trouble he had about the burial, adds, "the governor offered to let me bury him in the churchyard of the suburb where he lay, though they are all of the Roman religion there; and when I said, *I could not expect such a favour, considering our religion in England*, he answered, *that he hoped we might all meet in heaven.*"

[2] In possession of the writer of this memoir, by the kindness of Mr. Stedman, who received it from Mr. Orton. Mr. Matthew Henry had seen, and describes this journal in his "Short Account," annexed to his funeral sermon on Mr. Tallents.

[3] In the book of benefactors to the School-library is entered, under 1696, "Francis Tallents, sometime fellow of Magdalene College, Cambridge, gave a little book, called A large and sure foundation, himself the author."

known by his Chronological Tables, an able work, published in 1684, though now superseded by more modern compilations. In the next year he was again apprehended, and sent prisoner to Chester castle. This was the year of Monmouth's rebellion, in which his pupil Hampden was certainly concerned; and of which, therefore, he might be suspected of being not entirely ignorant. He was soon released, but did not return to Shrewsbury till 1687.

Mr. Tallents was four times married: first, to Anne, daughter of Gervase Lomax by Sarah daughter of Arthur Hildersham[1], the puritanical minister of Ashby-de-la-Zouch. By this lady, who died March 11, 1658, he had two sons, Hildersham, who died an infant; and Francis, born 7 Sept. 1656, and admitted of Magdalene college, Cambridge, in 1672. He did not live long, and Mr. Henry intimates that he was no comfort to his father. Mr. Tallents married, secondly, 27 Nov. 1661, Martha, daughter of Thomas Clive, esq. of Walford, near Baschurch: she was buried at St. Mary's, 21 July, 1663. His third wife, Mary, had been twice a widow; first of Robinson; secondly, of Greenhill. He buried his fourth wife, March 11, 1701,2; and died himself, on Sunday, April 11, 1708, in his 89th year, very generally esteemed for his piety, learning, peaceable and gentlemanly demeanour.

To Mr. Tallents succeeded,

1662, Nov. 28, ROBERT FOWLER, M. A. Buried Jan. 29, 1678,9.

1678,9, Feb. 8. THOMAS DAWES, of Queen's College, Cambridge, B. A. 1671, M. A. 1675, B. D. 1684, "a burgesses son, and educated in the school," says Mr. Hotchkis, from which it may be inferred that he was the first who possessed those qualifications. He died Jan. 1714,5, aged 63.

1715, June. JOHN LLOYD, son of Mr. John Lloyd of Frankwell, and nephew of the rev. Richard Lloyd, chief schoolmaster. This gentleman was fellow of St. John's College, Cambridge, B. A. 1709, M. A. 1713. He married Margaret, tenth and youngest child of Hugh North, esq. of St. Martin's Lane, goldsmith to queen Anne, and died May 19, 1743. He was also rector of Berrington. On Mr. Lloyd's death, the mayor and chief schoolmaster could not agree in the choice of a successor, so that the lord chancellor adjudged it a lapse to the crown, and presented,

Feb. 1743,4. BENJAMIN WINGFIELD, of St. John's College, Cambridge, B. A. 1731, M. A. 1735; son of the rev. Philip Wingfield, minister of St. Julian's. He was also rector of the first portion of Pontesbury, and dying Sept. 26, 1763, aged 53, was buried in that church.

[1] "28 Nov. 14 Jac. Arthur Hildersham, of Ashby-de-la-Zouch, clerk, was fined £2000. in the High Commission court." This appears from letters patent, bearing date July 10th, 18 Jac., now before us, whereby the king grants that fine, and another of £1000. set upon one John Holt, gent., of the same town, to one John Williams, gent., with full power to levy it. This patent was found among Mr Tallents's papers.

Oct. 1763. EDWARD BLAKEWAY, fellow of Magdalene College, Cambridge, eldest son of Mr. Peter Blakeway, surgeon, by Dorothy his wife, only daughter of Joshua Johnson, a master of the Free Schools. He was born Feb. 5, 1736,7: educated at the Free School under Mr. Hotchkis; and went to Magdalene College, Cambridge, upon a Millington exhibition; took what is there called a *wrangler's* degree of B. A. in 1756, M. A. 1759, and moderated 1762. In April 1764, he obtained from his college the rectory of Long Staunton in the county of Cambridge, vacant by the death of Dr. Theodore Waterland, and retained it till Feb. 1779, when he became rector of Filton in the county of Gloucester, on the presentation of his brother-in-law Matthew Brickdale, esq.: and in July 1786, he was presented by Lord Chancellor Thurlow to the vicarage of Neen Savage in Shropshire. He married, Sept. 3, 1764, his second cousin Mercy, eldest daughter of John Brickdale, esq. of Knowl in the county of Somerset, but by this lady, who survived him, and died 13 Aug. 1808, he left no issue.

Mr. Blakeway was, to adopt the language of a friend who knew him well, "a highly respectable clergyman and worthy man; polished, sensible, and of pleasing manners. He was an elegant scholar, and possessed eminent talents for conversation. As a preacher he was much admired; though his voice was not strong, and wanted variety." An internal tumour caused his death, which took place 17 Feb. 1795, and which he met with the greatest calmness, resignation, and fortitude. He was buried at Withington, whither his great grandfather, in the reign of Charles II., removed from Cronkhill, the previous residence of the family for several centuries, originally as tenants to the abbot of Lilleshull.

Mr. Blakeway resigned the curacy of St. Mary's the year before his decease, and was succeeded by his nephew,

JOHN BRICKDALE BLAKEWAY, M. A. of Oriel College, Oxford, appointed March 8, 1794.

REGISTERS.

The register of this parish begins in April 1584.

1614. May 26. Mr. Bruerton, a prisoner in the porter's lodge, bur.
—— 30. Hughe Lacon, under-porter, bur.
Jul. 3. John Robinson, porter to the cowncells pallace gate, bur.

The porter's lodge at the Council-house was used as a place of confinement for such persons as were sentenced to imprisonment by the Court of the Marches. So many deaths occurring in it within so small a compass of time, seem to evince the prevalence of some contagious disease.

1617. Febr. 14. Fourteen prisoners convicted at the assizes, and buried here.
1621. Apr. 5. Orlando furioso Cross, son of William Cross, bur.

1623. Sept. 15. Joan Sedgeley, widow, bur. Ringing for her, the great bell of St. Maries was broke.

1628. Aug. 28. A prisoner prest to death, bur.

Such is the increased humanity of modern times, that there may be readers who require to be told, that by the ancient practice[1] of the English courts, a felon, who refused to plead to his indictment, was laid on his back upon the ground, almost entirely naked, in a room low and dark, *(estoppé)* with as many iron weights as he could bear, *and more*, and to have nothing to eat but the worst bread that could be got, nor any thing to drink but the nearest water to the gaol, not being running water[2], and so to lye till he was dead. Other horrible refinements were added from time to time; such as putting the criminal's back upon a sharp stone, and extending his limbs with cords as far as they could be stretched: so that, at length, humane judges, before whom a prisoner stood *mute*, as it was called, used to order his thumbs to be tied together as hard as possible with whipcord to compel him, if they could, to plead. This continued to be the practice as late as the reign of queen Anne: and the punishment itself, "*the hard and strong pain*," as it was justly termed, was actually in one case enforced in the reign of George II., nor was it till the 12th year of the late reign, i. e. little more than half a century ago, that this most disgraceful barbarity was virtually abolished, by a law which enacts, that standing mute shall be deemed a confession of guilt. Mr. Elisha had heard from old people, that the person whose burial is here recorded was pressed in the Castle.

1637. May 29. A person buried "owt of *the house of imployment.*"

From the beginning of September 1642, to the end of June in the following year, there is no regular entry; and soon after it is written, "these names, with many others, were torne away when the towne was tacken."

1644. Sept. 6. Buried Mr. Andrew Corbet, Sir Vincent his heayre.

He was the eldest son of Sir Vincent Corbet of Morton Corbet, the first baronet of that family.

1645. Mar. 5. Buried ould Mr. Clive of the Stich in our Chensull.

This was Ambrose Clive, esq. second son of sir George Clive of Styche. He had been a fellow of St. John's College, Cambridge, but succeeded to the patrimony of his ancient family, on the death of his nephew George, and was lineal ancestor, in the fifth degree, to the present earl of Powis.

[1] Erroneously, however, so deemed: for Mr. Barrington has clearly shewn that it was at no time sanctioned by law. See his Obs. on the Stat. of Westm. Primer.

[2] On the day on which the wretched criminal had his bread, he was to have no water, and *vice versa*. Strange to say, some prisoners were found pertinacious enough, even under this horrible punishment, to weary out their judges; and the year-book of 8 Hen. IV. expressly states, that a criminal may live many years after having suffered it.

The following entries refer to some of the scenes of warfare by which the county was disquieted at the period to which they relate:

1645. Mar. 13. Buried Capt. Smith's man, and Cornet Mackworth's man.
Buried Capt. Davenport: also his , corporall to Collonell Hunt, whoe were slaine at Bridgnorth.
1646. Mar. 27. Buried Capt. Cooper of Longner, whoe was shott at Arkoll when the seige was there.
1662. Dec. 15. Mrs. Damaris Deuorax, wife to Mr. Price Deuorax, and late wife to Mrs. Charles Benion, bur.

Probably a wife of the father of the ninth viscount Hereford.

1666. 19 July. Sir Paul Harris bur. at St. Chad's.
Dec. 15. Buried Mr. Tho. Thornes, ensign of the Castle.
1669. May 26. Elizabeth, daughter of Sir Francis Edwards, bapt.
1670. A London coachman buried.
1676. Jan. 17. Sir Timothy Turner, knight, buried.

This gentleman was born July 11, 1585, and became a barrister of Gray's Inn, as his father Thomas appears to have been before him. His early practice was much in the Council of the Marches, in consequence of which he bequeathed a legacy to young tradesmen of Ludlow, that town having, "by God's providence, been to him a special place of his practice and thriving in the world[1]." He must have been established as a provincial counsel in this town, as early as the beginning of 1638, when he was chosen recorder, and appears to have been then, and perhaps a few years earlier[2], chief-justice of South Wales. As a distinguished loyalist, he was removed from all his offices during the Rebellion, and probably retired to his patrimony at The Bold, near Aston Boterel; for he is entitled of that place in the list of the lords, knights, and gentlemen, who compounded for their estates. His composition was very large; £692: besides an annual payment of £30. It was late before he received any reward for his sufferings: for it was not till 1670, that he was appointed king's serjeant, having been called to the degree of the coif in the preceding year. Indeed, as he was already seventy-five years old when the king returned, he was, most likely, disqualified by his years for any active situation. Sir Timothy was thrice married, and had a large family by his two last wives. His eldest son, of his own name, sided with the Parliament, formed one of the garrison at Wem, and received a severe wound in an attack upon Lilleshull house[3].

[1] History of Ludlow, 1822, p. 153.

[2] The rev. canon Newling has a MS. "Epigrammatum Centuriæ quinque authore J. G. M. 1657." One of them is upon Mr. Turner in his judicial capacity.

In T. T. judicem corruptissimum, 1635.
Ex re nomen habes judex nequissime, *Turner!*
Scilicet in damnum *verteris* usque meum.

which may be thus rendered:
Vile judge! thou 'rt fitly *Turner* named, who still
Dost *turn* and twist the laws to do me ill.

There is, probably, not a word of truth in this invective. No judge could escape censure, if we took his character from a suitor against whom he had decided.

[3] Mercurius Aulicus, March 29, 1644.

He was probably disinherited, for the judge was succeeded at The Bold by his son Thomas, a barrister of the same inn with his father, who wrote a very forcible and able representation of the cruelty and folly of that abominable measure the shutting of the Exchequer, under the title of the "Case of the Bankers and their Creditors, by a true lover of his king and country, and a sufferer for his loyalty," 4to. 1674: in this he speaks of having "sacrificed his person and fortunes in the late rebellion, and being neglected and despised after his Majesty's happy restauration, as many of far greater merit than myself likewise were."

Abigail, a daughter of judge Turner, married sir Robert Yeman, bart. of Redland Court, co. Gloucester, son of the loyal sheriff of the same names, who was hanged 1643 for endeavouring to secure Bristol for Charles I.

1681. Dec. 18. John Beavon bur. He was the first that died in the hospitall at Little Berwick.
1684. Sep. 25. Mr. Gibson St. Leger and Mrs. Abigail Lloyd, marr.; Anthony, their son, bap. 11 Oct. 1685.
1689. Nov. 4. William Herbert, Esq. and Madam Rebecca Hill, marr.
1690. March 30. Ulrich Ernst Feililseker and Franc Maria Gerdrut, their daughter Maria Gerdrut, the father a captaine in the dutch regiment of horse, baptised.

This regiment was, no doubt, on its way to Ireland, where the battle of the Boyne was fought in the following July.

1693. June 24. Died Lady Middleton, wife of Sir Richard Middleton of Chirk Castle.

She was daughter and coheir of sir Thomas Whitmore of Buildwas, K.B. and relict of William Whitmore, esq. of Balmes, in the parish of Hackney, Middlesex. There is a fine portrait of her at Windsor Castle, by Lely, among the Beauties.

1703. Sept. Aldeberd du Lignon, a french man, and painter of calicot.
1709. Oct. 31. Sneyd, son of Mr. John Davies, clerk in Dogpole, and Mrs. Honora his wife, bapt.

The rev. Sneyd Davies, D. D. fellow of King's College, Cambridge, canon of Lichfield, master of St. John's hospital there, archdeacon of Derby, rector of Kingsland, Herefordshire, and an admired poet, was second son of John Davies, D. D. also rector of Kingsland, precentor of St. David's, and prebendary of Hereford and St. Asaph, of an ancient Flintshire family, the Davieses of Gwysanney, by Honora his first wife, daughter of Ralph Sneyd, esq. of Keyle, and relict of Thomas Ravenscroft, esq. Sneyd Davies was educated at Eton, and there formed a strict intimacy, which continued through life, with the first lord Camden and archbishop Cornwallis, from the last of whom he obtained all his preferments, except his father's living. It is unnecessary to enlarge on his character or writings, as they are amply detailed in Nichols's Illustrations of Literary History, vol. i. p. 485—718, from the lively pen of Mr. George Har-

dinge; to which may be added, the authorities quoted in Churton's Lives of Founders, 488, and an article in the Biographical Dictionary. He died 1769.

1709,10. Jan. George, son of Mr. Edward Coster in the Castle Foregate, and Mrs. Anne his wife, was baptised on the 20th.

George Costard, a very learned writer on various subjects of curious and recondite literature, was son of Edward Costard, of Agmondesham in co. Bucks, by Anne, third daughter of Thomas Corbet, esq. of Stanwardine near Baschurch. As his life, and a list of his writings, may be seen in a well-written article of the Biographical Dictionary, it may suffice here to state, that he received his education at Wadham College, of which he became a fellow and tutor, was afterwards vicar of Whitchurch in Dorsetshire, and was finally rewarded by lord Northington with the vicarage of Twickenham; which was the highest preferment he ever attained. He died Jan. 10, 1782, so poor, as to be "indebted even for the last sad duties that man owes to man, not to the gratitude of a nation whose literary character he had contributed to exalt, but to the private charity of a few individuals; who, while they wept over the ashes of their pastor, knew not the variety of his talents, or the extent of his acquirements."

1726. May 5. Charles and Susannah, son and daughter of James and Anne Mackburny.

This entry records the birth of the celebrated Dr. Burney, the elegant author of a History of Musick. His father, James Macburney of Coton Hill, was great grandson of another James Macburney, a native of Scotland, who attended king James I. when he left that country to take possession of the English throne: but the name occurs as early as the reign of Richard II., when "Syr Mawburney" is mentioned among the knights at a tournament in Smithfield[1]. The doctor and his brothers dropped the first syllable of their name, which his ancestors had retained in token of their Caledonian descent; but in this, as he was one of the younger members of a numerous family of twenty-two brothers and sisters, it is probable that he did not lead the way.

In the account of the doctor published after his death, he is stated to have been educated partly at the free grammar-school of this town, and partly at that of Chester: but his name does not occur in the register of admittances at the former; and he expressly says of himself, that he was nursed and spent the first twelve or thirteen years of his life at Condover[2].

[1] Hardyng's Chronicle, c. 191.

[2] Hist. of Music, iii. 495. On this occasion he gives an amusing account of George Luellyn, the musical vicar of that place, who had been a page of the back-stairs to Charles II., was afterwards patronized by king William, who sent him to Oxford, where he imbibed the politicks of the place at that time, and contracted an intimacy with Mr. Owen of Condover, Corbet Kynaston, and other Shropshire jacobites. He retained, however, the Dutch taste in gardening of his royal patron, and had a figure of king David cut in yew, for which he was said to have refused £1000.

His removal to Chester was occasioned by his connexion as pupil with Mr. Baker, organist of that cathedral, and previously of St. Chad's in this town[1]. In 1741 he returned to Shrewsbury, and pursued the study of musick under his half-brother James, organist of St. Chad's and St. Mary's, and seems ever to have retained a pleasing remembrance of his native town[2]. In 1744 he went to London, to place himself under Dr. Arne, a friend of his master Baker's, and continued with that delightful composer for three years. In 1755, we find him organist at Lynn in Norfolk, having been driven from the capital by ill health. While in this situation, he cultivated an acquaintance, which ripened into a friendship, with Dr. Johnson, and several particulars respecting him may be found in Boswell's Life of that celebrated writer. In 1769 he became a member of University College, Oxford, preparatory to taking the accumulated degrees of bachelor and doctor in his faculty. Dr. Burney was a voluminous and very pleasing writer. He died April 12, 1814. Two of his children rose to very distinguished eminence in their respective departments: the rev. Charles Burney, D. D. the celebrated Greek scholar, and Madame D'Arblay, better known, when Miss Burney, as the author of those admired novels Evelina and Cecilia. Captain James Burney, another son, has written a book of merit on the Discoveries in the South Seas.

1727. Sept. 8. Esther, daughter of Sir Francis and Madam Elizabeth Edwards, bapt.
1754. May 19. Charles Holt, Esq. of the parish of Aston, co. Warwick, and Anne Jesson of this parish, married.

He succeeded to the baronetcy on the death of his elder brother sir Lister Holt.

1757. Jan. 10. William Jarrot, aged 100, buried.
—— 12. Thomas Upton, aged 100, buried.[3]

[1] See above, 226, n.

[2] At p. 516 of the same volume, having mentioned the great violin-player, Nicola Matteis, who first introduced that instrument into much notice among us in the reign of Charles II., and his son of the same names, who performed for many years at Vienna, " in full payment," says another musical historian, " for all the masters we ever received from that country," Dr. Burney adds, " the younger Matteis afterwards returned to England, and I remember him at Shrewsbury, where he was settled as a language-master, as well as performer on the violin, in 1737. I afterwards learned French and the violin of this master, who continued at Shrewsbury till his decease about the year 1749." At p. 102, he speaks of the *town-waits* of Shrewsbury; by which strangers may require to be told, that a set of nightly minstrels is intended, who serenade the inhabitants for a few weeks before Christmas. The practice has nearly disappeared in other places, though it was formerly pretty general; and the name is most ancient, if it is indeed the same with the Celtick *Euvates*, for that is surely allied to the *vates* of the Latins, and Ϝαοιδος of the Greeks. But our Shrewsbury *waits* are most probably of much humbler origin, and derived from the German *wacht*, a watch; allusive to their playing *by night*.

[3] Though, in imitation of other topographers, we have introduced these registered instances of longevity, we must not conceal our opinion, that they often rest on very insufficient evidence. When such cases have been thoroughly investigated, they have seldom proved authentick.

In this parish also, and in a house called, of late years, after his name, was born, though the circumstance is unnoticed in the register, which about this time is extremely defective, the renowned admiral JOHN BENBOW. Dr. Campbell, in the Biographia Britannica, relying on the information of Mr. Calton, who married a daughter of the admiral, calls him son of *colonel John Benbow*, "of a very ancient and honourable family in Shropshire," brother of *colonel Thomas Benbow*, shot at Shrewsbury in Oct. 1651, for his adherence to Charles II. According to Dr. Campbell, the admiral's father, John, made his escape, after a short imprisonment, and lived privately in his own country till the Restoration: when he obtained a small post in the Ordnance office: was accidentally recognised in this situation by his royal master, just before the breaking out of the first Dutch war, as "an old friend at Worcester," and being promised a future adequate provision, his spirits were so overcome by a sense of the king's gratitude and goodness, that, sitting down on a bench, he breathed his last, before his majesty left the Tower. The story is extremely well told by Dr. Campbell, but unfortunately is little to be depended on[1], and some of it, we are sure, cannot have been founded in fact. We have shewn, upon undoubted evidence, that Dr. Campbell was misinformed of the name and rank of the admiral's uncle, John, the person shot at Shrewsbury; and we must now produce proof that he was equally misled as to the name and occupation of his father.

In the western entrance of St. Mary's church was formerly a gravestone, most wantonly demolished in 1808, thus inscribed:

"Here lyeth the body of Mrs. ELINOR Hind, relict of the late Mr. Samuel Hind, grocer, and sister of the late renowned ADMIRAL BENBOW. She departed this life 24th May, ANNO 1724, aged 79."

In the usual stile of epitaphs, a person may be said to die aged seventy-nine, who has but recently completed her seventy-eighth year. This will carry back the birth of Mrs. Hind to 1646; and in that year, and on the 7th of July, we find in the register of this parish, "Elinor, daughter of William Benbo, baptised." Her identity is further ascertained by the licence granted by the official of St. Mary's, March 15, 1672, for her marriage with John Pernell (her first husband); in which she is called "Helen Bendbow, aged 26:" so that when we read in the records of the corporation, that "William Benboe the younger, of Shrewsbury, tanner, was

[1] William Benbow is rated to the poor on St. Mary's books *for bylet* (the island at Coton-hill) *and tan-house*, in every year from 1652 to 1664 inclusive, with the exception of 1663, when it is, *Martha Benbow for the bilett*. He might be then absent in London, soliciting the royal favour, to which his brother's sufferings, and *perhaps* his own services, might give him some claim. The point is incapable of proof: for the book of the Ordnance office for that year is lost. Those for 1661, 2, 4, and 5, contain no such appointment. We are equally unable to ascertain the fact of the tanner's death. The chapel in the Tower has no register of that age. For this information we have to return our best thanks to William Petrie, esq.



Thos Wageman del.

Js Basire sculp.

JOHN BENBOW ESQR

Vice-Admiral of the White.

From the original, formerly in the Admirals Hall, Hampton Court Palace, now in the Royal Hospital of Greenwich.



admitted a burgess on the 17th of May 1648, having issue Margaret aged about four, and *Elianor aged about two years* (*etat' quasi duor' annor'*) " we cannot doubt that this was the lady commemorated in the epitaph, and consequently, that her brother, admiral Benbow, was son of William Benbow, tanner, but born after May 1648, when his father had no other issue than the two daughters mentioned above.

How such errors should be derived from a source apparently so authentick, is difficult to say. We know so very few particulars of the admiral's domestick life, that we are quite ignorant of the degree of intercourse that existed between him and his children, or what means he possessed of acquiring information concerning his family. If he had any thing to communicate to his children, in all probability, they never thought of committing this information to paper, till Dr Campbell, nearly half a century after his death, began to make inquiries from them on this subject, and then, as it appears, they recollected very inaccurately what they had heard. Thrown into the world too, as Benbow is said to have been, at an early age, and struggling, through many years, for a bare subsistence, he may himself have received very scanty accounts of the preceding generation. If there has been any intentional misrepresentation in the case, (and it is really not easy to avoid such a suspicion,) one would rather impute it to the weakness of his descendants, than suppose a sturdy seaman capable of being ashamed of his humble origin, after his hard services had atchieved for him a distinguished rank in the navy of his country.

Dr. Campbell (still from Mr. Calton) allows there was " *a foolish report* of his being of *mean extraction;*" and as a proof of the falsehood of the report, says, that king William " granted him an augmentation of arms, which consisted in adding, to the three bent bows he already bore, as many arrows." This, however, were it true, would be no proof. If the admiral had previously borne *three bent bows by inheritance from his ancestors*, it would indeed prove that he was *a gentleman of coat-armour*. But no such coat of arms was ever borne by any one. There was, it is true, a Shropshire family who bore *two bent bows and two sheaves of arrows;* but that is quite a different bearing, and our admiral was demonstrably no relation of theirs. The grant of king William moreover, if any thing, would have been no *augmentation*, but a *new coat;* and the inference from it would be the direct reverse of that which Mr. Calton would draw. However, the Heralds' College has been searched[1], and no such grant as is described by Dr. Campbell was ever made to the admiral; and this is another proof of the extreme *incorrectness* (to give the lightest term) of Mr. Calton's communications.

Upon the whole, we may remark, if the reflection be not too grave for

[1] For this we are indebted to G. F. Beltz, esq.; to whom, and to Joseph Hawker, esq., we owe much other valuable information, communicated in the most obliging and liberal manner.

the occasion, (yet when can it be unseasonable to inculcate the wisdom of veracity?) on the ultimate inefficacy of all attempts to disguise facts. A broken grave-stone, a half-obliterated entry in a parish-register, shall suffice to unravel the most laboured tissue of imposture. Truth alone can abide the test of inquiry, and THERE IS NOTHING COVERED, THAT SHALL NOT BE REVEALED.[1]

When a narrative is rendered suspicious by palpable error or deliberate fiction, the mind is unable to repose with confidence on any other portion of it: and, therefore, one should hardly know what to think of the somewhat romancing story of the pickled heads which figures in the Biographia[2], if a relick in the possession of the admiral's existing relations did not afford it considerable countenance. This is a kind of cup, or punch-bowl, edged with silver, on which is engraved, *The first Aduenture of Capt. John Benbo and gift to Richard Ridley*, 1687[3]. On close inspection, it appears to consist of fibres of cane very closely matted together, and coated on both sides with varnish. The vessel has been handed down in the family by the name of a *scull-cap;* and it evidently appears to be such a covering for the head as is in use among the Moors; so that it may have been worne by one of the thirteen pirates who lost theirs on board the Benbow frigate, as mentioned in the note.

We shall not fill our pages with a detail of the admiral's splendid services, as they may be found in the Biographia, and many other books of common occurrence. It is a tradition in the navy, that he first introduced the practice, afterwards revived by Anson, of heaving the ship close to the enemy before pouring in the broadside[4]. In fact, Benbow may be said to have fought his way sword-in-hand to distinction; and his light and active figure in his portrait at Greenwich hospital[5] is not more strongly contrasted to the sleepy full-bottomed perukes that surround him, than the promptitude and alacrity of the frigates in which he generally served were to their unwieldy three-deckers. Mr. Evelyn details a curious conversation which he had in 1690, with a sir Anthony Deane at the table of Mr. Pepys, late secretary to the admiralty. Both these gentlemen had held office under

[1] "THAT STRAIN I HEARD WAS OF A HIGHER MOOD."

[2] According to Dr. Campbell, our admiral, before he was thirty, (and therefore about 1680, if he was born about 1650) became master, and in a good measure owner of a ship called The Benbow frigate, in which he was attacked in 1686 by a Sallee rover, who boarded him, but was beaten off with the loss of thirteen men. Benbow cut off their heads, and threw them into pickle. When he landed at Cadiz, he brought them on shore in a sack, and on being challenged by the custom-house officers as importing contraband goods, threw them on the table with "Gentlemen, if you like them, they are at your service." This anecdote is said to have so highly pleased the king of Spain, that he recommended Benbow to king James, and thus led to his promotion in the royal navy of England.

[3] It appears that this Mr. Ridley married Elizabeth Benbow, another sister of the admiral. Their daughter, Sarah Ridley, married Richard Briscoe; and Helen Briscoe, great-grand-daughter of this marriage, married John Powell of the Castle Foregate, in whose possession this scull-cap is now remaining.

[4] The Post-Captain, p. 113.

[5] Recently removed thither from *The Admirals' Hall* at Hampton Court.

James II., and were naturally led to contrast his naval administration with that of his successor. Sir Anthony deplored "the sad condition of our navy, as now governed by unexperienced men since this Revolution. He mentioned what exceeding advantage we of this nation had by being the first who built *fregats*, and added, that it would be the best expedient to be masters of the sea, if they would leave off building huge great ships, which were for nothing but to gratify *gentlemen commanders*, who must have all their effeminate accommodations, and would not submit to the fatigue which those who were bred seamen would undergo in those swift fregats." It is impossible to doubt that Benbow was in their thoughts in this conversation[1]. He had been noticed by James II., who patronized the *tars*, as they were called, i. e. those who rose by merit, in preference to the *gentlemen*, or those who owed their rank to family connexions and parliamentary interest. The two classes divided the navy into violent parties after the Revolution; and to this, rather than to cowardice, by which British sailors have been rarely tainted, we would attribute the scandalous desertion of our admiral by the captains of his squadron, in the memorable action off Carthagena in August 1702, which cost him his life a few weeks after through vexation[2], and for which two of them suffered death, by the just sentence of the law, on their return home.

Of the admiral's intercourse with his native town we have but little to relate. There is a traditional tale of his once coming to Shrewsbury after a very long absence, and not being recognized by his sister Hind, who kept a coffee-house in the Raven Street, till he made himself known to her. When he rose to distinction, he testified his affection to St. Mary's parish, by an annual donation to its poor[3]: and in 1694, being then called *Captain Benbowe*, he contributed 10*s*. towards the bells and chimes.

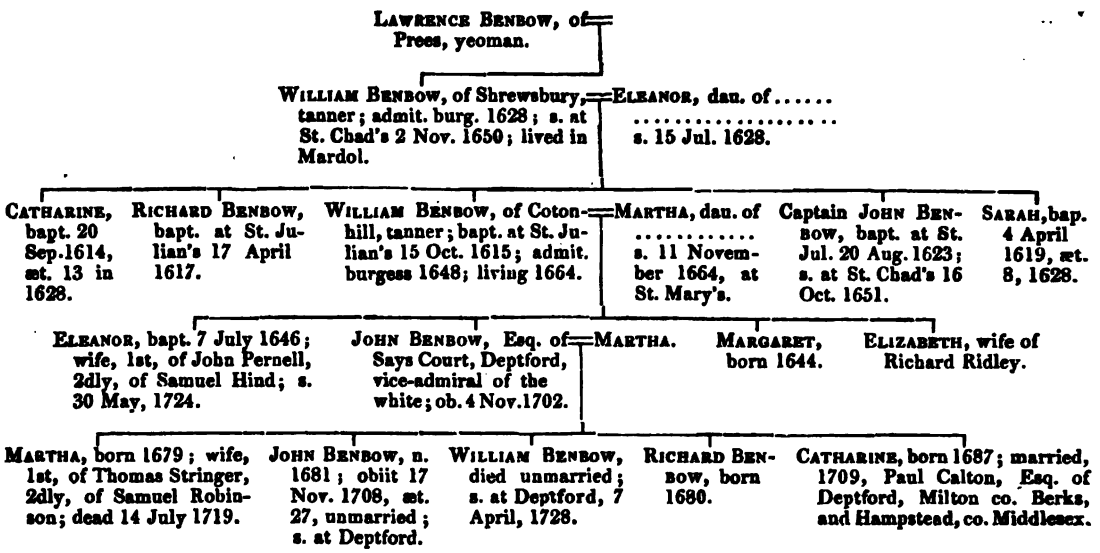
The fate of the admiral's two surviving sons reflects no credit on the gratitude of his country, and confirms what has been said above of the little interest he possessed with the dispensers of royal favour[4].

[1] However Evelyn might admire Benbow as a naval commander, he did not like him much as a tenant. "On the 1st of June 1696," says that writer, "I let my house," Says Court near Deptford, "for three years to vice-admiral Benbow, condition to keep up the garden." On the 18th of the following January, he says, "I have let my house to captain Benbow, and have the mortification of seeing every day much of my former labours and expences there impairing, for want of a more polite tennant."

[2] When his leg was taken off by a chain-shot, and one of his lieutenants condoled with him on the loss, he replied, *I am sorry for it, too; but I had rather have lost them both, than have seen this dishonour brought upon the English nation*: and according to a contemporary journalist, he wrote home to his wife, *that the loss of his limb did not trouble him half so much as the villainous treachery of his captains, which hindered him from totally destroying the French squadron.* Historical and Political Mercury, Feb. 1703.

[3] The authority quoted in the last note says, "he was a man of that temperance, that never any of his nearest relations or intimates ever saw him disguised in drink:" and herewith concurs John Le Neve, in his MS. Obituary, (Harl. MSS. 3625,) who records his death as a person of *great temperance and great courage.*

[4] See, for John the son, his article in the Biographia, and for William, Gent. Mag. 1769, p. 171. The first never rose to be higher than second mate in an East Indiaman; nor the second than to be a clerk in the Navy-office.



CHARITABLE BENEFACTIONS.[1]

Roger Clark, citizen and grocer of London, built the north porch 1619[2], and gave a gilt silver bowl and cover, a holland table-cloth for the communion-table, a velvet cloth and cushion for the pulpit, and a large green carpet, anno 1636.

Mr. Richard Wynne's legacy of £300. for the maintenance of the publick lecture to be preached in this church by the curate, has been mentioned above.

Mr. Edward Briggs, in 1669, gave £10.: the interest to the poor in the almshouses. This is paid by the drapers' company.

Mr. William Thynn, in 1671, gave £100. to purchase a house for the minister. This sum, which would perhaps have bought a sufficient house in those days, was not so laid out: but the corporation pay the interest of it, deducting £52. 19*s*. 3½*d*. taken up to redeem the land-tax on the Caehowell estate.

Sir Samuel Jones, of Courtenhall in co. Northampton, knt., by his will 1670, directed the chapel at Little Berwick to be repaired, and an almshouse to be built for sixteen poor persons, inhabitants of this parish, who shall have yearly an outward garment of grey cloth marked S. J. in green and white; and £3. 10*s*. each, paid quarterly, and a house for a minister, who shall have a salary of £40.

Mrs. Anne Croydon gave a large damask table-cloth and two damask napkins for the communion-table.

[1] In this and the other lists of parochial charities, we have not noticed those bequeathed to the whole town, and disposed of by the corporation.

[2] See above, p. 311.

Mrs. REBECCA KING gave £5.: the interest to the poor of the parish.

The Lady ELIZABETH CORBET gave, in 1695, a large silver flagon for the communion-table.

Mrs. ELIZABETH LLOYD, of St. Martin's-in-the-Fields, widow, left £100.: the interest to purchase ten garments for poor and decayed housekeepers of this parish, that have lived in good repute in it. The mayor and three senior aldermen are to choose the objects out of a list of twenty, furnished by the minister, churchwardens, and overseers of St. Mary.

Mr. WILLIAM MINTERN, late of this parish, left in 1703 a crimson velvet cloth and cushion, with a gold fringe for the pulpit, a large silver salver for the communion-table, and £6. to the poor of the parish.

Sir TIMOTHY TOURNEUR, knt. 1676, left £200. to the drapers' company to purchase lands for the benefit of the alms-house people.

The Rev. Mr. RICHARD TISDALE, 1706, left the residue of his personalty to be laid out in an altar-piece for the church: it amounted to nearly £130. and was expended upon the present altar-piece.

Mrs. HONOUR DRYDEN left, 1715, £20.
Mr. JOHN WHITTINGHAM gave £10.
Mrs. DOROTHY JORDAN, 1716, gave £50.
} the interest to be given yearly to the poor.

Dame ABIGAIL YEOMANS, relict of sir Robert Yeomans, bart. of Redland in co. Gloucester, gave a pair of silver candlesticks for the use of the communion.

THOMAS LYSTER, Esq. gave £50. to the poor of the parish.

ANDREW SWIFT, gent. gave a large bible for the communion-table.

Mr. JOHN GLOVER left £10.: the interest to be given in bread to the poor every St. John's day.

Mrs. CATHARINE WARING, spinster, left £50: the interest to be given in bread to the poor every Sunday morning.

Mrs. PRISCILLA BOYCOTT[1], 1727, gave a large sconce; and also £52.: the interest to be laid out in bread for the poor every Sunday.

JOHN POWYS, esq. gave a damask cloth and napkin for the communion-table.

ANDREW SWIFT, esq. 1747, gave a time-piece to be fixed in the front of the organ gallery.

Mrs. ELIZABETH HANMER left £20.: the interest to be given in bread to the poor.

Mrs. SARAH BOLLES, 1747[2], left £100. to be laid out in land: the

[1] Daughter of Richard Boycott, gent. filazer of Herts and Essex, by Priscilla, daughter of James Betton, D. D. minister of St. Mary's.

[2] Daughter of sir John Bolles, bart. of Scampton, Lincolnshire, by his second wife Elizabeth, daughter of sir Vincent Corbet of Morton Corbet, knight and baronet. She resided at Shrewsbury with her second cousin, Mrs. Sarah Windsor, wife of John W., esq. to whom she bequeathed the bulk of her property. The parish is indebted to the benevolent interference of the rev. archdeacon Corbett, executor of the late Mrs. Sarah Windsor (daughter of the above), and to the liberality of her heirs, for the recovery of this legacy.

yearly income to be given to eight housekeepers, being parishioners, and not burdensome. This was vested in 1815 in the Navy 5 per cents. in the names of the rev. J. B. Blakeway, David Parkes, and Samuel Dolphin, and now produces £5. 5*s.* 6*d.* per annum.

Mrs. ANNE PARRY, widow, 1775, gave £60.; being a benefaction intended by her sister, Mrs. MARY TENCH: the interest to be given every Christmas to eight poor housekeepers of the parish who are not burdensome. Mrs. Parry bequeathed, 1776, £20. more: the interest to be given yearly at the same time to four poor widows of the parish. This money was expended upon new pewing the church; and the interest is paid out of the church rate.

Mrs. ELIZABETH PRICE, 1780, left £50: the interest to be given in bread to the poor the last day of every year. This is now paid by the House of Industry.

Mrs. ELIZABETH MINSHULL, 1784, left £50.: the interest to the poor in the almshouses. This is £83. 3*s.* 2*d.* in the 3 per cent. Consols, in the names of T. J. Powys and R. Betton, Esqrs.

EDWARD LLOYD, Esq. 1789, left £100.: the interest to ten poor housekeepers every 29th of Nov. This is now vested on St. Chad's church.

RICHARD LYSTER, Esq. 1795, left £100: the interest to be given to the poor who attend church every Sunday morning, in penny or two-penny loaves. This is £154. 14*s.* 10*d.* in the 3 per cent. Consols, in the names of Messrs. Dolphin, Birch, Thomas, and Oakley.

MONUMENTS.

The earliest monument of which we can find any traces in this church is that of Leyburne, described in a former page[1]. On a comparison of the pedigree of that family with the architecture of the tomb, it seems most probable that the individual represented was Simon de Leyburne, son of Roger de Leyburne by Eleanor, coheir, and apparently daughter of Stephen de Thurnham. This Simon succeeded to the manor of Berwick in this parish on the death of his father in 1272, 56 Hen. III., and is found, by an inquisition of 7 Edw. I., to hold it of the crown by the service of finding one man riding with a greyhound, and one man carrying a gammon of bacon, when the king passes into Wales in time of war, who shall follow the king until that gammon be expended. He was still living in 28 Edw. I., but was dead before the 9th of Edw. II., when John de Leyburne, most probably his son, held it. Simon, therefore, died in some year between 1300 and 1315: and the sculpture of the monument accords very well with that period. It was under this tomb, when in its original situation, the Trinity chapel, that we have conjectured Thomas Percy earl of Worcester to have been interred in 1403.

[1] i. 196.



Nicholas Stafford Esq.r and Catharine his wife.—St. Marys.

The next monument is a massy slab of alabaster in the vestry, under a low pointed arch. Till very lately it was an altar tomb, the front of which had been formerly ornamented with shields. Possessing no beauty, it was removed in February 1825 to enlarge the vestry, and the stone was laid on the floor. It bears the figures of a warrior in plate armour bare-headed, with his wife in a lofty head-dress, both in the act of prayer. All that remains of the inscription runs thus :

..... Stafford
Armiger et Katerina ux' ejus que quedam Katerina obiit vicesimo quinto mensis
Aprilis anno d'ni mill'mo cccc lx iij quor' anim picietur

Of the shields of arms engraved on the slab, those at the head and feet of the lady remain : the first a gryphon segreant Sable, the second three magpies : but those at the feet of the warrior are entirely gone. Those at his head are three *pipes*, and this will enable us to offer a conjecture about the family to which he belonged.

The Christian name of the person here interred was Nicholas. In his admission to the burgesship of Shrewsbury in 1450, his father, who was then dead, is called John Stafford, late of Derbyshire, esq. We have no information of the subject of this branch of that noble family : but from the *pipes*, it should seem that these Derbyshire Staffords sprung from the Staffords of Pipe in Staffordshire, whose progenitor was a younger brother of the first earl. And hence we may, perhaps, account for the bearing of the Azure chevrons, described as formerly existing in this chapel[1]. For this is a coat of Bagot : and the Staffords were, as is well known, a younger branch of that ancient family. The gryphon proves Mrs. Stafford to have been a Meverell of Throwley, and this is supported by the pedigrees of that family. Mr. Stafford had no issue by his lady. He served the office of bailiff in 1458, was, says our MS. Chronicle, " a worthie gentylman and a wyse," and died in April 1471. This slab formerly stood in a small chapel, which has been mentioned above as being used for the consistory court of the peculiar, and was removed into the vestry, when that chapel was laid open for an entrance. It was then placed under a pointed arch, over which the chapel wall is turned : and laid upon an altar-tomb originally, as appears, set up for some other person ; for the slab was too large for the arch, the mouldings of which had been cut away to make room for it. From a *Stafford knot* carved on the roof of the adjoining transept, it is probable that Mr. Stafford contributed to that work.

In 1399 Roger Kent orders that the whole choir of the church shall perform his exequies.

[1] See above, p. 319, 20 n.

In 1501, dyed " Larrance Hosyar, gentil, who had ben sondry tymes baylyffe, and was buryeed in the northe syde of St. Maryes churche."

In 1513, died sir Thomas Kynaston, " who was a worthy knyght, and late baylyf, and lyethe buried in St. Mary's church." He was the eldest son of sir Roger Kynaston of Hordley, but, leaving no legitimate issue, the line was continued by his brother Humphrey.

In 1514, died " Mr. William Myttoon, and lyethe buried in St. Marye's churche, by the hyghe aulter uppon the west syde of the same." He was the son of Thomas Mytton, esq. (of whom we have spoken in the History, sub ann. 1485,) by the daughter of sir John Burgh.

1519. This yeare Thomas Wythyford, beinge baylyffe, dyed, who lyethe burieed in St. Mary's churche.

1531. Dyed Master Roger Thorns, called *The Wyse Thorns* of Shrewsbury, for that bothe towne and countrey repayrid to hym for advyse; whoe gydyd this towne polytyckely, and lyethe buried in St. Mary's churche.

Mention has been made of this family before[1]. This Roger Thornes was great-grandson of Thomas Thornes, one of the first aldermen of the town. He himself served the office of bailiff six times, and married a daughter of sir Roger Kynaston. His house was in the Raven Street, and was called Thornes Place. It stood just opposite the opening into the School-lane, on the site of the large house, now divided into three.

The MS. Chronicle records the death of Roger Kent, " late schoolmaster of the fourthe or accidence schoole," Nov. 12, 1588, " and was buried in the scholes chappell in St. Marie's church the next day, all the scholars of the whole schoole goynge before the hearse by two and two, and the rest of the schoolemasters followinge next after, before the magistrates."

Dugdale mentions only the three following grave-stones:

On a plate of brass set in a large free-stone in the chancell.

IN MEMORIAM SPECTATISSIMI VIRI DOMINI
JOHANNIS GARDINERI[2].
GRATIA SANCTA DEI TIBI FULSIT CHARE JOHANNES,
EX RE NOMEN HABES HOC TUA VITA PROBAT.
HORTI CULTOR ERAS, TIBI CURA SOLOQ; POLOQ;
PLANTAS EGREGIAS ADDERE SUMMA FUIT.

[1] i. 169, 213.

[2] JOHN is " *the grace of God.*" To thee it came,
Thy character depicted in thy name.
A GARDNER too: 'twas thine, with anxious care,
For earth and heav'n, new scyons to prepare.
The deceased speaks:
I rise. My Saviour meets me through the sky:
I mount to dwell with Him, no more to die.

The subject of these lines was John Gardiner, gent. who died July 24, 1628. He purchased the estate of Sansaw in 1622, and from the allusion to *plantations* in his epitaph, should seem to have adorned his recent acquisition with that valuable species of improvement, which was carried to so great an extent on the same beautiful spot, and conducted with so much taste, by his name-sake and lineal descendant in the fifth degree, the late John Gardner, esq.

RESURGENTIS LÆTITIA.
HINC SURGO, PROPERAT MEDIATOR IN AERE CHRISTUS,
OBVIUS HUIC RAPIOR SEMPER EROQ; COMES. 1628.[1]

Arms: as in list of bailiffs, 16 . .

On a grave-stone in the north cross:

Reliquiæ David Evans in artibus Magistri
per 30 annos
in Regia schola ludimagistri, ob. Maij
21. ann. 1658.
Caveto sis puer: prope est David niger
Notandus olim literis rubris sænex.
Is Priscianus temporis sui inclitus:
Nescis adhuc? abito! nescis literas.
Ætatis suæ 61.

Upon a tombe stone in a chappell north of the chancell:

GULIELMUS BARKER,
MED. DOCTOR, OBIIT
12 DIE AUG. 1640.
FILIUS ASCLEPI LAUS
EST NON INFIMA VIXI;
FILIUS IDEM OBII, GLORIA
QUANTA, DEI.

MURAL MONUMENTS IN THE CHANCEL.

On a large tablet of white marble, flanked by two pilasters, supporting a semicircular pediment, with cherubs and a celestial crown in clouds: on each side of the inscription a weeping genius, bearing a shield of arms.

Near this Place lies interred
the Body of Mrs. Mary Lyster, Spinster,
Daughter to Sir Thomas Lyster of Rowton, Kt.
By his Second Lady,
Mary, Daughter to Sir John Hanmer,
of Hanmer in the County of Flint, Bart.
who departed this Life
the 19th Day of September,
MDCCXXX.
Likewise the Body of
William Jorden, of this Town, Gent.
who departed this Life
The 16th Day of September,
MDCCII.

[1] Underneath this is an ancient vault of the Gardners of Sansaw: and when the plaster over the brickwork that filled up the arch on the south side of the chancel opposite to this vault was taken down in September 1800, the whole of an under surface was found covered with inscriptions. Unfortunately, the writer of this did not reach the church till the workmen had defaced all but the concluding line:
To gibe light to other corpes lying there interred.

And Dorothy his Wife,
Daughter to the aforesaid Sir Thomas Lyster
By the same Lady,
who departed this Life
The 2d Day of May
MDCCXVI.

Arms on the left-hand side (fronting the spectator): Erm. on a fesse S. 3 mullets O. *Lyster*. On the right-hand side, S. an eagle displayed in bend between 2 cotises O. a canton sinister of the third, *Jordan*, empaling *Lyster*.

A plain tablet.

In this Chancell
lieth the Body of Humphrey Lloyd,
Esq. of *Aberbechan* in the *County* of
Montgomery, who departed this Life
the 13th of February 1705.
Also the Body of Jane his Wife, who
departed this Life the 19th of July 1737.
She was the 3d Daughter of Edward
Lloyd, Esq. of *Birth Lloyd* in the said
County, by Dorothy his first Wife,
Daughter of Thomas Booker, Esq. of
the *County* of *Kent*.
A Good Father,
And the best of Mothers.

Near this Place
are deposited the Remains
of John Evans of Cyn-hinfa, in
the County of Montgomery, Esq. and his
Wife, Elizabeth, Daughter of the above
Humphrey and Jane Lloyd, and
Eight of their children.
John Evans died the 14th Oct. 1749,
aged 53.
Elizabeth his Wife died 28th Aug. 1770,
aged 74.

On a tablet supporting a genius weeping over an urn, backed by a pyramid of grey marble.

Sacred to the Memory of
the Rev[d]. Richard Lloyd, M. A.
Formerly Fellow of St. John's Coll. Cambridge,
Prebendary of Hereford and Brecknock,
and 25 years Head Master of the Free Schools in this Town,[1]
who deceased Oct. 17th, 1733, aged 72.
Also of Abigail his Wife, who died April 3d, 1747, aged 84.
And their only Son, John Lloyd, Esq. M. A.
Ordinary and Official of St. Mary's 25 years,
who departed this life May 26th, 1760. Aged 67.
Also Elizabeth his Wife, who died Feb. 10th, 1758. Aged 56.
And of their issue

[1] On the grave-stone in the chapel he is also called vicar of Sellake, in co. Hereford.

Mrs. ANNE LLOYD, who deceased 4th Dec. 1780. Aged 60.
Also of ELIZABETH,
wife of EDWARD LLOYD of PEN-Y-LAN in Com. DENBIGH, Esq.
who departed this Life 19th Jan. 1785. Aged 68 years.
EDWARD LLOYD of PEN-Y-LAN, Esq.
died 27 March 1790. Aged 69 years.
This monument was erected in the year 1785, by the
above mentioned EDWARD LLOYD, Esq. Son of the
said JOHN LLOYD, Esq. in Pious and grateful
Remembrance of his deceased Wife,
and his other Relations.
The above named Persons
are interred in a Vault in
the adjoining chapel.

Arms. O. a lion rampant regardant S.

On a pannelled tablet, supporting a pediment finished by an urn, and flanked by palm-branches and books:

Juxta Parietem orientalem hujus Ecclesiæ Sacelli jacet
Rev^dus Vir JOHANNES LLOYD de Rûg in com. Merion.
Uxorem duxit Mariam Charlottam Relictam Thomæ Pryse
de Gogerthan in Com. Cardigan.
Quæ optimi Conjugis piè memor, moerens Hoc posuit.
Parentes, Frater, Soror, Privignus
Omnes Cognati, Amici omnes,
Omnes deniq. qui Virtutes ejus cognorant
tam cari Capitis triste sentiunt Desiderium.
Quod vero maximum,
Animam ejus Cœlos petentem,
Pauperum, quos Benignitate fovit singulari,
non vanæ prosecutæ sunt Benedictiones.
Obiit 2^do Sept. An^o. 1758. Ætatis 40.

Arms. O. a lion rampant regardant S. On an escocheon of pretence, 1 and 4, O. a lion passant between 3 fleurs-de-lys S. 2 and 3, G. a lion rampant B. between three crescents O. *Salusbury.*

On a brass plate.

To the Memory of
JOHN BROOKE, M. A.
second schoolmaster
and rector
of Upton Parva,
who died Nov. 29, 1763.
Aged 48.

On two tablets of white, edged by Sienna marble, supporting a pediment surmounted by an urn.

Near this Stone lies interred the
Body of MARY, wife of Richard Morhall of Onslow, Esq.
Amiable in Temper and Person,
Exemplary in all the virtues of her Sex.
Blest, above all, with the Christian Graces, Piety, Resignation and Patience,
which were tried and triumph'd through many years of Pain and Sickness.

Dear to her Husband, to her Friends, to the Poor,
She died lamented by all,
in the 54th year of her Age, April 18th, 1765.
Also the above mentioned RICHARD MORHALL
of Onslow, Esq. who departed this Life
26th Augt. 1773. Aged 69.

RICHARD MORHALL, Esq. son of the above RICHARD and MARY, Born June 30, 1737. Died November 11, 1806. — Married September 26th, 1768. — ELIZABETH, Daughter of THOMAS EYTON, Esq. Born September 15, 1748. Died January 6, 1798.

Arms. A. on a fesse embattled G. between 6 Cornish choughs proper, 3 palm-branches of the field: empaling A. a cross S. between 4 pellets, each charged with a pheon of the field. *Fletcher.*

Near this place lie the Remains
of RICHARD LYSTER of Rowton, Esq.
who departed this life 14th April 1795.
Aged 75 years.

On an oblong tablet of white marble, surmounted by a medallion bearing an urn with a sapling broken by a storm, and the words HEV SPES NEC-QVICQVAM DULCES on a scroll:

IOSVAE BLAKEWAY
EGREGIA INDOLE MORIBVSQ. SVASSIMIS ADOLESCENTI
QVEM DVM IN HIBERNIA MILES PEREGRE AGERET
AB EQVO DISIECTVM PROPE VILLAM SLIGVM
IN IPSO IVVENTVTIS FLORE ANNOS SC. NATVM XXIII
REPENTINA MORS ABRIPVIT XXIV IVN. M D CC XCVI.
FRATRI VNICO ATQ. VNICE AMATO
IN ALIQVOD LVCTVS TANTI INDICIVM
MOERENS PONIT
I. B. B. HVI. ECCL. MIN.

On a tablet of white marble, edged with black, supporting a medallion representing a genius extinguishing his torch, and a distant view of the schools:

HARVEIVS . HENRICVS . GVLIELMI . F . BRETON
A . MANDUESSEDO . IN . AGRO . VARVICENSI
REGIAE . SCHOLAE . SALOPIENSIS . ALVMNVS
SVASSIMIS . MORIBVS
FORMAQVE . SPECTABILI . PRAEDITVS
QUI . VIXIT . ANNIS . XVI . DIEBVS . X .
DECESSIT . IV . NON . OCTOBRES
A . S . MDCCCXI.
H . S . E.

Sacred to the Memory of EDWARD CHARLES WINDSOR, Esq.
who departed this life Jan. 19th, 1813,
In the 65th year of his age.
And also
of his eldest son EDWARD CHARLES WINDSOR, Captain

in the 1st or Royal Dragoons, who bravely fell on the 18th of June 1815,
in the 24th year of his age, whilst charging the enemy with his regiment
in the ever memorable battle of Waterloo.
He died most deservedly and most deeply lamented by his Mother
and every other member of his Family; and most sincerely regretted
by many Friends, who highly esteemed him
for his honourable, amiable, and manly disposition.

Mural in the church.

Anne, wife of John Upton of the White Lion, 16 Oct. 1770; 24.—Elizabeth also, his wife, 29 July 1802; 59.—Himself, 28 July 1814; 78.—His son Edward, 29 May 1804; 33.—Thomas, another son, 27 April 1814; 45.

Joseph Bradley, 21 Jan. 1788; 45.—Elizabeth, his wife, 17 Sept. 1808; 55.

A tablet, with appropriate musical emblems.

In Memory of
Mr. JAMES BURNEY, Music Master,
who departed this life the 17th of June 1789,
in the 80th Year of his Age,
54 of which He was Organist of this Church.
Also of ANN his Wife,
who died the 8th of September 1772,
Aged 84.
She was daughter of BASIL WOOD, Esq. of the
White Abby, by ABIGAIL sister of Sir EDWARD LEIGHTON
of Wattlesborough and Loton, Bart. and Grandaughter of
Alexander Wood of Shinewood, by Margery daughter
of Sir Walter Astley of Pattshall, Bart. in the
Counties of Salop and Stafford.

Sacred to the Memory
of
Mrs. ELIZABETH SANDFORD,
Relict of Humphrey Sandford, Esq.
Of the Isle in the County of Salop.
She departed this Life 26th Nov. 1792.
This Memorial of their deceased Mother
is erected by Her dutiful and
Affectionate Children.

Arms. Per chevron S. and Erm. in chief, 2 boars' heads couped O.. impaling, G. 3 chevronels A. *Jones.*

On an oval tablet let into a sarcophagus, supporting an urn and backed by a pyramid.

Sacred to the Memory of
MARGARET POWELL, Spinster,
the only Daughter of WILLIAM POWELL, Esq.
late of Gungrode in the County of Montgomery,
and MARGARET his Wife,
She departed this life the 27th of February 1796,
Aged 85 years.
This Monument was erected

as a tribute of Respect, Regard, and Gratitude,
by her Grand nieces,
Margaret and Martha Parry.

Arms. On a lozenge, B. a fesse Erm. between 3 lions rampant O.

Mr. John Watkis, a respectable house-holder of this Parish 45 years, 29 Dec. 1796; 71.—Also Elizabeth his wife, and their 3 daughters, Sarah, Elizabeth, and Margaret. Erected by their sons, Joseph, John, and Price Watkis, 1797.

Sarah, only daughter of Richard and Elizabeth Tomlins, 12 June 1798; 14. Four verses.

Hannah, fifty years the virtuous and prudent wife of John Nelson of this town, Architect and Sculptor, 20 Jan. 1802; 79. Their only son John died in the service of his Country on board H. M. ship the Leviathan man-of-war, near Martinico in the West Indies, 8 July 1821. John Nelson the father, who was resident in this parish 50 years, 17 April 1812; 86.
Penrith gave me birth, Shrewsbury found me a grave.

Mr. John Edwards, ironmonger, 3 Oct. 1814; 70. A safe companion, and a worthy friend.

O thou, or friend or stranger, who shalt tread
These solemn sacred mansions of the dead,
Pause and consider well.
When time shall fail, and nature feel decay,
And earth, and sun, and skies dissolve away,
The soul this consummation shall survive,
Defy the wreck, and but begin to live;
Oh think, reflect, resolve, repent, amend;
Life has no length,—Eternity no end!

Mural monuments in the chapel.

MEMORIÆ SACRUM
THOMÆ DAWES, S. T. B.
hujus Ecclesiæ per annos
Triginta sex eruditi sedulique Pastoris, cujus Reliquiæ
beatam manentes Resurrectionem juxta depositæ sunt
Jan 13. A. D. 1714. Ætat. 64.
Necnon
Elizabethæ Conjugis ejus charissimæ quæ Patrem
habuit PETRUM DORMER, A. M. Filium natu secundum
e viginti tribus liberis D^ni FLEETWOOD DORMER de
Lee Grange in agro Buckinghamiensi Militis & Mariæ
Conjugis Filiæ D^ni EUSEBII ISHAM de Pitchley in Com.
Northampt. Militis; Matrem vero ANNAM primogenitam
Filiam & Cohæredem EDVARDI SHEPHERD de Roll-
right in Com. Oxon. Armigeri. Vitam caducam immor-
talitate commutavit Jun. 20^mo. A. D. 1729. Ætat. 86°.
DORMER DAWES, S. T. B. Coll. Regin. Cantab. Socius,
Filius eorum unicus, animam Deo reddidit Mai. 31, 1713.
Annos natus 36.
MARIA Filia natu minima in cunabulis obdormivit.
GABRIEL DORMER, Armiger, ELIZABETHÆ Frater,
postquam provectioris ætatis annos in læto dilectæ
Sororis Consortio transegisset, hic Sepultus est Octob.
MARIA DAWES, THOMÆ Soror, Obiit Feb. 8,
1730. Ætat. 78.

ANNA DAWES ejusdem Thomæ filia
Natu minor, Ob. 20 Feb. An. Dom. 1740. Æt. 59.
Pietate, Benevolentia, & bonis moribus conspicua.

Arms. A. on a bend G. cotised between 6 battle-axes S. 3 swans of the 1st, impaling B. ten billets O. 4, 3, 2, 1, on a chief of the second, a gryphon issuing S. langued and corned G.

Capt. David Evans, 23 Oct. 1736; 69.

On an urn of white marble.

Near this place are deposited the remains
of EMMA, wife of the Rev. ROBERT WYLDE,
of Kidderminster in the County of Worcester.
She departed this life June 8th, 1808, in the 27th year of her age.
If Benevolence, Piety, and Conjugal affection, confirmed by a constant and regular attendance on Publick Worship to pay her Devotions to her great Creator and Redeemer, be worthy of Remembrance or Imitation, then let this be a monument of such virtues, and of the high regard and esteem of her faithful and affectionate husband.

To the Memory of Mrs. Mary Betton,
Daughter of Richard Betton, Esq. and Dorothy
his wife, formerly of Great Berwick in
this County. Died 31st October 1810. Aged
91, and interred in the Family Vault near
this place.

GRAVE-STONES.

Chancel.

Edward Briggs, Esq. 1669.—Dorothy B. his mother, 1686; above 80.
William Corbett, Gent. 1689.
Andrew Corbett, eldest son of Sir Vincent C. of Morton Corbett, Knt. and Bart. 1644.
Mr. Edward Cotton, M. A. second schoolmaster, 1668.—Mrs. Elizabeth Taylor, relict of the said E. C. and of Mr. Andrew T., 1698.
Mrs. Mary Derwas, 1731.
Rev. Orlando Fogg, 1666.[1]
Thomas Gardiner, Gent. youngest son of Tho. G. of Sansaw, Esq. 1757; 42.—John G., Esq. eld. son of the said T. G., 1759; 59.[2]—The above T. G., Esq. 1763; 83.—Josina, his w., 1777; 88.—Margaret, w. of T. G., Gent. 1778; 60.—Emma, w. of John G. of S., 1788; 34.
John Kynaston, Esq. 1702.—Anne, his wid., 1735.

[1] ORLANDO FOGG, eccl'iæ Hardinensis in comit. Flint rector, & pecul. ivrisdic. ibid. ordinarius, fil^us^ Rob'ti Fogg, eccl'iæ Bangor. Monac. rectoris: Huc ad sanitat. recuperand^m^ accedens dum vitā diuturnior. quæsivit æternam invenit. flens posuit fil' chariss^mo^ pater mœstissimus Nov. 10. An. D. 1666. Ætat. suæ 40.—Arms. On a fesse, between 3 balls, as many mullets.

The person whose death is here recorded, became rector of Hawarden in 1662, on the ejection of his brother Laurence, who, however, afterwards conformed, and died dean of Chester. Their father had been chaplain to bishop Bridgeman, and it was by the interest of his son, sir Orlando Bridgeman with the patron of Hawarden, sir John Glynne, that this, his name-sake, got it. Calamy has erroneously substituted Rowland for Laurence.

[2] This age must be a mistake for 50: for he was born in 1708, and admitted of Pembroke College, Oxford, 1724, being then aged 16.

Elizabeth Lyster, d. of Tho. L., Esq. and Elizabeth his w., d. of Dr. Beaw bishop of Landaff, 1734.

Mary, w. of Mr. Samuel Lloyd, 1696.

Edward Lloyd, Esq. 1764; 76.

Mr. Humphry Lloyd, draper, son of Hum. Ll. of Aberbechan co. Montg., Esq. and Jane his w., 1739; 46.

William Mintern, 1703.—Elizabeth his w., 1723.

Mary Mostyne, d. of Roger M. of Dolecosllyn, Esq. 1694.

Mr. Tho. Morhall, 1743.—Mrs. Mary, his wid., 1747.—Mr. Edw., their youngest son, ...; 43.

Mrs. Elizabeth Phillips, w. of Mr. Tho. P. of this town, Gent. 1711.—The said T. P., 1730; 57.—Mary, his youngest d. by Sarah his 2d w., 1740; 25.—Mrs. Anne, his youngest d. by Eliz. his 1st w., 1767; 55.

John Price of this parish, Gent. 1710; 46.

Mrs. Sarah Phillips, interred by her first husb. John Price, Gent. She married 2dly, Tho. Phillips, Gent. 1733; 54.

Mrs. Margaret Price, youngest d. of the said John and Sarah P., 1759; 49.—Mrs. Elizabeth, their 2d d., 1780; 72.—Arms. On a lozenge S. a buck tripping A.

Thomas Powel, Gent. 1694; 63.

Bridget Pugh, d. of Will. P., Esq. 1690; inf.

Erasmus Saunders, D. D. 1724.[1]

Ann Stevenson, d. of Samuel and Anne S. of Burslem co. Stafford, 1703.

Mr. Andrew Taylor, head-schoolmaster, 1687.—Mrs. Elizabeth T., 1730; 55.

Nave, from east to west.

Susannah, d. of Tho. Lloyd Anwyl and Margarett his w., 1770.—Frances, another d., 1773.—Louis, their third son, 1788.

John Wood, Esq. 1755; 70.—His son John W., apothecary, 1763; 49.

Jeremiah Hillhouse, 1777; 62.

Thomas Ride, late of London, Gent. 1756; 71.—Two inf. children of Tho. and Ann Morhall of this parish.—Elizabeth, their inf. d., 1757.—The said T. M., 1760; 48.

Mrs. Dorothy Mynshull, 1759; 66.—Elizabeth M., spinster, 1784; 98.

Elizabeth Jaquet, 1774; 23.

Richard Gwynne of the School lane, 1786; 55.

Ric. Manning, Gen. 1719; 59.—Jane M., 1781; 84.

John, inf. son of Charles and Eliz. Reynolds, 1745.—The said C. R., 1771; 54.

Edward Newell, 1743; 61.—Mary his w., 1758; 84.

Charles Jones, surgeon, late of Ludlow, 1782; 30.

South aisle from east to west.

Anne Wakeman, 1805; 50.

Margaret, w. of Tho. Atkiss, 1762; 55.—T. A., 1767; 50.—Catharine Snead, 1777; inf.

[1] Memoriæ Sacrum Erasmi Saunders, S. Th. Professoris, Qui propter consummatam ejus eruditionem ab optimis doctissimisq; Præsulibus Gulielmo Lloyd, Episcopo Vigorniensi & Georgio Bull episcopo Menevensi, Egregiis istis Ecclesiæ Anglicanæ ornamentis, in magno habitus est pretio. Ab illo igitur ad vicariam de Blockley in comitat. Vigorn. ubi fuit in cura animarum administranda fidelis indefessus felix, ab hoc ad prebendam in ecclesia Christi collegiata apud Brecon, admotus est. In matrimonio habuit Dorotheam Humph. Lloyd de Aberbechan in com. Montgom. arm. filiam ex qua septenam sobolem suscepit. Natus est Clyddeiæ in comit. Pembr. Enutritus in Coll. Jesu apud Oxonienses. Apoplexia correptus in sinu dilectissimæ conjugis animam efflavit Die 1°. Jun. Ann. Salutis 1724. Ætatis suæ 53.

Martha, w. of Andrew Thomas, 1712; 57.
Andrew Thomas, joiner, 1726.—Martha, w. of Tho. Wynne, 1733; 41.—Thomas Wynne, senior, 1763; 74.
John, son of Edward Ellesmere of Newtown, 1770.
John Elsmere of Almond Park, 1727; 64.—Mary, w. of J. E., 1731; 65.—Samuel E. of Almond Park, 1770; 43.
Mr. Samuel Ellesmere, late of Almond Park, 1777; 72.
Richard, son of Sam. E., 1742.
Mary, w. of Mr. John Weston of the Isle, d. of Sam. and Mary Ellesmere of Almond Park, 1763; 34.
Robert Jeffries, 1741; 58.—Mary, d. of R. J. 1756.—R. J. junior, 1765; 42.—Mary, w. of R. J. senior, 1767.
Thomas, son of Peter Leake, baker, and Eliz. his w., 1748.—Samuel, their second son, 1751.—Edward, inf. son of Edward and Mary Holme, 1776.—Eliz. w. of P. L. 1782.

North aisle.

John Gibbon, butcher, 1760; 56.
Joseph Bradley, 1788.
Anne, w. of Joseph Davies, 1724.—Jos. D., 1726; 53.

North transept.

Elizabeth-Anne Bert, d. of Tho. and Eliz. B. of London, 1776; inf.
Mary, w. of Roger Blakeway, 1741; 82.—Mrs. Margaret Shorney, his sister, 1753; 90.—Eliz. Oakely, niece to the above, 1772; 75.
Tho. Brown, bricklayer, 1724.—Mary his w., 1732.
Edward Davies, baker, 1742; 49.—Mary, his w., 1751; 60.—Mary, their d., w. of Sam. Boats, 1770; 37.—Mary, his second w., 1780; 43.—The said S. B., 1781; 60.
Martha, w. of Arthur Davies, 1785.—The said A. D., 1710.—Their son, 1710.
Ann Davis, 1774; 79.
Griffith, son of Griffith Heath, clothier, 1767; 28.—G. H. senior, 1775; 72.
Philip Hughes, 1784; 57.—Mary his w., 1745; 66.—Also two sons and two daughters.
Edward Leake, 1765; 69.—Amey his w., 1780; 72.
Thomas Pemberton, bricklayer, 1758; 71.
James Peploe, 1779; 37.
Sophia-Anne, eld. d. of Will. Pigot, Esq. and Sophia his w., of Doddeshall in Bucks, 1773; inf.
Edw. son of Edw. and Mary Powis, 1784; inf.—Lucy-Martha, their d., 1784; inf.
Elizabeth, w. of Henry Podmore, 1753; 37.—H. P., 1775; 58.
Thomas, son of Ellis and Martha Smith, 1758; inf.—Anne, their d., 1758; inf.—Ellis S., 1771; 50.—Two children, 1770.—Mary S., 1774.
Philip Vaughan, 1771; inf.
John Warring, Gent. 1696.—Sarah, his w., 1698.—Mrs. Catharine W., his only surviving d. and heir, 1724.
Margaret, d. of John and Elizabeth Watkis, 1766.—Eliz. their d., 1775; 16.—Elizabeth, w. of John W., 1781; 58.
Elizabeth, d. of Joseph and Mary Williams, 1754; 23.—The said J. W. 1763; 67.—Samuel W., 1767; 43.—Mary W., 1771; 72.

Parvis, or space between the north and south doors.

Elizabeth, inf. d. of Tho. Edwards, ironmonger, and Mary his w., 1740.—Jeremiah, their inf. son, 1745.—Mary, w. of T. E., 1767; 55.—The said T. E. 1775; 63.
Martha, w. of Tho. Jeffreys, Gent. 1791; 40.

Mr. Samuel Pearson, 1772; 47.—Mary his w., 1773; 46.

Penelope, w. of Humphrey Finch, glover, 1700.—Will. F., his son, 1692; 31.—Richard F., 1729.

Bridget Rolt, 1729; inf.—James R.

Susannah, w. of John Rogers, and d. of John Glover, 1711.—J. G., 1722.

Jane, w. of James Partridge, 1759.—The said J. P., schoolmaster, 1782; 53.

Vestry.

Margaret, w. of Richard Hotchkis of Ridge, Gent. d. of Alexander Middleton of Middleton, Esq. 1732; 75.—Mrs. Sarah H., their d., 1752; 59.

Elizabeth, w. of the Rev. Mr. Rich. Hotchkis, rector of St. George in Barbados, 1742.

Sarah, w. of the Rev. Mr. Leonard Hotchkis, 1759; 81.—Also the said L. H., M. A. chief schoolmaster of the Royal Free School of Shrewsbury upwards of 19 years, 1771; 80.

Chapel.

Mr. Ralph Adams, writing-master, 1713; 60.—Margaret, his wid., 1738; 86.—Anne Blakeway, d. of the said R. A., 1766.

Thomas, son of Thomas and Anne Blakeway, 1726; inf.—Thomas B., Gent. the father, 1748; 55.—Thomas, his second son, 1766; 37.—Anne, w. of the last named T. B., 1789.

Nathaniel Baskerville, Gent. 1704.—Margaret, his w., 1739.—Four of their children.—Also Robert B., Gent. another son, 1749; 49.—Anne B., 1771; 79.

Elizabeth, wid. of John Bee, Esq. 1747; 73.

Judith, wife of Henry Baldwyn Bennett, Esq. of this town, 1811; 85.—The said H. B. B., 1813; 68.—Will. Ford, Esq. of this town, 1816; 41.

Mrs. Dorothy Betton, w. of Richard B. of Great Berwick, Gent. 1760; 75.—The abovenamed R. B., Esq. 1764; 80.—Richard Betton, Esq. son of the above R. and D. M., 1767; 57. Arms. 2 pallets, each charged with 3 crosses fitchée: impaling Erm. a lion rampant.—Richard B., Esq. of Berwick, 1790; 45.

William, son of Tho. and Magdalene Betton, maker of the British oil, 1763; 18.—The said T. B., 1781; 80.

Anne, d. of John Blayney of Gregynnogg, co. Montgom., Esq. and Anne his w., d. of Arthur Weaver of Morville, 1726; 17.—Arabella, another d., 1728; 10.—Mrs. Diana Blayney, 1780.

Henry Bowdler, Gent. 1774; 64.—John Muckleston, Gent. 1781; 52.—Jane B., 1786; 79.—Eleanor M., 1771; inf.—Henry Bowdler Muckleston, 1796; inf.—Charles M., 1806; 40.—Charles M., junior, 1810; 22.

Catharine, w. of Rich. Burley, 1754.—The said R. B., 1755; 65.—Rich. B., junior, 1757; 37.—Anne, his w., 1771; 49.—Elizabeth, their d., w. of John Warren, 1784; 32.

Arthur Chambre, Gent. 1689.—Hester, his w., 1713.

Mr. John Forsbrooke, 1733; 46.—Mr. Abraham Jones, 1769; 67.—Mary his rel., 1773; 74.

Will. Gaull, Esq. major in the 35th regiment of foot, 1788; 54.—Sarah, his wid., 1790; 44.

Mrs. Martha Hanmer, w. of Simon H., Esq. of Kenwick, 1712.—The said S. H., 1718.—James H., Esq. son and heir of the said S. and M., 1726.—Mrs. Anne, their youngest d., 1738.—Mrs. Martha, their eldest d., 1767.—Arms. 2 lions passant, impaling *Harwood*.

Margaret Harwood, 1736; 22.—Mary, w. of Simon H., 1772; 59.

Catharine Jarvis, spinster, 1761.

Samuel Johnson, Gent. 1770; 63.—Elizab. d. of Benj. and Eliz. J., 1768; 8.—Harriot, d. of Sam. and Catharine J., 1773; inf.—Abigail, w. of the above S. J., 1776; 70.—Mary-Griffith J., d. of Rev. Samuel J., 1790; 19.—Cath., his w., 1789.

Mrs. Margaret Jordan, sist. of Edw. J. of Prior's Lee, Esq. 1758.—Mrs. Mary J., her sister, 1760; 70.

Dame Elizabeth Langham, Apr. 19, 1762; 82.

Mrs. Margaret Lloyd of Rhosegareg, 1746; 91.

Rev. Mr. John Lloyd, M. A. min. of this church and publick preacher 28 years, also rec-

tor of Berrington, 1743.—Eleanor, his d. by Margaret his w., 1740; inf.—The said M., 1744; 43.—John, their only son, 1747.—Elizabeth, their d., 1767; 35.

Mr. Tho. Morhall, 1743.—Mrs. Mary M., his wid., 1747.—Mr. Edw. M., their youngest son, 1753; 43.

Henry, son of Rev. Mr. Humphrey Parry and Anne his w., 1741; inf.—Eliz., rel. of Rev. Mr. Parry, late vic. of Guilsfield, Montgomery, 1747; 61.

Tho. Pugh, Gent. 1649; 63.

Richard Powford, 1683; 49.[1]

Elizabeth, wid. of the Rev. Mr. Francis Williams, head-schoolmaster of Wem, 1740.

William Pritchard, 1776; 67.—Eleanor, his w., 1779; 72.—Edward, their son, 1796.

Rev. Rob. Roberts, Fell. of Jesus College, Oxford, 1774; 48.

John Scull.[2]

Eleanor Smith, 1813; 73.

Anne, w, of Tho. Stone, 1726; 38.

Mrs. Mary Tandy, widow, 1737; 78.—Mary T., her d., 1758.

Rev. Rowland Tench, M. A. rector of Stretton, 1748; 71.—Anne, his wid., 1760; 88.—Mary, their d., 1774; 60.

Emma, rel. of Rich. Tudor, Esq. of Garth, co. Montg. 1791; 77.

Mrs. Sarah Wellings, rel. of Capt. John W., 1745; 66.—Arms on a lozenge: 1. a cross croslet betw. 2 roses. 2. a goat's head erased: impaling a fesse nebulée between 2 lions' heads erased, ducally crowned.

Alexander, son of Philip and Anne Wilcox, 1778; inf.

Thomas Wilding, keeper of the county gaol 47 years, 1751,2.

Elizabeth, wid. of Rev. Mr. Francis Williams, head-schoolmaster at Wem. He died 1740.

Samuel Winnall, apothecary, 1766; 44.

William Wingfield, merchant, second s. of Tho. W. of Preston Brockhurst, Esq. 1747; 64.

Mrs. Martha Wingfield, d. of Tho. W., Esq. of Preston Brockhurst, 1751; 58.—Mrs. Alicia W., another d., 1766; 71.

Thomas Wingfield, Esq. of Alderton, 1762; 71.—Elizabeth, his w., 1767; 82.—Alicia W. d. of Tho. W. by Alicia his w., 1800; 46.

Churchyard.

On a tablet fixed against the west side of the steeple.

Let this small Monument record the name
Of Cadman, and to future times proclaim,
How by 'n attempt to fly from this high spire,
Across the Sabrine stream, he did acquire
His fatal end. 'Twas not for want of skill
Or courage to perform the task he fell:
No, no, a faulty cord being drawn too tight,
Hurried his soul on high to take her flight,
Which bid the body here below, good night.
Feb. 2, 1739. Aged 28.

[1] Hìc tandèm quiescit
Quod reliquum est Ric. Powford
Viri multùm diùq; desiderati.
Post Diutinos Arthritidis Calculiq;
Cruciatus miseros
Egregium fuit Pietatis, patientiæ
Ac temperantiæ exemplum.
Æcclesiam Anglicanam
Intemeratam fidem
Amicitiam integram
Bonos denique honestosq. omnes
Religiosissimè coluit
Obiit Sept. 4°. Ann. Dom. 83.
Æt. 49.

[2] Hoc sepulcro depositæ sunt exuviæ Johannis Scull optima spe juvenis, verecundia virginali, ingenio felici, integerrimisq; moribus: qui postquam laudabiles, tam Latinis quam Græcis literis, progressus fecit, variolis immaturè abreptus, socios non sine sinceri doloris indiciis reliquit, animamq; innocentem Deo reddidit 28 die Aprilis, A.D. 1731. Ætatis 17. Ejus mater ob. Jul. 12, 1746. Æt. 64.

The Salopian publick were prepared for this feat, the permission to exhibit which does no credit to the civil and ecclesiastical authorities of the day, by the following hand-bill:

This is to give Notice to all Lovers of Art and Ingenuity,

Salop, Jan. 24, 1739,40,

That the famous *Robert Cadman* intends to fly from off *St. Mary's* Steeple over the River *Severn* on *Saturday* next, flying up and down, firing off two Pistols, and acting several diverting Tricks and Trades upon the Rope, which will be very diverting to the Spectators.

N. B. The abovesaid *Robert Cadman* having no one but his Wife to collect what Money Gentlemen and Ladies are pleas'd to give him, he desires the Favour of those which are at a distance, either to send their Servant with it, or else he intends to wait of them at their own Houses.

This was not the first time that a similar exhibition had been performed here. Sept. 8, 1732, "A man slid or fled down a rope from the first holes or windows above the tower part of St. Mary's steeple. The rope at the other end was fastened to a post in a shop below the market cross. He also went up the rope, and beat a point of war near the middle, and drank a mug of ale. When he came down, he had a pistol in each hand, which he fired in his passage, arms and legs extended, with his head foremost[1]." Cadman himself had just been employed to take the weather-cock down, which he had performed with success, and put it up again; displaying at that and other times various exploits[2]. On the fatal day, the rope was affixed to the upper windows, within a few feet of the top of the spire, and brought down to the Gay meadow on the opposite side of the river. It is said, that just before he set out on his mad career, he found the rope a little too tight, and gave a signal to slacken it: but that the persons employed, misconceiving his meaning, drew it tighter. It snapped in two as he was passing over St. Mary's Friars, and he fell amid thousands of spectators. It was the time of the Great Frost, and the ground was so hard that the body, after reaching the earth, rebounded upwards several feet. In a former publication it was related, on authority which we then deemed conclusive, that his wife was in the mean time employed collecting in a hat the contributions of the crowd with the utmost apparent indifference. But we are happy to contradict this on testimony more authentick. When the poor woman beheld the sad fate of her husband, she threw away her money in an agony of grief, and ran to him in hopes of affording some relief[3].

[1] Mr. Elisha's MSS.

[2] The verses in Gent. Mag. Feb. 1740, on the occasion, allude to this:

The proudest spire in Salop's lofty town
Safely he gains, and glides as safely down ...
Shows anticks, hangs suspended by the toe, &c.

The poet goes on to describe him,

Bared in his shirt to please the gazing crowd;

And adds:

The gazing town was shock'd at the rebound
Of shatter'd bones that rattled on the ground;
The broken cord rolls on in various turns,
Smokes in the whirl, and as it runs it burns.

[3] Mr. Hamper, from his father, who was present. Cadman is said to have been a native of Shrewsbury. A John Cadman of Abbey Fore-

Among the grave-stones in the churchyard are the following:

Thomas Anderson, 1752.[1]—Mary Barnett, 1767; 64. John B., goldsmith, 1794; 37. John Gregory, of Twemlow, par. of Whitchurch, 1758; 26. Peter Beck, 1798; 80. Elizabeth, wid. of the late Peter Beck of this town, and sister of the said J. G., 1805; 66. Thomas B., wine-merchant, their son, 1791; 24. John B., Esq. 1821; 62.—William Birch, 1778; 47. Mary B., 1821; 84. John B., father of Joseph B., 1817. Hannah Woodhouse, mother-in-law of Jos. B., 1815; 84.—Anne, w. of John B., jun. 1803; 38.—Edw. Dicken, clerk of the par., 1811; 81.—Dorothy, w. of Charles Hall, M.D. 1787; 36.—Mary Haynes, 1800; 92. Margaret H., 1806; 77. Thomas H., 1812; 81.—Elizabeth Matthews, of the Lee Hall, 1794; 42.—Mrs. Mary Mayor, wid. of the late John M., Esq. of Overton, Flintshire, 1818; 64.—Mary Oakley, 1799; 59. Rich. O., 1800; 56. Martha O., 1811; 45. Richard O, 1820; 18. Ann O., 1814; 42.—Letitia, d. of Peter Vaughan, 1818; 37. P. V., 1822; 83. Philip V., 1807; 75.

PUBLICK PREACHER.

As this office has in every instance since its institution been holden with the curacy of St. Mary's, this is the proper place to notice it.

Though the preaching of the Romish clergy was anciently confined in a great measure, to a few seasons of the year, it was better than none. After the extinction, in England, of the mendicant orders, by whom it had been chiefly practised, the people were, for a time, almost entirely destitute of religious instruction. Latimer, in the reign of Edward VI., is loud and frequent in his complaints of the cessation of preaching; and archbishop Sandys, in a sermon before queen Elizabeth, says, "The mother city of the realm is reasonably furnished with faithful preachers; certain other cities, not many in number, are blessed too; though not in like sort. But the silly people of the land otherwhere, especially in the north parts, pine away and perish for want of this saving food; they are much decayed for want of prophecy. Many there are that hear not a sermon in seven years; I might safely say in seventeen." He proceeds to inquire into the cause of this grievance. "The people," says he, "pay tithes, and therefore there must be sufficient to maintain preachers. But the chiefest benefices were by the pope impropriated unto monks, which devoured the fruits, and gave a silly stipend unto a poor sir John to say mass."

It was a sense of this deficiency in Shrewsbury that induced the prin-

gate, tobacconist, was admitted a burgess in 1713: and a Dinah Cadman was buried at St. Mary's, 1770, aged 77. See more of our unfortunate funambulist in Nichols's Anecdotes of Hogarth, p. 183. A prelate, from whom Cadman had asked permission to affix a cord to the steeple of a cathedral for the like purpose, replied, "The man may fly *to* the church whenever he pleases, but I can never give my consent for any one to fly *from* it."

[1] "Thomas Anderson, youngest son of Geo. A., esq. was born at Gales near Richmond in Yorkshire, Jan. 13, 1720. Departed this life, Dec. 11, 1752, aged 31.

Stop, Traveller!
I 've pass'd, repass'd the seas and distant lands,
Can find no rest but in my Saviour's hands."

Arms. A saltire; on a chief, 3 escallops.

For the story of this unfortunate officer, see our vol. i. 507, sqq.

cipal inhabitants of the town and neighbourhood in the year 1579, to agree in inviting an eminent divine to come and reside among them, and made them subscribe to raise an annual income for his maintenance. The bailiffs' accounts of that year contain a charge of 12*d.* "for a booke to write the recognizances for mr. docter buckley;" for the provision intended for him was secured by each contributor entering into a bond conditioned for the payment by himself, his heirs, executors or assigns, of the sum set opposite his name, to the bailiffs and burgesses and their successors, during Dr. Bulkley's life, and to his use, provided he "shall so long be comorant and resyant in the town, according to certain ordinances in that behalf lately set down by Thomas Ashton, clerk, deceased, and there shall publicklie preach and teach the holy scriptures."

The contributors are in number ninety-four: and among them we find the names of John Dawes, alderman, £2. (the greatest sum subscribed); Richard Prince of Monks' Foryate, Richard Powell, gent. £1. 6*s.* 8*d.* each; Rich. Owen, mercer, £1. 4*s.*; Roger Harries, gent., William Fowler, esq., Thomas Chorlton, gent., Edward Owen, draper, £1. each; James Barker, gent. 16*s.* 8*d.*; Edward Onslowe, esq., Adam Mitton, gent. 13*s.* 4*d.* each; Roger Berington, alderman, George Irlande of Monks' Foryate, gent., John Mytton, gent., Richard Owen de les Stalles, John Beist of Atcham, gent., 10*s.* each; Richard Gardner, dyer, Thomas Rocke of Monks' Foryate, glover, Will. Irlande, gent., Edmund Barkley, draper, Hugh Higgons, of Awston, gent., 6*s.* 8*d.* each. The earliest date to these recognizances is 23 Oct. 21 Eliz. (1579); the latest 22 Feb. 22 Eliz. 1579,80.

From the terms of the condition of the bond, as recited above, it might be thought that Mr. Ashton had made some ordinances respecting this office of publick preacher: but that was not the case. Those were solely confined to the office of curate of the church; and, therefore, when the obligors stipulate that Dr. Bulkeley shall observe Ashton's ordinances, they only mean that he shall be resident in the terms of those regulations.

The whole annual amount of subscriptions was £52.[1]: so that, with his salary of curate, he had an income of £72.: equal to at least £500. a-year at present. But as a provision so dependent on individual liberality would not be permanent, the corporation made seventy-six new burgesses in October 1582, and the sum raised by their fines, being £380., "was apoyntyd to be applied to the yearely profett of £40., to contynewe for ever." This is £5. for each admission: and £10. 10*s.* 6¼*d.* per cent., no unusual rate of interest at that time; though we have seen how much Dr. Bulkeley and his respectable successors were dissatisfied with such a mode of providing for their support[2].

[1] There is some difficulty about this. The recital in Tomkis's appointment (Book of Orders, 30 Aug. 1582) is, that "in the time of the said Dr. Bulkley, the sum of £52 was to him payd from divers particular persons by way of contribution." But the amount of the several sums opposite to the names of the subscribers is only £48. 4*s.* Perhaps the corporation made up the rest.

[2] Mr. Laughton declared from the pulpit, in Jan. 1593, that he would not be maintained upon usury: and hereupon a subscription was set on foot, as a temporary contribution, till land could be purchased.

In 1591, John Okell, alderman, gave £100. towards the preacher's maintenance[1]. Four years after, £100. more was raised for the same purpose, by making twenty new burgesses; and on December 3d, 1621, the corporation, reciting themselves to "be thereunto enabled, by certain letters patent of the late queen," (the licence of mortmain in her charter[2],) purchased an estate at Cotton, from John Benthall and Thomas Bromhall, for the sum of £672., "towards the maintenance of such person and persons as then or thereafter should preach the gospel in the said town of Salop."

Nov. 15, 1620, Richard Wynne, gent. bequeathed £300. to the corporation towards the same purpose, to be laid out in the purchase of lands, in such manner as they and Mr. Browne, then preacher, should think meet, so as he, and his successors, publick preachers of the parish church of St. Mary, should have the benefit, upon such conditions as the corporation should appoint. It was with this money that the estate at Caehowel in Edgerley was purchased of Francis Braddock, Apr. 29, 1626.

As the ministers of St. Mary's have always, with one exception for a few years, to be mentioned below, held this office, it is unnecessary to give a list of them. Nor would it be interesting to any but the individual concerned to set down the several variations of income. It may suffice to remark, that the publick preachers continued to receive those of the two estates mentioned above till 1735. The publick preacher of that day, Mr. Lloyd, had, very soon after his appointment to this office, been promoted to the rectory of Berrington. To that benefice he was elected, in 1716, by the university of Cambridge, in whom the presentation was then vested by the recusancy of Sir John Smythe, bart. of Acton Burnell, the patron. The incumbents of such livings are bound to a strict residence of ten months in the year on pain of forfeiture; and the obligation of the publick preacher to residence was also, as we have seen, very strict. How these conflicting obligations were adjusted for nineteen years, we cannot ascertain: but at the end of that time, viz. from Michaelmas 1735, the corporation withheld from Mr. Lloyd the produce of the Cotton and Edgerley estates, and granted the latter to the rev. Benjamin Wingfield, whom they appointed publick preacher. Mr. Lloyd filed his bill, but could obtain no redress, because he was restrained from alledging that he resided in Shrewsbury, by the tenure on which he held Berrington[3].

Mr. Wingfield was never able to exercise the office of publick preacher

[1] This was on condition he was not again elected bailiff, which he never was. He had before, viz. 2 Oct. 1589, promised, on the same condition, that he would, at his death, free the stone gate from paying toll for ever, and purchase *soumtyr* lands and furnyshe the same.

[2] i. 383.

[3] By the act of king William, if any person presented by the university to a benefice circumstanced as Berrington then was, shall be absent from it above sixty days in a year, it shall be void.

during Mr. Lloyd's life, as that gentleman refused him admittance into the pulpit[1]. After he obtained possession, he attempted to regain the Cotton estate to the office for which it was purchased: but was unable to cope with the powerful body to which he stood opposed: and they have long since alienated the property; with what justice may be left to the decision of the reader, without offence to any individual; as all the parties to this transaction have long ago been removed from the present scene: and none of their descendants are now remaining.

To the instrument described above, p. 334, are appended two seals. One of them is an oval seal, beautifully executed, representing the Virgin seated under a rich Gothick tabernacle, with a figure robed in the act of prayer to her: underneath, on a shield, the letters ihc, and round the margin the inscription, *Sigillum Johannis Burdet* decani *libere capelle regie beate* Marie Salopie. The other seal is smaller, and round[2], more rude, and of greater antiquity. It represents the Virgin seated, clasping in her left arm the infant Jesus, and bearing in her right hand a lily, the symbol of virginity. Inscription, *sigillu*M DECANALE ECCLE*sie* BEATE MARIE SALOPESBURIE. Of these seals we caused drawings to be made, and had hoped to conclude our account of this church with engravings of them: but those drawings have been lost, and we can no longer procure the original seals.

[1] The day is not forgotten, when the mayor and another leading member of the corporate body, accompanied Mr. Wingfield to St. Mary's, to install him in his office. It was a Thursday: the publick preacher then delivering a weekly sermon on that day, since changed, (20 April 1775) at the desire of the parish, to an afternoon sermon on Sunday. The parish-clerk, steady to Mr. Lloyd's interests, refused them admittance, and kept firm possession of the church-key. While thus engaged, Mr. Lloyd approached in his canonicals, supported by Richard Lyster, esq. of Rowton and the Council-house, and John Powys, esq. of Berwick, his two principal parishioners, and like himself, staunch Tories. The nature of the altercation which ensued may be imagined: and the result was the departure of Mr. W. and his friends *re infectâ*.

[2] The *form* of this seal requires a note. In the middle ages, kings and nobles, and the laity, generally had *round* seals; ecclesiastical bodies and females, *oval* ones. But Fuller notes, "The bishop of Durham being a palatine, and a secular prince, his seal resembleth royalty in the roundness thereof, and is not oval, the badge of plain episcopacy. Church History, b. vii. p. 419. The same observation applies, we see, and for a similar reason, to the Royal Peculiar of St. Mary.





Buckler, del.

Smith, Sculp.

PART OF THE CHURCHES OF S^{T} JULIAN AND S^{T} ALKMUND.

(from Shearman's Hall.)

ST. JULIAN'S, AND HEREIN OF ST. MICHAEL.

Juliana is said to have suffered martyrdom at the early age of eighteen years. She was a young lady of Nicomedia in Bithynia, and had been betrothed to a noble youth of her own rank; but refused to marry him because he was a pagan: and when the emperor Maximinian commenced the tenth or Dioclesian persecution in that city, which he did in February 303, she fell a victim to her faith in Christ. In all this, there is nothing unlikely to be true; and it may have occurred on the 16th of that month, the day assigned to her in the calendar.

A narrative so brief and unadorned would not content Simeon Metaphrastes, the martyrologist[1]. He, therefore, supplies many marvellous circumstances. According to him, the devil visited the saint in prison, and tempted her to apostatize: but she vanquished the fiend, bound him hand and foot, and gave him a sound flagellation. When she was brought to the place of execution, she shed very few tears; but those few multiplied to such a degree, as entirely to quench the oven intended to consume her. A boiling caldron was next prepared. It gave her all the refreshment of a bath, while it destroyed the lictors who were to have thrown her in, being swung round with mighty force by an invisible power. Fictions like these applied to the primitive martyrs, have too often misled later ages to withhold from their memory that reverence they so much deserve; and have impaired, in minds incapable of discrimination, the credit due to genuine miracles. Simeon, the biographer of Juliana, lived more than six centuries after her death[2].

There is no reason, however, to discredit her martyrdom. A church at Rome was dedicated to her at an early period: and this at Shrewsbury was certainly erected during the Saxon times; since we know from Domesday, that before the Conquest it had held half a hide of land in the city: and this is all we find of its early history, except that Mr. Lloyd quotes a patent of 7 Hen. III. as proving that it had also half a hide in Duntune, by which he understands Downton in the hundred of Munslow.

St. Julian's was a royal free chapel. In the 12th of the same reign, it

[1] Apud Lipomanum De Vitis Sanctorum. Venetiis. 1581. t. i. p. 319.

[2] Mr. Lloyd calls Juliana a lady of Florence: but that saint was a mother, and lived when the profession of Christianity was no longer dangerous. (Tillemont, t. x. p. 181.) Our Shrewsbury saint is expressly styled a virgin and martyr.

is stated that William le Strange held two parts of it, and Peter the clerk the third part, of the gift of king John[1]. Le Strange was also dean of St. Mary's, and Peter was probably the parish priest here.

In the 39th of the same king, it is written in the hundred rolls, that this church is of the donation of our lord the king, and that there are there two prebends: one of which, worth by the year ten marks, (£6. 13*s*. 4*d*.) is held by Ralph de Leycestre, and the other, worth by the year four marks and a half, is holden by William de Batall. This same person held at the same time the chapel of St. Michael in the Castle. In 20 Edw. I. (1292) these prebends were probably consolidated: for the church was then valued at twenty marks, and Master Adam de Dysiaco was incumbent: holding also the chapel of Ford, as appendant to St. Julian's[2].

In 1352, sir Will. de Bogebruge, chaplain, procurator of sir Tho. Kaynys, parson of the chapels of St. Michael's in the Castle of Shrewsbury, of St. Juliana of Shrewsbury, and of Forde, demises them all to Thomas de Tyford of the same town, and Reginald Perle[3].

It is necessary, therefore, to the due understanding of the history of the church of St. Julian, to insert in this place that of

ST. MICHAEL.

Such was the attention of our ancestors to the duties of religion, that no castle, at least none of any importance, was without its chapel. That in the castle of Shrewsbury was dedicated to Michael, the warrior angel, a very appropriate and common patron of such military places of worship[4]. There is no appearance that any such chapel existed here in the Saxon times: for the two manors which it held when Domesday was compiled; Possetorne, (Poston near Munslow) where a tenant paid for rent a bundle

[1] Placit. Coron. sub ann.

[2] Placit. de Jurat. & Assis. eo anno rot. 89. The evidence respecting the dependence of Ford is very various. We see, in the text, that it is stated in 1292 to belong to St. Julian's: and in 1445, when Roger Ive, master of Battlefield, was prosecuting before the barons of the exchequer a claim to exemption from taxation for all the benefices of his college, the bishop of Hereford certifies to their "reverences," that he certainly believes that it was united, annexed, appendant or pertaining to the church of St. Juliana. Cart. Austen Moultrie arm. d. Aston. On the other hand, the pleas of the crown in 6 Hen. III. (1221) state, that William de Haverhall, rector of St. Michael's, holds the chapel of Forde belonging to *his said rectory*: and in the episcopal registers of Lichfield is a letter from the lord chancellor to the bishop of that diocese, stating, that St. Michael's chapel, with its dependances, *of which Fordsham was one*, having been granted to Battlefield college, the parishioners of Fordsham complained that the college had neglected to provide for divine service there: and his lordship desires the bishop to apply a remedy to this grievance. The lord chancellor, who wrote this letter, was also bishop of Bath, and therefore must have been John Stafford, and it must have been written between 1440 and 1448. In this conflicting evidence, the most ancient record is probably the most correct: and if we may infer any thing from contiguity of situation, the tithes of Cruckton, &c. which certainly belonged to St. Michael's, did so as having been originally annexed to the chapel of Ford.

[3] Gough's MSS.

[4] See the History of Whalley, 1st edit. p. 43, n.

of the box-tree to decorate the chapel on Palm Sunday[1],—and Suletune, (Soulton near Wem)—had been in lay hands before the Conquest,—Poston having belonged to one Chetel: Soulton to Brictric, "a free man,"—possibly the same that occurs as brother of the notorious Edric Streon. Besides these, and a rent of 5*s.* in Preen, which this chapel obtained at an early period by the gift of Adam de Girros, it had also, and, as it seems for its parish, two districts immediately contiguous to Shrewsbury on the north, called Derefalde and Wogheresfurlong, of which we must give some account.

Walter de Dunstanville, clerk, rector of this chapel, conveys to Gilbert, son of Hugh, in fee and inheritance, Wogheresfurlong, and a moiety of Derefalde, reserving to himself a rent of 3*s.* 6*d.* This must have been in the reign of Henry II., and the rector may have been a son of Reginald de Dunstanville, one of the spurious issue of Henry I. As Gilbert the archdeacon gave land of the value of 4*s.* a-year in Dervald to Haghmond Abbey, we cannot doubt that he was the person to whom it was granted by the former deed.

His son John sold the property to Nicholas Poncer[2], who soon[3] after conveyed it to Haghmond Abbey, "free from all secular service, except a rent of 4*s.*, *in lieu of the tithes of Dervald, pertaining to the church of St. Michael of the Castle, to be paid yearly to the parson of that church;*" so that Dunstanville's grant was in the nature of a *composition real*, or a money payment for the tithes.

The monks, however, did not obtain immediate or quiet possession of this property: and it is by no means a solitary instance; the history of our own abbey supplies several; of the violence with which the claims of the religious were thrust aside, in an age when they are generally supposed to have been regarded with so much reverence. In the present case, though

[1] "Unus homo reddit inde fascem buxi in die palmarum." Box has been the common substitute for palm-branches in Europe, though Mr. Wheatley (on the Common Prayer, p. 288) speaks, not with his usual carefulness, of *palms* being borne in England on the Sunday before Easter, till the 2d year of Edw. VI. But that tree never grew in England, or nearer to it than Spain: and with us, box has been the usual substitute. This has been the case also in France: and by a curious, but not unusual etymological process, the common name for the tree has come to be *lousane*, because the shouts of Hosannah always accompanied the bearing of these mock branches of palm. Diodati says the same of Italy, "i rami stessi furono nominati *hosanna*." Chevræana, p. 397.

[2] By the name of Nicholas, son of Robert Poncer.

[3] Simeon, Monetarius, or the Minter, witnesses Dunstanville's grant to Gilbert, and Poncer's grant to the Abbey, so that all the transactions must have been at no great distance each from the other. And we can nearly ascertain the time of the whole; for Dunstanville's confirmation of Poncer's grant to the Abbey is witnessed by Reiner, bishop of St. Asaph, who became such in 1186; and Hugh Pantulf, who attests, as sheriff, a transaction respecting this land subsequent to that confirmation, ceased to fill that office in 1189. Walter de Dunstanville, rector of Ideshale, undoubtedly the same person attests a charter in the Wombridge Chartulary by Hugh Novant, bishop of Coventry, 1186–1199. This rector is a frequent witness of the grants made to that priory by Walter de Dunstanville, lord of Ideshale, who calls him *cousin*.

John Fitz Gilbert had parted with his land for a valuable consideration, he presumed to question the purchaser's right to convey it over to a third party. His object in raising difficulties must have been merely to extort a little money from the monks: and he was not disappointed. The Haghmond chartulary relates the subsequent proceedings which took place, before those canons could obtain peaceable possession of their new purchase. The document is entitled, Recordatio presidentium (*precedentium*). It belongs to the latter end of Henry II.'s reign, and gives us an interesting view of the legal solemnities of the county court at that period, and the tumultuary as well as circuitous modes of proceeding necessary to establish the titles to possessions, before the invention of that convenient formulary, the *Final Concord*. We there see the parties pleading by word of mouth[1]; the vicinage, even the female part of it, called in to testify, and the whole drawn up, probably by the county clerk, in the manner of what the French lawyers call a *proces verbal*.

The following is the substance of the record:

John, son of Gilbert, with consent of Alice his wife and her heirs, sold Wolfheresforlong and Dorfaut to Nicholas son of Robert Poncer: this sale took place, with an oath on her part, in presence of Hugh Pantun, and Hamelin and Brice his brothers, and also of good women called to witness the said oath, viz. Botilda, Aleis wife of Beunig, Goldrian wife of Hunerald, and others. After some time, Nicholas gave the premises to Haghmond Abbey, reserving 4*s*. rent to the parson of St. Michael's. John Fitz Gilbert, hearing of this grant, rushed into court, claiming the land as his own right, and forbidding any one to usurp it. At length, however, partly in consideration of half a mark given by the canons to Alice his wife, he confirmed Nicholas's sale to them in full county, in the presence of William Fitz Alan, Master Robert of Salop[2] and Thomas Noel then justices, and Hugh Panton then Sheriff[3], Robert Corbet, W^m^ de Boteraus, Galfrid de Ver, Adam Salvage, and Robert de Girros. This ratification the said John afterwards repeated in the hundred of Salopbir': and the whole being reduced to writing, the seals of St. Mary and St. Chad were affixed, and it was attested by Reginald le Strange, Richard the dean, and Richard Griffin[4].

[1] It appears, from the earlier year-books, (as those of Edw. III.), that the whole cause, both the special pleadings, and the debates of the law thereupon, were transacted orally at the bar, and the prothonotaries, ex officio, afterwards made up the records in Latin. Life of Lord Guilford, p. 20. Hence barristers were at first called *countours*, (in Latin *narratores*) because they *recounted* or narrated the statement of facts on behalf of the plaintiff and defendant, which are now put into writing by the special pleaders.

[2] Master Robert, archdeacon of Salop, attests a deed of Galfrid, bishop of Coventry, (apparently Geoffrey Muschamp, 1199–1210). C. A. H. art. Chester. He seems to have been an itinerant justice in Shropshire, an office very usually filled in that age by distinguished churchmen (see p. 163); and is the same who has been mentioned above, (p. 98) as bishop of Bangor. Tho. Noel, the other justice mentioned in the text, married a sister and coheir of Ralph le Strange of Alveley, and was dead in 1207. Gaufrid de Ver was sheriff of Shropshire from 1164 to 1170.

[3] He filled the office from 1180 to 1189.

[4] "Sciant tam futuri quam presentes quod Johannes filius Gilberti filii Hugonis vendidit terram suam de Wogheresforlong & de Dorfaut cum omnibus pertin. suis quam hereditarie tenebat, Nicholao filio Roberti Poncere, quietam de se & heredibus suis eidem Nich'o & suis imperpetuum: hoc autem fecit concessu uxoris sue Alicie & heredum suorum. Istam vero vendico'em prefatus Johannes & uxor sua ex concessu heredum suorum juramento confirmaverunt coram subscriptis, & aliis testibus, scil. Hugone Pantun, Hamelino fr'e ejus, Bricio fratre ejus, &c^a^. Ad juramentum uxoris predicti Johannis, cum hiis supradictis testibus affuerunt etiam mulieres bone in testimonium vocate jurationis uxoris ejus: scil. Botilda, & Aleis uxor Beunig', Goldrian uxor Huneraldi, & alie quamplures, & ab omni calu'pnia sua & heredum suorum liberam & quietam concesserunt imperpetuum.

Transacto autem aliquanto tempore, prefatus

A detached part of St. Julian's parish, lying to the north of the Castle Foregate, is now called Darville. It begins close to the spot where the canal crosses the road to Haghmond, and extends to what is called the New Inn, having that road for its western boundary through its whole length. On its eastern side it runs narrow at first, but afterwards reaches down to Severn; and it is intersected by a small rivulet which, flowing out of Hencot pool, falls into the river a little to the north of the house which has, of late, been called New Park. This was undoubtedly a part of the Derefalde bought by the Haghmond canons from Nicholas Poncer.

By a deed in the chartulary of that abbey, and also extant in the oldest book of the corporation, the community of burgesses of Salop, in consideration of £40. of silver, permit the abbot and convent of Haghmond to enclose and ditch all their lands, fields, and pastures, belonging to their grange of Derefalde, and keep the same in fence and severalty at all times of the year, "us and our heirs being thereby for ever excluded from the common of the same"—except that the bruery or waste, which is in length between the bound ditch there from Shrewsbury *(finitimum fossatum)* and the great Slade towards Pymbeley called Darerisden, and in breadth between the way leading to Haghman and the bank of Severn, be common to the said burgesses and their heirs. They likewise grant to the religious, to have a raising of their stank at Derefalde, from the rivulet which comes down from the fields of Hennecote, "cum refullo aque ultra antiquam viam extra fossatum suum in pastura nostra;" (i. e. as we understand it, they consented that the canons might put a dam across this rivulet of such a height as should throw the water up to the west of the Haghmond road, and so cover some of the burgesses pasture in the Old Heath,) as it was in the time of Master Simon de Waunton, and others his fellows, the king's justices itinerant at Salop in the 40th year of king John[1]. This grant is witnessed by Alan Villan and Robert Palley, then provosts of Shrewsbury,

Nicholaus, divine pietatis intuitu, eandem terram Deo & eccl'ie S. Joh'is Evang. de Haghm. & can. ib. Deo serv. pro salute aie sue & antecess. suorum in perpetuam elemosinam donavit libere & quiete ab omni servicio, salvo redditu quatuor solidorum pertinente ad ecclesiam S. Michaelis de Castello persone illius ecclesie annuatim reddendo. Audita vero ista donac'o'e sepedictus Johannes statim in curiam prorupit acclamans & petens illam terram ut suam propriam hereditatem, & prohibens nequis eam se nolente usurparet. Tandem vero de jure suo diffidens occasione veritatis predicte, et gratia dimidie marce eidem Alicie a canonicis date, illam vendic'o'em prius factam Nich'i Poncer veram & ratam fuisse in pleno comitatu recognovit; presentibus Will'o filio Alani, Mag^ro Roberto de Salop, Thoma Noel, tunc justiciariis, & Hugone Panton tunc vicecomite; & omne jus suum quod in illa terra se asserebat habere, ipsis canonicis quietum clamavit in p'pet' elemosinam; & eam postea in Hundredo Salopesbr' abjuravit, & q'd eam ab omni calupnia versus omnes warrantizabit hii sunt testes de comitatu, Robertus Corbet, Will'us de Boteraus, Galfrid de Ver, Ada Salvage, Rob. de Girros, &c^a. Ad confirmandam autem hujus rei veritatem & posteritatis memorie arcius imprimendam apposita sunt de assensu partium sigilla B'e Marie & S. Cedde de Salop sub testimonio subscriptorum, Reginaldo Extraneo, Ric'o Decano, Ric'o Griffin, &c."

[1] This should be the 40th of king Henry, son of king John. It is odd that the same mistake exists in both copies. Simon de Wauton was made a judge of the common pleas in 36 Henry III.

Richard Pryde, Nicholas son of Ivo, Hugh Champeneys, Robert Compayne, and Peter son of Clement.

This puts the situation of this portion of Derfald out of doubt[1]: and the etymology seems to point out how it came to be a part of the parish of St. Michael. *Derfald* is *deer-fold:* a *fold*, or enclosure for the keeping of *deer;* in other words, a park[2]. Our Norman earls, and in all probability their predecessors the Saxon kings[3], must have had such an appendage to their castle of Shrewsbury, where they might at all times find deer for their amusement[4], when they were not inclined to range the neighbouring forests in pursuit of nobler game. Derfald, therefore, may properly be called SHREWSBURY PARK. A better situation, before it was stripped of its trees, cannot be conceived; possessing shade, pasture, water, and diversified surface; and when Roger de Montgomery thought fit, for it was doubtless he who ordered it, to have a chapel within his castle, it was natural that he should make his park part of its parish; at the expence, as it seems, of the parish of St. Mary. Its extent was, no doubt, much larger than is the case at present; as the sum paid by Haghmond abbey for the liberty of enclosing it would equal at least £1200. in modern value.

There is another detached part of St. Julian's parish, at the end of the Castle Foregate. It begins just at the turnpike gate on Coton Hill, and comprehends all the land on the right of the road to Ellesmere down to the

[1] What is said here of the situation of Derfald, is further confirmed by the agreement in 1462, between Haghmond Abbey and Battlefield College, about the tithes of it. The latter had succeeded to all the possessions of St. Michael's chapel, and in that right claimed all the tithes of Dervald: but at length agreed, in the year above mentioned, that the canons of Haghmond should have and receive yearly, as the right of their monastery, "all tithes, both great and small, of the whole grange, and of all lands, fields, pastures, orchards, &c. of Derfalde, comprehended between the great close of Cowlande and the great slade jointly to the wood of Pimbeley, called Darrerisden, inclusive." Ex orig. in Coll. W. Mytton. *Cowlone* is mentioned, in a deed which will be produced hereafter, as being "in the suburb of Castle Foregate:" and therefore we may conceive it to have been a great cow pasture which ran northwards from the Castle Ditch, in front of the present county gaol, to the first canal-bridge on the Drayton road. The *great slade* must be the bank of Severn, commencing at the end of St. Julian's parish in the direction of Pimley, and called *The Deer's den*, from the covert which it afforded to those animals. Two other deeds depose to the same localities. The first, (6 Henry IV.) mentions land lying *behind the Castle*, between John Colle's land, and extending from the end of *Cowe-medewe* to a way leading towards Derfale. Coll. W. Mytton. By the second, (15 Henry VI.) *John Colle, the elder*, demises a meadow in the field *behind the Castle*, and a selion of land called hadlond, reaching from the said meadow to the path which leads from the *manor* of Dervald towards Salop. Cole Evidences.

A deed of 18 Oct. 41 Henry VIII., (among the Barker Evidences at Sundorn) being a certificate of the dean and chapter of St. Mary, respecting the boundaries between them and the then lately dissolved abbey of Haghmond, would, probably, ascertain this point with greater precision; but we have not been able to procure a sight of it.

[2] The Saxon Chronicle, sub ann. 1122, relates the sudden death of the bishop of Lincoln, as he was riding with Henry I. in his deerfold of Wudestoke: i. e. in Woodstocke park. See also Newcome's St. Albans, pp. 142, 508, n.

[3] We have seen (i. 27) that it was one of the Saxon customs of Shrewsbury for the bettermost burgesses that kept horses to guard the king when he hunted here.

[4] Our ancestors distinguished game into beasts of *forest* (hart, hind, boar, wolf, and hare), beasts of *warren* (conies and roes), and beasts of *park* or *chase* (buck, doe, fox, and martin).

old bed of the river as far as the bottom of Cross Hill, with a few roods near the turnpike on the left of the said road. A part of this we can scarcely doubt was Wogheresforlong; which is described to be in the North Foregate[1], and contiguous to Derfalde[2]. The whole, however, is much too large for a *furlong*, even in the most extended sense of the word: and the probability is, that by far the greater portion of it was another part of the ancient Derfald.

But all this was only a half of it: for no more was conveyed by Dunstanville to Gilbert. The other half appears to have become the property of Lilleshull abbey. In 18 Richard II. Richard Heseye, lord of Adbryghton Heseye, releases to that abbey all his right in the waste called Derefold, extending from the sichet (*rivulet*) called Hennesych, which begins at Longemedzete, and descends from the fields of Harlescote, and runs along the said sichet to the bridge upon the Somergelde, where the wood of Adbrightley and the hay of Hennecote and Drytlawe meet[3].

Whatever, contiguous to Shrewsbury, belonged to Lilleshull abbey, had previously been held by the college of St. Alkmund: and as that parish has certain insulated districts to the north of the town, immediately adjoining to those insulated districts of St. Julian's parish, of one of which we are sure, and of the other of which we have good grounds to believe, that it was comprehended within Derfald, it seems fair to presume, that those detached portions of St. Alkmund's were so likewise. So that, if we would have a connected view of SHREWSBURY PARK, we must begin at the corner of the Castle Foregate, opposite the turning up to the coal-wharf, (the left-hand side of which Foregate is a detached part of St. Alkmund's parish,) and proceed thence to the limits of St. Julian's parish near the New Park and down to the river, up to the limits of Pimley, and across by the Old Heath to those of Harlescot, thence down to the foot of Cross Hill and along by Green Fields to the top of Coton Hill, and so by the old bed of the river and Bagley bridge to the corner of the Castle Foregate, from which we set out: and this, deducting from it the furlong of Woghere, of the limits of which we have no information, would form a *deer-fold* adequate to the dignity of the Norman earls of Shrews-

[1] John, son of William Turnur of Salop, grants to Hagmond abbey two acres of land in Norforiet in a certain culture called Woweresforlonge, with a messuage in the same forieta between his land and the land which belonged to Henry le Waite, which messuage was holden by Roger Bungi, and renders 12*d.* at the purification of St. Mary. H. T. Ric'o Pride, Ric'o Anglico, tunc prepositis Salop. The following deed also seems to point to the same land, though under a name somewhat different. "Isabel, relict of Warin le Mercer of Salop, grants to sir Thomas, called Carpenter, chaplain, for two marks of sterlings, an acre of land in the fields of Cotes, Salop, which is called Wohacre. 12 Edw. (i. e. Edw. I.)"

[2] Agnes de Hibernia grants to Haghmond abbey 4 seilions of land in Woweresforlonge, between the said canons' land and that of William le Enfaunt: also 2 seilions, reaching from the ditch of the castle of Salop in length to the land which did belong to Nich. son of Ivo: between the land of Richard Beon, "et semitam que vadit a dicto fossato versus Derefalde." C. A. H.

[3] MS. Hotchk.

bury. Only so much of it, however, as now lies within the parish of St. Julian, ever made part of the parish of St. Michael.

St. Michael's had also certain tithes within the present parish of Pontesbury, which will be mentioned in the ensuing list of its rectors. It was a royal free chapel conferred by the king without episcopal institution, and therefore the diocesan registers afford us no help in this imperfect catalogue.

RECTORS OF ST. MICHAEL'S.

The first rector that has occurred to us, is

WALTER DE DUNSTANVILLE, in the reign of Henry II.

WILLIAM DE HAVERHULL, presented by king John, was incumbent in 6 Henry III.

WILLIAM DE BATALL occurs 39 Henry III.

RICHARD DE SAY was *parson* in 56 Henry III., when he brought an action against Robert Corbet of Morton, for customs and services due to him in Soulton in right of his church. All our knowledge of this suit is derived from a short and not very intelligible entry[1], by which it seems as if the cause came on to be heard on the fourth day of the assizes at Shrewsbury, when the defendant Corbet pleaded that William, the plaintiff's predecessor, was seised of lands in Soleton, held of the defendant, and of his father Richard Corbet, by a rent of 3*s.*: but the event of the suit does not appear.

ADAM DE DYSIACO, (perhaps de Duaco, of Douay,) occurs as rector in 1291. We presume he is the same with

MASTER ADAM DE SAVERNE, who is found in 20 Edw. I. to hold this chapel, then worth twelve marks a-year, of the gift of our lord the now king. But in 1297, when the clergy had been put out of the king's protection for refusing to contribute to the king without the pope's leave,

ROBERT DE COTINGHAM, parson of the chapel of the king's Castle of Salop, had a protection from Edward I.[2]

In 2 Edw. II. (1308,9) BONIFACE DE LEDES was presented by the king to this free chapel[3]. In the 8th year of this reign, 10*s.* of the tithe of Ford chapel was granted to the king, and paid by the dean of St. Michael's six years after[4].

[1] Placita de Juratis & assis' 56 H. III. Salop. "Rob. Corbet de Morton opponit se 4^to^ die versus Ric'um de Say personam ecclesie S. Michaelis in Castro Salop pro consuetud' & servic' in jure ecclesie. Will'us p'decessor seisitus de terris tentis de Ric' & Rob' in Soleton & Lach per servic' 3 solid."

[2] Prynne's Records, iii. 715.

[3] Pat. ist. anni p^a^. i. m. 11. Notwithstanding this authority, Roger de Leyfewy is stated in MS. Edwards to be presented on the 6th of Jan. in the same second year. We cannot explain this double presentation.

[4] Pipe Rolls, 14 Edw. II. "Decanus libere capelle S. Michaelis in castro de Salop debet 10*s.* de decima capelle de Forde concessa anno 8^vo^."

ADAM DE COVERTON occurs as *custos* in 14 Edw. III. He had complained to the king of having been obstructed by Lodowyc de Cherleton, parson of a mediety of the church of Pontesbury, in gathering the tithes of Crokkemele, Sibaldescote, and Ardescote, which he alledges to be *within the limits of the parish of his chapel*, and which he and his predecessors had taken from time immemorial. A commission issued to John de Leyburne and two others to enquire into the title[1], and thus the affair seems to have rested during the incumbency of Coverton.

1342, (16 Edw. III.) July 1, JOHN DE WYNWICK was presented by the king[2]. He could have continued here a very short time; for in 19 Edw. III.

JOHN L'ESTRANGE was parson: and then demanded an inquest to enquire into the tithes belonging to this chapel, and their subtraction by Cherleton, and his comporcioner Philip Howell[3]. A jury was accordingly empannelled: and found that diverse tithes of the demesne lands of the inhabitants of Crocton, Sibaldescote, Newenham, Crokemele, Ardescote, Lee, and Saxcote, and of four mills in Crokemele, Hanewode, and Crokton, belong to the said chapel of St. Michael. Mr. Howell, however, who seems to have been more attentive to the temporal interests of his portion than to fulfil its duties[4], pleaded to the jurisdiction of a court of law on such a subject. He alledged that tithes were spiritual things, and therefore were to be sued for in a spiritual court[5]. His plea seems to have been allowed: for the inquest was adjourned, and we do not hear what became of it.

Henry IV., on the 27th of March, in the 11th year of his reign, (1410) founded the college of Battlefield, and granted to it, among other things,

[1] Pat. 14 Edw. III. p. 1. m. 46 dors.

[2] Newcourt, Repert. ii. 401.

[3] Philip ap Houel, clerk, was instituted on the 9th of the calends of March 1307, on the presentation of sir Rees ap Howel, to the portion late of William de Monckton, clerk, in the church of Pontesbury, (the *first*, or *decanal*, or *portion of David*, as it is variously called in the episcopal registers of Hereford). The institution of Master Lewis de Cherleton does not occur: but he was rector of the third portion, called also *Cold Hall*, or *Robert de Ratford's portion*) and resigned it in 1359 for a portion of Ledbury, being then styled licentiate in theology. He was afterwards bishop of Hereford: and is enumerated among the benefactors to the university of Oxford, for his successful efforts to emancipate it from the jurisdiction of the see of Lincoln.

[4] He refused to do any duty at all: in consequence of which, the archbishop of Canterbury (Walter Reynold) commanded the bishop of Hereford (Richard de Swinfeld) to collate another person: and upon his neglecting to do so, wrote to him a letter of reproof. The bishop's answer is extant in his register, Oct. 1316. He prays the archbishop to have him excused for that, "as is suggested to you, we are somewhat negligent in the business of provision, or collation of that portion which Philip ap Howel holds in the church of Pontesburi. The Most High doth know, that we always till now believed that portion, and another which is in the same place, were without cure annexed to them: as we have learned from old, and as, it is still affirmed, may be proved. We pray to the Lord to preserve your worshipful estate in all prosperity to the rule of his holy church." Howel probably submitted, as, we see, he retained his benefice in 1342, and perhaps ten years later, as no fresh institution occurs in that portion till 1352.

[5] Ottley Papers.

the royal chapel of St. Michael in the castle of Shrewsbury, with the chapel of St. Julian thereto belonging.

JOHN DE REPYNGDON is called custos of the chapels of St. Michael and St. Julian in 9 Henry V. (1421) at which time he resigned them to Roger Ive, master of the college of Battlefield, who thereupon entered into possession. Repyndon must therefore have been incumbent of these chapels at the time of Henry IV.'s grant, as, if any earlier avoidance had taken place after that grant, Mr. Ive would have availed himself of that vacancy to apply the revenues to the benefit of his college, which stood in great need of them.

Little remains to tell of St. Michael's after this annexation. Speed's map represents it as standing near the river, to the east of the Castle, and towards the area before the present county gaol; but all traces of it have long vanished.

In 16 Edward II. (1322) Nicholas le Spicer of Salop releases to Master William Vaghan all his right in a place of land (placea terræ) behind the Castle of Salop, containing forty acres, and called Chyrche Forlong[1]: but we are not authorized to say that this was connected with St. Michael's chapel, or at all indicates its situation. It was much out of repair in 18 Richard II. (1394), when commissioners were appointed to inspect the breaches in it[2]. In 1596, the Castle, and of course this chapel, came into possession of the corporation, by the expiration of Mr. Onslowe's lease[3]; and it seems probable that this body soon took it down; for on their book of orders, 1605, is an entry, "Agreed that persons shall view the stones in the Castle belonging to St. Michael's chapel, and take account thereof, and enquire what stones are taken away."

St. Julian's was formerly a royal peculiar; for in 1390 an instrument is authenticated by the seal of the officiality of the lord rector of the free royal chapel[4], so that the jurisdiction was here exercised by the rector's official, as at St. Mary's by the dean's official; and in 1446, the official of the free royal chapel grants administration of the goods of one who had died intestate, "by pretext of which event the disposition of his goods is known to pertain to our office[5]." How it became such, can be only matter of conjecture. We have stated above some reasons for supposing the parish of St. Michael's chapel to have been an *excerpt* from the parish of St. Mary. If this were the case, it was already exempt from episcopal jurisdiction, and would be likely to retain that peculiarity after its separation. It certainly

[1] Cart. penès D. Edw. Smythe, bart.
[2] Inquis. ad quod damnum istius anni. 100.
[3] i. 383.
[4] Phillips, p. 106.
[5] Ibid.

could not acquire it after its foundation by Roger de Montgomery; for by his time the papal and episcopal authorities were sufficiently consolidated to prevent the creation of such an anomaly. But if the chapel of St. Michael ever possessed this quality of a free royal chapel by any means, it might very readily communicate the same property to that of St. Julian, with which, as we have seen, its union was so strict for many centuries.

By the union of St. Michael's chapel to that of St. Julian, and the annexation of both to the college of Battlefield, this last establishment became entitled to all the revenues of St. Michael: and the warden of Battlefield, in the beginning of the reign of Edward IV., set up a claim, in that right, to *all* the tithes of Dervald; though, as we have seen, a moiety of that district had been passed, so long before, to the abbey of Haghmond. Those canons were not slow to vindicate their rights. The result was an agreement concluded between the parties, on All Saints' day 1462[1], which confirms what has been stated above of the situation of Derfalde: for Cowlande, mentioned in it, lay at the back of the Castle, and the situation of Pimley every Salopian knows; so that the great slade, which lay between it and Derfald, must have commenced from the New Inn, where Darvill now terminates. Battlefield College, also, became a royal peculiar, and was recognized as such by Henry VIII.; for which we can assign no other origin but that St. Michael's chapel, being a peculiar, communicated that character to whatever came in contact with it; and the similarity of the two cases seems to support the probability of our conjecture in both of them.

ST. JULIAN'S CHURCH.

The old church of St. Julian was an irregular structure, covered with a heavy tiled roof, without a clere-story; and consisted of a nave, side aisles, and chancel, equal in length with the nave, having an embattled chantry chapel on the north-east side. We have no drawing of the inside, but persons not long deceased described the nave as having a row of round arches on each side on heavy circular pillars. From drawings of the external elevations we know, that the chancel was lighted by narrow lancet windows on the south side, while those of the other portions of the fabrick were of various forms, square, round, and pointed. So that this church corresponded generally with the other ancient ecclesiastical fabricks of the town; the original portions of which were Anglo-Norman, with subsequent additions, especially at the eastern ends, in the style of the thirteenth century. It is plain, indeed, that a general improvement, amounting

[1] See above, p. 420, n. 1.

in some cases nearly to a renovation, took place about the same time in all the ancient churches of Shrewsbury, during the reign of Henry III.

The only remaining portion of the old church is the steeple, a slender square tower with a red stone basement, in the eastern wall of which is a high and remarkably acute arch, opening to the nave. On this basement rests a superstructure of the Gothick style of the latter æra, which in its upper chamber, has, on every face, a broad short pointed bell window. Above is a frieze of quatrefoil pannels, with projecting monsters at the angles as water-spouts. The summit is crowned by an embattled parapet, enriched with eight handsome pinnacles, erected in the place of the same number of hideous urns on a plain square parapet, which had been added, on the rebuilding of the church, in order to assimilate therewith. They were removed in 1819, and the present battlement and pinnacles erected in their stead, by subscription; at the same time, the south side of the red stone basement was covered with Bernasconi stucco, and the walls were repaired and pointed by the parish. In this tower are six bells, cast in 1706, and an excellent clock by Briant of Hertford, was added in 1814, at the charge of the parish, aided by a subscription.

One of Sheldon's MSS. in the Heralds' College, entitled "Gatherings of Shropshire 1584," gives a few notes of arms in this church.

A. a leg and thigh couped, S.

B. 3 preeds in fesse hauriant A. This is expressed to be *Taylor:* but is the same coat as that of Pride.

"Bastard and his tow wyves:" these are

Bastard, as in the list of bailiffs 1445, impaling Quarterly per fesse indented G. and O. within a border A. Over the woman's arms, which are those of Bromley, is written "Elizabeth."

Bastard, impaling Party per fesse O. and A. a lion rampant B. debruised by two bendlets G.

A. on a bend B. 3 oat-sheaves A. a mullet S. for difference. [*Ottley.*]

Quarterly, 1 and 4, O. 2 bars nebulée S. [*Blount*] 2 and 3. a lion rampant, crowned O. [Intended for Scriven of Frodesley].

Ottley, as above, impaling the last, i. e. the quarterly coat, and over is written "Thomas Otteley of Shrewsbury died 25 April 1485. Anne, his first wife. Margaret, second wife, ob. 26 August, 1485."

B. and lozengy, each lozenge of the first charged with a fleur de lys A.

Quarterly, 1 and 4. a bend S. over all, a label of 3 points G.

2 and 3 A. a lion rampant G. "St. Peire."

S. a pair of clothiers' sheers[1], in pale A. "Walker."

Party per chevron S. and A. "Aston."

O. 2 pales S. each charged with 3 cross crosslets fitchée O. [Betton.]

This ancient church having become ruinous, and part of the chancel having fallen, the parishioners, in 1748, agreed to take the whole down,

[1] See Edmondson, plate vi. fig. 28.

with the exception of the tower, and to rebuild it after a plan by Mr. Thomas Farnolds Pritchard, an architect of the town. The first stone of the new structure was laid in February 1749, and it was opened on the 26th of August 1750. The whole expence of the building, exclusive of ornaments that have since been added, amounted to the comparatively small sum of £1700. £800. of this was raised by a contribution throughout this and the neighbouring counties, to which the patron, sir John Astley, bart. gave £100., and the Drapers' Company £50.; the remainder was borrowed on the parish rates, and a small part raised by an annuity.

The present church has no pretensions to beauty or architectural taste, externally. It is a plain oblong Grecian fabrick of red brick, with window-frames and quoins of Grinshill stone; the lower windows are square, the upper arched. In the masonry of the south wall of the chancel is inserted a small stone from the old church, containing a female figure within a foliated tabernacle, perhaps St. Juliana the patron saint. The interior of the fabrick is handsome and commodious, displaying a solemnity of effect, not often found in modern churches. The plan is a parallelogram eighty-three feet by forty-eight. Four plain Dorick pillars on each side sustain the roof of the nave, which is coved, rising on a bold cornice. The cieling has no other decoration than the Gothick roses of the ancient oak beams, that were preserved and placed on it, and which, though an incongruous decoration for a Grecian church, have no bad effect. Over the side aisles, and at the west end, are convenient galleries, in the latter of which is the organ, purchased by subscription in 1792. The pulpit, which was that of the old church, is handsome, and stands at the north-east extremity of the nave, by which position the officiating clergyman at the altar is hid from half the congregation. A bold arch opens to the chancel, which is small. Over the altar is a large Venetian window, in the centre light of which is a figure of St. James, purchased in 1804, out of a collection of painted glass brought from Normandy during the French revolution. The colouring is rich, especially the ruby red of the robe. In the side windows are the royal arms, and those of the see of Lichfield and Coventry impaling Cornwallis. The altar-screen is an elegant piece of wainscot-work, the lower part consisting of pannels divided by Dorick pilasters. Above is a superstructure in the same style, surrounding the window, with a rich entablature and cornice, supported by fluted Ionic pilasters, having their bases and capitals gilt. The whole is finished above by a glory surrounded with clouds. In the upper tier of windows over the galleries are, on the south side, the arms of queen Elizabeth, the corporation, and the family of Bowdler; and in those of the north, are the armorial bearings of Prynce and Bennett in modern painted glass, presented by the late earl of Tankerville.

In 34 Henry VIII. John Hussey, warden of Battlefield, demised the free chapel of St. Michael within the Castle, and the chapel of St. Julian thereunto annexed, to Edward Shoorde, priest, for term of life. In the 2d of Edward VI., however, the commissioners appointed for the dissolution of the College of Battlefield, find that the *rectory* of St. Julian's thereunto appropriated, had been demised by the college for a term of years to Richard Hussey, at an annual rent of 10*s.*: whence it may be inferred, that all which passed to Shoorde were the smaller profits, oblations, and obventions of the curacy; for the rectory must necessarily have included the great tithes. In 3 Edw. VI. this rectory was passed from the crown to John Cupper and Richard Trevor, and soon after became the property of John Hallywell, bailiff in 1558. He was then an inhabitant of the parish, and in the following year ordained that the church-bell should ring every morning at three of the clocke, and toll at six, twelve, and six at night; "the which," says our Chronicle, "ys a goodly knowledge for the inhabytants and strangers, the whiche ys callyd to this day Hallywell's knyll."

Something of this kind had existed in Shrewsbury more than a century before this time.

In the bailiffs' accounts, 15 Henry VI. 1436, is an entry, "Will" Dawe, custodi communis horicudii ecclesie S'c'i Cedde pro termino natalis D'ni, 2*s.* 6*d.*" *Horicudium* is a word unnoticed by the glossaries, but evidently denotes some instrument for striking the hours. In the same account is "Ric'o Mascote, custodi horicudii ecclesie S'c'i Alkmundi pro salario suo pro termino natalis, 2*s.* 6*d.*" Item, "Will'o Cuttylle pro una corda pro horicudio, 8*d.*" In 1 Rich. III. it is, "pro custodia horicudii et *le chyme* in ecclesia S'c'i Cedde," and similar entries occur down to the 13th Henry VIII., after which this periodical tolling to mark the hours seems to have ceased, until its revival by Mr. Hallywell[1].

In Easter term, 25 Eliz., a fine was levied, William Hallywell complainant, John Hallywell his brother and Anne, wife of the said John, deforciants, of the rectory of the church, and of the chapel, (de rectoria ecclesiæ et capella) of St. Julian, and all tithes, oblations, profits, &c. in Salop, Colham, Pulley, Bulbryggis, Lythwood, Shelton, Cotton, and Dar-

[1] Halliwell's knell being confined to the centre of the town, "an order was tacken in 1583, to knowe the houres of xi of the clocke at noone and v of the cloeke at nyghte, there shuld a bell toll in St. Maries churche, to gyve serten knowledge to the scollars in the free scoole there, and also for the inhabitants." MS. Chronicle.

veall; and they were acknowledged to be the right of the said William. This is indorsed "Isaac Scott, fine for the tithes of St. Julian's;" so that he probably became a subsequent purchaser. In 1651 and 1656, Mr. Rowland Knight is called "proprietor" in the parish books. The impropriation afterwards passed into the family of Prince, and thence descended to the present possessor the earl of Tankerville, who pays the minister a stipend of £5. per annum.

Of chantries in this church we find but few notices.

In 32 Edward III. Richard Pygot, chaplain of the mass of St. Mary in this church, with the assent and consent of all the parishioners, demises to Juliana, wife of Roger le Muleward, and Isabel her daughter, for their lives, all that tenement under the Wyle of the town of Salop which lies next to the tenement which Hugh de Crissage, corviser, and Isabella his wife, hold for life, of the office of the mass aforesaid. Rent 8*s*.

The will of Alice Clement, 1456, mentions altars of St. Catharine and St. Thomas in this church; and sir Thomas Barker, parochial chaplain of the church.

The parish comprehends the whole of the Wyle Cop, Wyle, and Under the Wyle, nearly the whole of Coleham, and extends wide into the country, but in portions greatly disjointed, and intermixed with other parishes, as at Pulley, Shelton, Coton Hill, Green Fields, and the Old Heath; the cause of some of which will be apparent from what we have said of the history of this church.

PAROCHIAL MINISTERS.

PETER the clerk, who held the third part of the chapel of St. Juliana in 1228, may have been the parish priest. He cannot have been presented later than 1216, as he held it of the gift of king John.

WILLIAM DE SANCTA JULIANA witnesses an undated deed of William son of William the physician, in the Chartulary of our Abbey. He may have filled the office.

Sir THOMAS BARKER is called parochial chaplain of the church in 1456, when Alice Clement leaves him a bequest.

JOHN POLE was chaplain of the church in April 1486, where he witnessed the will of Thomas Otley, merchant of the staple of Calais, who orders himself to be buried in this church, to the fabrick of which he leaves a mark. Proved before Thomas abbot of Salop.

The benefice is unnoticed in the Valor of Henry VIII, but

EDWARD SHOORDE, priest, was probably incumbent in the 34th year of that reign (1542), when John Hussey, master and warden of Battlefield, grants to him, for life, *the free chapel of St. Michael within the Castle, with the chapel of St. Juliana thereto annexed;* the lessee discharging the master of the cure of souls, and paying a red rose yearly on St. John Baptist's day, if it be demanded[1].

RICHARD HILL is called stipendiary of St. Julian's in 2 Edw. VI. (1548), when the Commissioners for dissolving colleges certify that he has for his yearly maintenance £4., issuing out of land sometime belonging to the shermen of Salop[2].

THOMAS JARVIS, 1601.

JOHN POWELL, 1609.

ANDREW HARDING, 1635.

RICHARD LEE, 1636, 1655.

1659. THOMAS GRIFFITHS, chosen by the parish.

1666. JOHN HAYNES, buried at the Abbey, 11 Jan. 1667.

MAURICE HARRISON, probably the same who proceeded M. A. of St. John's College, Cambridge, 1664. He was admitted a pensioner of that college, 2 Aug. 1654, being stiled of Hinley infra Wigan, son of John Harrison, clerk, and then aged 18 years. His epitaph gives him a character for good morals, and diligence in his office. Ob. 26 Dec. 1689.

EDWARD GRIFFITHS, 1692.

JAMES TALBOT, 1703[3].

1703. Sept. 3. PHILIP WINGFIELD, M. A. of Pembroke College, Oxford, a younger son of Samuel Wingfield, Esq. of Preston Brockhurst, by Elizabeth daughter of sir Richard Prince, knt. He was born in 1657; married at St. Julian's, 27 May 1706, his cousin Martha, daughter of Wrottesley Prince, Esq. and relict of Henry Smalman, Esq. of Wilderhope, and was buried at the Abbey, 26 July 1720. He was father of Benjamin Wingfield, minister of St. Mary's.

1720. JAMES PEARSON, M. A. of St. John's College, Cambridge, son of the rev. Samuel Pearson, vicar of Holy Cross: buried 1756.

Dec. 1756. JOHN TOMBES WINGFIELD, M. A. of All Souls' College, son of John Wingfield of this town M. D., a younger son of Thomas Wingfield, Esq. of Preston Brockhurst. Mr. Wingfield was also vicar of Atcham, and minister of Berwick chapel. He died Aug. 9, 1791.

1791. HUGH OWEN, M. A. of St. John's College, Cambridge, arch-

[1] Aston Evidences. [2] MS. Edwards.

[3] Quere, if the same who held the rectory of Rodington from 1662 to 1722. That Mr. Talbot was son of Thomas Talbot, who appears to have been a younger son of Thomas Talbot, Esq. of Worfield, a branch of the noble family of the name.

deacon of Salop in the diocese of Lichfield, prebendary of Lichfield and Sarum, and portionist of Bampton in co. Oxford.

REGISTERS.

The register of this parish begins Sept. 26, 1599.

1604. Nov. 4. Christened Adam and Margery, son and daughter to Addam Broddshaw, smith, with to [*two*] sons more, borne alyve, but died beffore they were chrystened. all ffore borne at a berth: the mother lyved many a yere after, in good helth.
1629. Jan. 27. Sir Thomas Harries, bart. buried at Baschurch.
1637. Nov. 14. Baptized Nehemiah, Constance, and Martha, son and daughters of Tho. and Mary Cheshire, born at one birth.
1672. Aug. 7. Bapt. Elinor, d. of Sir Francis Edwards and Eleanor his wife.
1674. Nov. 2. Diana, d. of Sir F. E., bapt.
1675. July 24. Eleanor, w. of Sir F. E., bur.
1680. Dec. 11. Lady Jane Vaughan, bur. at St. Chad's.
1691. May 21. Sir Humphrey Briggs, bart. bur. at Shifnall.
1693. May 26. Sir Robert Harries, bart. bur. from the Abbey parish.
1694. Oct. 15. Sir Charles Lloyd and Victore Corbett marr.
1695. Oct. 19. Sir John Corbet, bart. bur. at Drayton.
1698. May 14. Thomas Rocke, Esq. and Madam Diana Corbet, marr.
——. Sept. 17. Magdalen Briggs, widow to Sir Humphrey, bur. at Shifnall.
1699. June 11. Elizabeth, d. of Thomas Jones, translator, bapt.
1717. Nov. 27. Thomas Ossery, son of Dockter Thomas Butler, bapt.
1742. Sept. 22. The Right Honourable Charles Lord Ossulston and Mrs. Alicia Astley, daughter of Sir John Astley of Patshull, co. Stafford, married by licence.
1752. April 26. Richard Smith, Esq. of Tetnall, co. Stafford, and Mrs. Henrietta Ashley (sic) of the Abbey parish, married at Cound.—*See and correct p. 141 of this volume.*

CHARITABLE BENEFACTIONS.

Thomas Baker, citizen and merchant of London, a native of this parish, bequeathed the use of part of £200., to be given in twenty-four twopenny loaves, to the poor thereof every Sunday; and the overplus to be distributed amongst the poor of the said parish by the churchwardens.[1]

Mrs. Catherine Smith, the relict of William S., D. D. left £4. payable out of the exchequer of this town; to be equally divided, every 25th of November, between four such poor widows of this parish as the trustees judge fit.

Mr. Thomas Davies 1669 left 40*s*., to be paid every St. Thomas's day to the minister for preaching four quarterly sermons, that on Sept. 3d to be on Death: 20*s*. to be given on that day to decayed housekeepers: £4. every St. Thomas's day to be divided equally by the trustees or their heirs between eight poor widows of the parish: £4. yearly towards maintaining at the

[1] With this and the other legacies marked E, an estate near Ellesmere was bought in 1726.

university two scholars that are sons or immediately descended from the sons of smiths or shoemakers in the town or liberties: and £4. to set apprentice or relieve yearly such of his relations as are poor, at the discretion of the trustees or their heirs. This is a rent-charge on Sutton Mills.

The REV. MR. PHILEMON HAYES left to the minister 10s. for a sermon every Candlemas-day, and as much to such ancient people as the churchwardens shall think fit.

MRS. CATHERINE HONE gave (Aug. 14, 1673) £5.: the interest to be distributed by the churchwardens to the poor of this parish.

MRS. DINAH ROBERTS left 20s. out of the rent of land near Cardington on the 25th of March, to the churchwardens of this parish one year; to those of Cardington another; and so on successively, for the buying of six-penny loaves, to be distributed every Sunday by the churchwardens to the poor of each parish respectively in their turns.

MR. THOMAS COTTON (Feb. 1, 1683) gave £30.: the interest to be expended by the churchwardens and overseers in four-penny loaves among the poor of this parish every St. Thomas's day. E.

MR. STEPHEN ROGERS of this town, bender, left the interest of £50. to be given by the churchwardens and overseers to the poor of this parish every St. Stephen's day. E.

MR. JOHN TAYLOR, of Longdon-upon-Tern in this county, bequeathed (June 20, 1683) an annual payment of eight shillings, to be given by the churchwardens every Easter to the poor of this parish.

The REV. MR. MAURICE HARRISON, minister, left a silver chalice containing three pints, and his widow gave a damask table-cloth and two damask napkins for the communion.

MR. RICHARD PRESLAND, senior, draper, left the use of £20. to be distributed every Lord's-day in white bread to six poor people of this parish. E.

MR. EDWARD BRIGGS, of Scrivens Middleton, gent. left to the minister of this parish for ever £4. 10s., payable every Michaelmas out of a tenement there, afterwards possessed by Thomas Bawdewin, Esq. An attested copy of the deed is kept in the chest of the drapers' company.

MRS. JANE BROOK, widow, niece to Mr. Rowland Pritchard, late of this town, alderman, left the interest of £100. to be laid out in two-penny bread, one moiety whereof to the poor of St. Alkmund's parish, and the other to poor aged people of this parish, that are of honest life and not common beggars, every fourth Sunday.

CAPTAIN JONES, late of London, having left money for augmenting several small benefices in and near Shrewsbury, a tenement in Loppington was bought with part of it, for the minister of this parish.

MR. EDWARD DONNE, alderman of this town, anno 1629, gave five

nobles to be yearly paid to set to prentice one poor child of this parish. Lost.

MADAM HONOUR DRYDEN left £10. to this parish, to be put out by the churchwardens: the interest thereof to be annually distributed to the poor of this parish. Now lost.

JOHN BRYAN, Gent. bequeathed, in addition to Mr. Philemon Hayes's legacy, 10*s*. to the minister for preaching that sermon, and likewise 10*s*. to poor decayed housekeepers.

MR. THOMAS BOWDLER, draper and alderman of this town, gave a large silver flagon and two large silver plates, weighing in all ninety-one ounces, for the communion-table. He also gave £200. to procure queen Anne's bounty to the benefice. He bequeathed £1000. for a school-house and a dwelling-house for a master: and the remainder to purchase lands for maintaining a master and mistress to teach poor children born in the parish, if there to be had, otherwise in the parish of Holy Cross, to read, write, knit and sew; to educate them in religion, to clothe them, and to set some of them out apprentices, or to be expended in such other beneficial manner as should be thought fit by the trustees, Mrs. Frances Bowdler, Mr. John Skrymsher, Mr. Richard Loxdale, Mr. John Cotton, vicar of Brace Meole, and Mr. James Pearson, minister of this parish. He likewise left £100.: the interest to be given in two-penny bread every Lord's-day to poor ancient decayed people living in this parish, to be nominated by his heirs.

MR. EDWARD JONES, of Stourbridge, left to such poor of this parish as are not in the poor's-book £10: the interest to be paid by his executor, Mr. John Lea, and his heirs, every New Year's day. Lost.

MR. RICHARD JENKS gave, Dec. 25, 1751, a crimson velvet pulpit-cloth and cushion.

The REV. MR. SAMUEL PRESLAND bequeathed, Feb. 11, 1750, £10. to the overseers: the interest thereof to be distributed to such poor of this parish as his nephew, Thomas Presland, mercer, and his heirs, shall appoint.

MRS. ELIZABETH HANMER, 20 Feb. 1755, left £20.: the interest to be distributed yearly in bread to the poor of this parish. She also left a house on the Stone Bridge to the clerk of the parish[1].

MR. RICHARD JENKS, in pursuance of the will of his late wife, Mrs. Susannah Jenks, laid out £40. in purchasing a crimson velvet cover for the reading-desk and communion-table.

MRS. PRISCILLA BINGLEY left £50. to the poor of this parish, which was distributed by her executors.

[1] When that bridge was taken down, a sum of money was awarded as a compensation for the clerk's house, and with that, and £20 advanced by the parish, another was bought for him in Friar's Lane.

MR. RICHARD WILLIAMS, late of this parish, left 1761 £10. to the poor, which was distributed by the minister and overseers. Also £50.: the interest to be distributed every Christmas-day to poor resident housekeepers who receive no parish relief. Also, after paying his debts and legacies, the residue of his substance, upwards of £260. to his executors, in trust, after two years and a half from his decease, to pay it to six substantial householders, parishioners and inhabitants, on trust, to employ the interest every St. Thomas's day in clothing poor old men and widows of, and inhabiting therein, or in putting poor children thereof out apprentices, as they shall judge most proper; and if there shall not be proper objects in this parish, the trustees may employ the produce in any other parish or parishes in this town. Secured on the House of Industry.

RICHARD BREATHEN, Gent. gave to the churchwardens and overseers £20.: the interest to the poor of this parish.

MRS. MARY GRIFFITH, milliner, left to the churchwardens and overseers £50.: the interest to be distributed every Sunday to such poor parishioners, in two-penny loaves, as receive no relief weekly. Also £5. 5*s*. to poor housekeepers of this parish; which was accordingly distributed by her executor. Secured on the Leighton Turnpike.

THOMAS PRESLAND, Esq. bequeathed, Aug. 12, 1778, to the churchwardens and overseers £20.: the interest to such poor housekeepers of the parish as they should think the greatest objects. Secured on the House of Industry.

MONUMENTS.

Dugdale notes only the following ancient inscription on a grave-stone in the north aisle:



The stone is a slab of coarse marble, nearly a foot thick. Having lain in the churchyard ever since the demolition of the ancient church, it was removed back again about twenty years ago, and is now in the south aisle.

The name Trumwin is of very remote antiquity, even as old as the seventh century, when one who bore it was consecrated bishop of the Picts. But to come nearer to our own times and county, we find a family of the name settled at Cannock in Staffordshire in the thirteenth century. Our bailiffs' accounts of 1275 contain a "courtesy of 2*s*. 9*d*. to sir William Trumwin." Roger Tromwin was sheriff of Shropshire in 1 Edw. II., and

was admitted a burgess of this town, June 24, 1319: and seventeen years later witnesses a grant to Haghmond abbey[1]. Sir John Tromewyn, knight, also occurs in 17 Edw. III., as bound with others in a statute-merchant for the due performance of certain conditions respecting a chantry then founded in the same monastery, for the soul of the earl of Arundel: and of the same family, doubtless, but probably earlier than any of them, was the Edmund Troumwyn buried at St. Julian's.

Mr. Mytton records only the following mural monuments:

NEERE UNTO THIS PLACE LYE INTERRED THE BODYES OF JOHN PROWD, GENT., DRAPER AND ALDERMAN, WHO HAD BORNE THE OFFICES OF BAYLIFE AND MAIOR IN THIS TOWNE. HE WAS BURIED THE 26 OF MAYE 1653, AND OF DOROTHY HIS WIFE, SOLE DAUGHTER OF RICHARD ROCK, ESQUIER, WHO WAS BURIED THE 27 OF OCTOBER 1654.

COGNOMEN CAVEAS NOSTRUM MERUISSE VIATOR,
VIRTUTES POTIUS FAC IMITERE MEAS.
SIC TE CONSPICUUM REDDENT, RINGANTUR UT HOSTES,
INGENIUM, LINGUÆ SUADA, LIBRI, PIETAS.[2]

On a copper plate against the south wall.

The Remains of HENRY CORSER,
of this Parish, Chirurgion, who de-
ceased April the 11th 1692. And ANNE,
his Wife, who followed him the
next day after.

We man and wife
Conjoyn'd for life,
Fetch'd our last Breath
So near, that Death,
Who part us would,
Yet hardly could.

Wedded againe
In Bed of Dust,
Here wee remaine
Till rise we must.

A double prize this Grave doth finde,
If you are wise, keep it in minde.

And two flat stones, as follows:

Exuviæ Reverendi Mauritii Harrison viri bene morati, Christiani admodum spectabilis, & hujus ecclesiæ nuper pastoris seduli dignique, quas deposuit Decembris 26, 1689. Mrs. Anne H., his w., 1710.

[1] In 37 Edw. III., Umfred Trumwyn, chivaler, releases to John Caym of Salop, and Katerine his wife, all claim on the lands and tenements in Salop, which were of Roger Trumwyn, and were lately of Pagan de Wasteneys. Seal, a saltire engrailed.

[2] Stranger! beware how you deserve my *name*.
To imitate my virtues be your aim.
Then, spite of foes, you'll shine conspicuous,
grac'd
By letters, piety, good sense, and taste.

Elizabeth, w. to Christopher Whichcott, esq. 1666[1]. Mrs. Elizabeth Bryan, her grand-daughter, 1692. John B., only son of the said E. B., 1734; 73.

OTHER MURAL MONUMENTS NOW REMAINING.

Near this place
lie the Remains of ELINOR RUSSELL, wife of WILLIAM RUSSELL,
who departed this life July the 8th, 1731. Aged 47.
And by her side in the *Isle* lieth the body of THOMAS RUSSELL,
their eldest son, who died March the 31st, 1743. Aged 27.
And also the Body of the abovenam'd WILLIAM RUSSELL, who
departed this life November 11th, 1744. Aged 62.
Also RICHARD RUSSELL, their son, who died 22d March 1765. Ætat. 46.

Near this place are interr'd the remains
of Mr. JAMES LACY, who died June 16th, 1743.
Aged 35 years.
Also of his Relict, MARGARET STEVENTON,
who died January 1st, 1792.
Aged 74 years.
Also JOHN STEVENTON, who died July 14th, 1800.
Aged 81 years.

On a drapery of white marble, suspended from a tablet of variegated marble, adorned with the ensigns of Æsculapius.

Sacred
to the Memory of
HUGH OWEN, M. D.
Son of Thomas Owen of Llunllo,
in the County of Montg^{y}, Esq.
who died June y^{e} 28, 1764.
Aged 56.

Mewn Daear oer; tan Draed fel finnau
Pwy bynnag wyt, y byddi dithau;
Cred yn Ghrist, casa pob Pechod
A Dim dan Haul, na char di yn ormod[2].

The above Hugh Owen, M. D. was interred under the South East angle of the Bishop's Chancel within the old Church of St. Chad, from whence this monument was removed, in consequence of the fall of that Edifice[3].

[1] This lady was daughter of Edward Fox, esq. of Greet in this county, and relict of Christopher Whichcote, esq. of Stoke in the same parish, by whom she was mother of a numerous family of five daughters, and seven sons, of whom the learned Benjamin Whichcote, D. D. provost of King's College, Cambridge, an admired author and eminent theologian, was the fifth, and sir Jeremy Whichcote, bart. of Hendon, Middlesex, barrister-at-law, and solicitor-general to the Elector Palatine, was the youngest. Mrs. Whichcote survived her husband 46 years, and upon his death removed to this parish, where her sixth son Samuel married, in 1634, Mrs. Jane Lewis; her daughter Catharine, in 1628, Mr. Timothy Aspinall; and another daughter Anne, in 1630, Thomas Hayes, gent.

[2] To the cold earth, and under feet, as I,
Whoe'er thou art, thou, reader! soon must lie.
Then trust in Christ, all kinds of evil shun,
Nor fix thy heart on aught beneath the sun.

[3] The gentleman commemorated by this inscription, practised in Shrewsbury, till his cousin in the seventh degree, Mrs. Sarah Owen, last of the family of Woodhouse, selected him for her heir, in the event of his surviving her. At her request he removed to Woodhouse, and devoted himself to agricultural pursuits, particularly the breed of horses and cattle, the effects of which are yet visible in the county. But he was gored to death by a favourite bull, about sixteen months before the decease of his intended benefactress.

Arms: as *Davies* in list of bailiffs, 1589.

Near this Monument lieth interr'd the remains of ANN, daughter of
JONATHAN and ELIZABETH SCOLTOCK.
She was born Jan. 22d, 1772, and died Nov. 29th, 1773.

A Grecian tablet of white marble edged with Mona marble.

PRYCE OWEN, M.D.
a Physician of distinguished ability and extensive practice,
died July 31, 1786. Aged 55.
BRIDGET, his wife,
only daughter of John Whitfield, esq. of this Town,
by Bridget, daughter of Thomas Powys of Berwick, Esq. and relict
of Edward Arblaster, Esq. of Longdon in the county of Stafford,
died Nov. 15, 1788. Aged 49.
This memorial of respect and affection to his parents
is inscribed by their only Son,
Hugh Owen, M.A.
minister of this parish,
and Prebendary of Salisbury.[1]

Arms: 1 and 4, as *Davies* 1589: 2 and 3, A. a lion rampant S. *Owen of Llunllo.* On an escocheon of pretence, A. a bend cotised engrailed. S. *Whitfield.*

Sacred to the Memory of
THOMAS PRESLAND of Walford in this county, Esq.
who departed this life 5th Oct. 1778.
Aged 51 years.
Also ELIZABETH, his Wife, third Daughter
of Robert Aglionby Slaney of Hatton Grange, Esq.
who departed this life 5th May 1797.
Aged 64 years.
And of their children, THOMAS and ANN,
who died infants.

Arms: *Presland*, as Mayor of 1699: impaling: G. a bend between three martlets, O. *Slaney.*

To the Memory of
JOHN ALLATT, Gent.
38 years Chamberlain of this Corporation; who bequeathed his Property for the Education and Clothing of many Children of the more respectable classes of poor persons resident in this Town, and for providing Coats and Gowns for a considerable number of indigent Men and Women. He died the 2d Nov. 1796. Aged 83 years.

A large pyramidal tablet.

Sacred
to the Memory of
BRIDGET GLYNNE,
Widow of Edward Glynne,
of Glynne,
in the county of Montgomery, Esq.

[1] Dr. Owen was son of Lingen Owen, Esq. of whom see vol. i. p. 295. N: and great nephew of Dr. Hugh Owen, mentioned above. At vol. iii. p. 183 of *Medical Observations and Inquiries*, is a paper by him, on the good effects of large doses of musk in a convulsive disease.

and Daughter of Edward Lloyd
of Aberbechan,
in the said County, Esq.
who departed this Life
Dec. 1, 1799.

And also of
BRIDGET GLYNNE,
Spinster, Daughter of
Edward and Bridget Glynne,
who died July 25th, 1804.

To the Memory also of
EDWARD GLYNNE, Esq. son of
the aforesaid Edward and Bridget
Glynne, who died unmarried
the 4th day of May 1805.[1]

Arms: 1 and 4, B. a chevron between 3 cocks A. armed, crested, and wattled O. 2 and 3. G. a lion rampant A. Crest, a cock, as above.

In Memory
of ROBERT HESKETH
(a Tradesman and old Inhabitant of this Parish)
who departed this life Dec. 31st, 1802, aged 67 years.

Also
of his three Children, MARGARET, MARY, and MARY,
who died in their infancy.

Also MARGARET, the Wife of Robert Hesketh,
who died 13th August 1820, aged 85 years.

A Grecian tablet like that of Dr. Pryce Owen, supporting naval and military emblems.

To record the untimely decease
of two amiable youths,
THOMAS OWEN ROCKE,
Midshipman on Board His Majesty's Frigate Narcissus,
who, bravely engaging as a Volunteer, in the destruction of a detachment of
French Vessels in the Bay of Hieres,
fell, deeply lamented, July 10th, 1804, in his 18th year;

and
RICHARD ROCKE,
Cornet in the Royal Horse Guards Blue,
who, cut off at the same early age, by a violent attack of fever,
Sept. 9th, 1815,
Admired and beloved by all who knew him,
universally regretted by the Regiment, which he had recently joined,
was buried in the Vault of St. George's Chapel, St. Mary-le-Bonne:

This memorial is erected by their sorrowing Parents,
The Reverend John Rocke, M. A. and Harriet his Wife,
daughter of Pryce Owen, M. D.

[1] From the grave-stone, which in this, as in other cases where there is a mural monument, is not set down, it appears that Mr. G. was 61 at his death.

A tablet of white marble supporting a lion crouching.

MDCCCVI.
Sacred to the Memory of Mr. ROBERT LAWRENCE,
many years proprietor of the Raven and Lion Inns in this Town,
to whose public spirit and unremitting exertions
for upwards of thirty years,
in opening the great road through Wales between the united Kingdoms;
as also for establishing the first mail coach to this Town,
the public in general have been greatly indebted,
and will long have to regret his loss.
His remains were interred in the ancient Church at Battle Field
near Shrewsbury, the VII September,
in the LVII year of his age.
This monument is erected, in grateful remembrance, by his only
surviving brother, John Lawrence.

Sacred to the Memory
of Mrs. ELIZABETH STANIER, late of this Town,
who was the only daughter and Heiress
of Maurice Price, Esq.
She died the 6th November 1810, aged 71 years.
Also of CHARLES PRICE STANIER, Esq.
only son of the said Elizabeth Stanier,
He died 4th May 1809, in the 33d year of his age.

Near this Monument are deposited the remains
of
JOHN and MARY TWISS,
EDWARD and JOHN, their sons,
MARGARET, ANN, and ELIZABETH, their Daughters,
and
EDWARD and JOHN, their Grandsons.

Thus Age and Youth promiscuous crowd the Tomb.
Thou, Reader, canst not shun th' impending Doom.

GRAVE-STONES.

Frances Arblaster, 1734; Henry A., 1736; infants.—John Whitfield, their bro., 1738; inf.—Penelope W., 1743; inf.—Bridget, d. of Bridget Whitfield, rel. of Price Owen, M. D., 1788; 49.

Will. Alexander, Esq. collector of excise, 1783; 58.

John Booth, B. A. late of Pembroke College, Oxford, 1718.—Mary, relict of Peter B., 1761; 77.

Margaret, rel. of Edw. Betton, 1733; 83.—Rich., son of Edw. and Marg. B., 1752; 66.—Mary, his sister, 1761; 73.—Rev. Mr. Sam. B., 1761; 71.

John, son of Tho. Birch, sadler, 1785; inf.

James Burley, 1789; 53.—John B., 1796; 29.

Mary, w. of Charles Burley, currier, 1786; 30.—The said C. B., 1789; 32.—Eliz., his 2d wife, 1790; 22.—Two of their children.

Mrs. Susanna Butterton, 1753; 77.

Mr. Gabriel Bingley, 1748; 64.—Mr. Charles B., 1747; 62.—Priscilla, rel. of Mr. G. B., 1759; 72.

George Bowdler, Gent. 1737; 47.—Will., his eld. son, 1744; 21.—Elizabeth, eld. d. of John B., grocer, 1755; Mary, his 2d d., 1756; John, his 6th child, 1762; Mary, his 8th child, 1768; John, his 7th child, 1768; Elizabeth, his 9th child, 1769; all infants.—Thomas Russel B., 11th child of John and Mary B., 1777; inf.—Elizabeth B., grandmother to the above children, 1781; 82.—John B., grocer, son of the above G. and Elizabeth B., 1797; 68.—Catharine B., d. of the above John B., 1803; 39.—Elizabeth, d. of John B., baker, and Cath. his w., 1786; inf.—Cath., another d., 1791; inf.—Thomas, son of the above, 1794; inf.—John Betton, 1775; 44.—James B., 1777; 76.

Mr. Rich. Cotton, and Sarah his wife.

The children of John Cooper and Mary his w.; Mary, 1700. Thomas, 1706. John, 1711.—J. C., senior, 1738; 81.

Hannah, w. of Rich. Clarke, 1761; 80.—The said R. C., 1765; 66.

John Cooke, Esq. collector of excise, 1774; 61.—Frances, his w., 1773; 63.

Tho. Davies, plumber, 1753; 65.—Ellinor, his w., 1767; 72.—Six of their children.—Likewise Tho., their last surviving son, 1782; 56.

Mr. James Davies, brazier, 1699; 31.—Sarah, his d., 1699; inf.—Sarah, his rel., 1712; 53.

Will. Fewtrel, 1758; 62.—Sarah, his w., 1774; 92.

Barbara, w. of Mr. Tho. Fowler, 1748; 48.—Mr. T. F., 1759; 63.—Three of their children.—Also Barbara, w. of rev. John Tombes Wingfield, 1787; 51.—The said rev. J. T. W., minister of this parish, 1791; 65.

Elizabeth, d. of Sam. and Eliz. Fawkener, 1756; inf.—Mary, their d., 1760; inf.—The said S. F., 1775; 58.—The said E. F., 1778; 57.—Sam., their son, 1784; 25.

Mrs. Mary, w. of Mr. John F., grocer, d. to Mr. Joseph Hinckes, malster, 1720.—The said J. F., 1732; 73.—Sarah, w. of J. F., 1758; 91.

Hannah, w. of Tho. Fisher, 1815; 82.

Mr. Tho. Garbett, 1786; 72.—Harris, his son, 1792; 46.—Mrs. Mary, w. of James G., 1792; 42.

Richard, son of Tho. Hussey, glover, 1620; 23.—T. H., glover, 1628.—Alice, his wife, 1635.—Mary Goodhal, 1700.

Catharine Halsall, 1776; 80.

John, son of James and Elizabeth Hewitt, 1765; inf.—Elizabeth, their d., 1766; 13.—Edw., their son, 1767; inf.—Mary, their d., 1770; inf.—James H., senior, 1774; 49.—Edw., son of James H., 1776; inf.—James, son of Ja. H., 1777; 14.—Elizabeth H., 1814; 82.

Rich. Harrison, grocer, 1759; 51.

Elizabeth Hodges, 1782; 74.

Mary, w. of Edw. Jones, wheelwright, 1747; 58.—The said E. J.

Will. Leech, 1787; 45.

Mary, w. of Edmond Patershall, draper, 1716; 31.

The rev. James Pearson, M. A., 36 years minister, 1756; 70.—Tho. Powell, son of the rev. Ralph P., late rector of Kirk-Ireton, co. Derby, 1800; 64.—Anne, his w., d. of the rev. James P., late minister of this par., 1784; 40.—Sarah-Sophia, their d., 1783; 10.—James and James-Richard, sons of the above Ja. Pearson and Jane his wife, infants.

Bridgett, w. of Tho. Powys, Esq. of Berwick, 1743; 67.

Will., son of Joshua and Margaret Patten, 1716; inf.—Harris Jones, their son, 1720; inf.—The said M., rel. of J. P., 1753; 77.

Edw. Poyner of Colam, timber-man, 1713; 63.—Katherine, his w., 1717; 79.

Mr. Tho. Farnolls Pritchard, architect, 1777.—Eleanor, his w., 1768.—Three of their children, who died young.

Priscilla, w. of Edw. Pugh, 1724.

Richard Presland, draper, 1693.—Hannah, his w., 1700.—Joseph, their youngest son, 1683.—Richard, Mary, Matthew, Mary-Ann, Hannah, and Jane, their grand-children, infants.—Mr. Jonathan P., draper, 1729; 33.—Rev. Mr. Sam. P., 1750; 59.—Thomas P., mercer, 1749; 53.—Elizabeth, his w., 1755; 56.—Thomas, their grandson, 1760; inf.—Ann, their grand-d., 1770; inf.—Thomas P., Esq. 1778; 51.

Henry, son of rev. John and Harriet Rocke, 1785; inf.

Jeston Scoltock, 1769; inf.—John S., glover, his father, 1774; 32.—John Warner, his son; inf.—Sarah, d. of Sarah, w. of the above J. S., by Will. Rodbury her 2d h., 1781; inf. —Will., their son, 1782; inf.—Rob. S., 1783; 20.—Sarah Rodbury, mother of the above children, 1800; 64.

Moses, son of Edw. and Mary Smith, 1741.—John, their son, 1742; inf.—David, their son, 1747.—The said Mary, 1747; 32.

Mrs. Anne Squire, 1790; 71.

Mary, w. of Tho. Turner, timber-merchant, 1775; 62.

Will. Turner, 1782; 81.

Rich., son of John Twisse, 1686.—James, son of John T., 1687.—Priscilla, w. of John T., 1688.—Mrs. Sarah, mother of J. T., 1704.

Mr. Tho. Tuson, 1725; 79.

Francis Thomas, farrier, 1784.

Richard Warre, Esq. 1774; 81.—Mrs. Anne W., his sister, 1781; 84.

Mr. Will. Williams, 1767; 48.—Sarah, his w., 1801; 81.

John, son of Charles and Lowry Yonge of this parish, 1726; inf.—Cha. Y., merchant, 1761; 72.—Lowry, w. of C. Y., merchant, 1726; 33.—Mary, 2d d. of Mr. C. Y., 1765; 41. —Bridgett, 3d d., 1774; 48.

Among the grave-stones in the churchyard are the following:

Mrs. Carleton, w. of Oliver C. of Dublin, Esq. 1798.—Louisa, d. of John Myrie and Anne Holl, and grand-d. of the late Nathaniel Lewis, Esq. of Coton-house, 1812; inf.—Sarah Muckleston, 1788.—Rowland M., mercer, 1738. Edw., son of Edw. M., joiner, by Anne, his w., 17... Tho., son of the above, ... The above E. M., 1781; 58.—Eleanor Pritchard, 1791; 77.—Mary, rel. of Rowley Thomas, 1820; 71.—Henry Bucknell, 1799; 72. Five of his children. Martha, his w, 1815; 82. Elizabeth, their d., 1817; 56.—William Hesketh, 1810; 73.—John Benbow, 1779; 63. Mary, his w., 1787.—Will. Darby, Gent. of Dublin, 1805; 30.—Henry Peele, Esq. 1809; 62.—Anne, w. of Joseph Bromfield, 1821; 92. The said J. B., 1824; 81.—Maria, w. of Benj. Bowdler, 1821; 46.—Rich. Pearce, Gent. 1813; 68.—Mary, w. of Joseph Asterley, Gent. 1813; 37. Jos. A., 1819; 53.—John Lee, builder, 1823; 68.—George Churchman, Gent. late of St. George's, Hanover Square, 1813; 69.—Mary, w. of Tennant Lacy, 1792; 52. T. L., 1802; 60.—Thomas Lloyd, 1763; 65. Sarah Ll., his w., 1787; 78. James, son of James and Mary Gronna, and grandson of the above, 1797; 26. Elizabeth Ll., d. of the above T. and S. Ll., 1807; 81. James Gronna, 1812; 82. Mary G., w. of the above Ja. G., and d. of the above T. and S. Ll., 1820; 90.—Joseph Silvester, 1806; 58. Richard Bayley and Mary his widow. John Hodges Bayley, their son. Also their grand-children, Samuel Harley Bayley, 1808; an infant. Hannah Eliza Bayley, 1823; 13.

OF THE FRIARS OF SHREWSBURY.

THE mendicant orders, so often confounded with the monastick ones[1], were in fact instituted in opposition to them. As the latter had, in the tenth century, undermined the parochial clergy in popular esteem, by establishing an opinion of their superior sanctity and self-denial[2]; so did the friars, in the thirteenth, withdraw the general favour from the monks upon the same gronnds. John, a native of Assisi near Perugia, who obtained the surname of Francesco, from his knowledge of the French language[3], first struck out this new reform. It is said, that in early youth he had led a debauched life[4], but was converted to serious thoughts at the age of twenty-six, by a sermon on our Saviour's charge to the twelve disciples[5]. Taking the prohibition of worldly goods there enjoined to the first teachers of the gospel, as of perpetual application, he resigned his patrimony, confined his meat to the meanest fare, his dress to the cowl and cilice, went barefoot, and subsisted only on alms, the whole of which, beyond what was barely necessary to sustain life, he gave to the poor. This was in 1208. These rules he reduced to writing, and repairing to Rome, presented them to pope Innocent III., who, after some hesitation[6], gave them his sanction; and at length, in 1215, at a Lateran council, authorized him to found an

[1] Mr. Peck endeavoured long ago to correct that error. He says very justly, that when *frater* is applied to monks we should render it *brother*, when to mendicants, a *friar*. Sometimes too, he adds, the poor of a hospital are called *fratres*, though but laymen, to intimate to the master, that he was to use them as brethren. Antiq. Stanford, b. vi. p. 9. See also b. viii. p. 38.

[2] Carte, i. 324.

[3] Most writers call him a merchant: but M. Paris assures us, that he was *generis nobilitate præclarus*, which would be said of no commercial character in that age.

[4] For this we have only the authority of the monk Walsingham. His predecessor M. Paris, who scarcely anticipated the enmity which would arise between his order and the friars of St. Francis, has not a word of this early profligacy.

[5] Matt. x. 9.

[6] The pope, surveying his mean attire, contemptible appearance, long beard, unshorn locks, and projecting eye-brows, and having cast his eye over the arduous and impracticable injunctions of his "rule," said to him, *Go, brother, look out for swine, wallow in the mire with them, and preach to them.* Francis, bending his head in token of submission, departs, rolls himself in mire with the first swine he saw, and returning to the consistory, covered with filth from head to foot, presents himself to the sovereign pontiff. Innocent, hereupon, roused to a sense of his aspirant's merits, consented to all his demands. M. Paris. The pope's instructions, which may be seen in the same author, display, what one would not expect, good sense and good feeling. He was evidently alive to the danger of sudden changes, and to the probability of spiritual pride lurking under the guise of humility

order, the basis of which should be, renunciation of all property, and subsistence by mendicity. They called themselves *minors*, to denote the humility of their pretensions: and were also called Franciscans, from their founder, and *Grey* Friars, from the colour of their dress.

Much about the same time that St. Francis conceived the notion of purifying the morals, and exalting the piety of the religious world; Dominic de Gusman, a noble Spaniard, scandalized at the growing heresy of the Albigeois, conceived the idea of forming a new order, the object of which should be the confutation of those errors by preaching: and this design also received the solemn approbation of the same pope Innocent at the same council of 1215. To Dominic is also ascribed the *office of the Holy Inquisition*, invented to supply what might be deficient in his sermons; and invariably administered by the friars of his order. The Dominicans were termed *Preaching* Friars from their office, and *Black* Friars from their dress.

Lastly, (for with the Carmelite, or White Friars, who never settled at Shrewsbury, we have no concern,) the *Austin Friars*, or *Friars Eremites of St. Austin*, are said[1] to owe the foundation of their order to Alexander IV., who ascended the papal throne in 1254. They derive their name from a society of a similar nature, supposed to have been assembled by the famous St. Augustine, bishop of Hippo: but for which there is said to be no good authority. The Austin Friars were great logicians, and noted for their skill in disputation.

All these orders were founded upon the same principle of renouncing all possessions whatever, except the site of their houses, their books, ornaments, and furniture: and even of these, the *property* was held to reside in the church of Rome[2]. Among other privileges, the popes allowed them the liberty of travelling wherever they pleased; of conversing with persons of all ranks; of instructing youth, and of hearing confessions without reserve or restriction: privileges which, for a time, while they maintained the strictness of their rule, and exhibited superior gravity and sanctity in their demeanour, procured them the highest esteem and veneration. But it was not in human nature that these should be permanent. Ardent zeal, without any personal motives, might influence some of the earlier members of a new society; but as it became established, the far greater part would naturally aim at personal emolument: and the friars, while by their sanctimonious pretences they affronted the monks[3], and by their grasping at

[1] Mosheim, cent. 13. part ii. chap. 2. § 22.

[2] Mosheim, ut supra, § 31.

[3] How hostile the monks were to the friars, may be seen in the instance of Reading, where the Franciscans, having obtained the papal authority and a royal licence, settled in 1233. This was much against the will of the abbot of Reading, who, having permitted them to build their convent on a piece of marshy ground, very subject to floods, was not, without great solicitation, pre-

confessions, injured the parochial clergy[1], disgusted all ranks, except the see of Rome, whose warmest advocates they ever proved, by an officious intrusion into the concerns of private families[2].

DOMINICAN OR PREACHING FRIARS.

These black friars are said to have first come into England in 1221[3]. They were not, like the monks, who rose up in a far ruder state of society, dispersed over the country; but settled almost exclusively in towns, which afforded a more copious harvest for their labours; and Shrewsbury must have been one of the first to which they came: for on the 4th of June, in the 6th year of Henry III. (1222) that young king, who became, at a subsequent period of his reign, a great protector of all the mendicant orders[4], by writ issued at Worcester, commands the sheriff of Shropshire to let the preaching friars have his (the king's) stone which lies in Severn, under the *ballium* of the castle, for the building of their church: *ad fabricam ecclesie sue de dono regis*[5]. These stones lay very convenient for the new church, which stood, as Leland says, "a little without the wall on Severn side, at the end of Marwell street;" a corruption, perhaps, of *Mary well*, and allusive to a spring which breaks out in the east side of the Council-house bank;[6] so that Marwell-street probably means St. Mary's Water-lane, or,

vailed on, in 1285, to grant them a new site. Both these grants were upon very hard terms, for they were not only not allowed to acquire any property, which, indeed, was essential to their order, but they were not even permitted to solicit any donations, though they might accept what was gratuitously bestowed on them. Lysons, Magn. Brit. i. 337. The reservation in a grant of Henry abbot of Salop (probably the first of that name) to Nicholas le Donfoke, of a house on the bank of Severn, between the bridge of the town of Salop and the bridge of Coleham, was doubtless directed against the friars, for the abbot grants it to the said Nicholas, his heirs and assigns, "excepting men of religion, *præterquam viris religiosis.*"

[1] Our countryman Langland, who, as a secular, had a violent aversion to friars, satirizes their artifices to obtain money for their convents. He introduces one of them hearing the confession of "Mede the Mayd," i. e. *Regina Pecunia*, and giving her absolution:

Then he assoyled her soon, and sithen he said,
"We have a window in working wil set as ful high;
Woldest thou glase the gable, and grave therein thy name,
Seker [secure] should thy soule be, heaven to have."

Visions of Piers Plowman, fol. 12.

[2] It appears, from many passages of that most curious disclosure of ancient manners and sentiments, the Paston Letters, that at the period to which they refer (chiefly the reign of Edw. IV.) the friars laboured under a very ill name, as persons who crept privately into men's houses, and made mischief by secret whisperings and reports. John Paston writing, in 1480, to an agent, relative to some suit which he had at the court of Rome with a friar, of the particulars of which we are not informed, says "I am not seker (*sure*) that the frer laborith thus, but by *talis of freres*, and other." vol. v. p. 274. They appear to have been the common newsmongers of the day.

[3] Dugdale's Warwickshire, p. 334. edit. 1765.

[4] The historian of the English *Franciscans* observes, p. 25, that Henry III. was "so taken with these good men, that he was for placing them in all great towns of the nation."

[5] Claus. 6 Henry III. m. 10.

[6] When this spring was open to the publick it was called Holywell, and was esteemed of great virtue in many complaints.

as it was anciently termed, Water-lode. Henry had previously, in the same year, commanded J. de Monemue, justice of the forest, to let them have sixty oak trees out of the forest of la Lye (perhaps Lythwood), for the same purpose; *ad operationem ecclesie.*[1] Mr. Lloyd tells us, but he quotes no authority, that one Richard, a burgess of Shrewsbury, built their church with the king's licence[2]. Richard Pride was a great man in the town at that time, and he may have given them the land on which their house was erected. But all the friars, at least all those of this town, aspired to have a founder of noble birth, and, as Leland tells us, these claimed for theirs the lady Genevile.

Matilda, grand-daughter and coheir of the great Walter de Lasci, lord of Ludlow, &c. married Geoffrey de Joinville of Vaucoulour, (called in our English records Geynville and Genevile de Valle Coloris) brother of the celebrated companion and biographer of St. Louis; and she may have been founder of the Black Friars of Shrewsbury, if that term be taken in the qualified acceptation of *a great benefactor.* That she was not the actual builder is clear, as she did not come into possession of her estates before her grandfather's decease in 1240, and is not very likely to have done much here while her husband lived, which was at least as late as 1277, long before which we find the Dominicans in Shrewsbury.

Estates, indeed, the Dame de Joinville could not give the friars, because they could not accept them: but they might, and they did receive grants of small closes of land for the augmentation of their precinct. Their house was originally situated "among the curtilages of the *men* of Salop[3]:" from which we may infer, that the level part of what is now called *St. Mary's Friars*, under that slope formerly occupied by the abbot's vineyard[4], was at that time parcelled out into small crofts for certain of the burgesses: and the friars never rested till they got the whole of it into their hands. About the year 1261[5], the king, reciting that he had heretofore (*dudum*) granted to his beloved the friars preachers of Salop that place (or plat, *placeam*) which they acquired upon the bank of the Severn among the curtilages of our men of the said town, as the said place extends from the house of the said friars towards the bridge; and further reciting, that it was certified to him by the bailiffs of the town[6], that it would not be to the damage of the king or his men, but rather to the security and profit of the town, if the said *place* was augmented, joined to the bridge, and enclosed with a *wall*, grants

[1] Ib. m. 6.

[2] Mr. Pennant has assigned the date of 1265 for this transaction: but he mistook Mr. Lloyd's reference, which applies to a subsequent grant.

[3] Extract 45, 6 and 7 Hen. III. m. 29. dors.

[4] See above, p. 45.

[5] The roll from which this is taken is entitled Extract. ann. 45, 46, and 47 Hen. III.

[6] Shrewsbury was at this time governed by *provosts*; a fact, of which the clerk who drew this grant in London, appears to have been ignorant; or the two titles were deemed synonymous.

them licence, for the good of the souls of his ancestors, himself and his heirs, to hold and enclose the same as aforesaid.

In 1264 they have the grant of a garden[1].

Fortified by the royal licence recited above, the friars began to *approve* in the water of the river; i. e. as we understand it, to extend their "court" into the stream, by an embankment, and therein to exercise some "occupation and manual operation." Labour was enjoined to his followers by Benedict the great founder of the monastick orders: it occupied their time, promoted their health, and kept them, as was much his aim, from improving their understandings. A like injunction was continued to the mendicants. Albert, patriarch of Jerusalem, in the rule which he gave to the Carmelites, about the year 1209, ordained, among other articles, perpetual labour. St. Francis says, in his testament, "I wrought with my hands, I would continue to do so, and I will expressly, that all the brethren apply to some honest occupation[2]." What were the manual operations of our Salopian Dominicans we are not informed. It was something that required a pool, or stank (*stangnum*); and it is not unlikely to have been tannery. "Convents," says Fuller, "having bark of their own woods, hides of their own cattle, and a large stock of money to allow a long day of payment, easily eat up such as were bred to the vocation[3]." In the very curious "accounts" of Whalley abbey[4], those monks appear to have received £3. 6*s*. 8*d*. "*de tannaria*," in two several years. Our friars had not, it is true, any of the woods or cattle spoken of by Fuller, but they had a very good situation for a tan-yard, and the lower part of The Friars looks as if it had been once employed for that purpose.

Whatever it were that these friars did, it was something that gave great offence to the neighbouring monks. We have seen[5] how jealous they were of any encroachment upon the river: and this, by the preaching friars, tended, as they alledged, to their prejudice and disherison. They, therefore, opposed it with their utmost might. After some time, however, these two religious bodies came to an agreement. The friars gave up their *approvement* in Severn, and the monks granted them, instead thereof, a curtilage immediately adjoining to their court. The friars were to be at liberty to fence in their *certain land* (i. e. that which was regular *terra firma*) at the foot of it, in order to resist the violence of the Severn floods. Both parties, with their respective councils, were to join in soliciting from the king the grant of another curtilage next to the former one, and the abbot promised to contribute a mark towards the purchase. If this curtilage could not be obtained, each party might return to the state in which they were before this agreement, and the monks were to be at

[1] Cart. 49 Hen. III. m. 5.
[2] St. Foix: Essais Historiques sur Paris, t. ii. 207.
[3] Church Hist. p. 282.
[4] Whitaker, p. 84.
[5] P. 99 of this vol.

liberty to have recourse to law to *abate* the operations of the mendicants. On the other hand, if these last obtained their curtilage, they agreed to cease in future from their occupations and manual operations, and to waive all advantage which they might derive from the royal instrument which had been granted, or from any the like to be granted, touching the said occupations: and the whole concludes with a permission from the monks for the friars to repair their stank which the others had thrown down[1]. The date of this transaction cannot be precisely fixed. It was certainly after the royal licence of 1261, and before 1284, when sir Odo de Hodenet, one of the attesting witnesses, died[2].

Friars almost always established themselves on the outside of the walls of the towns where they settled, and this from the necessity of the case. Our old towns were very close, as the walls would originally be carried in as short a compass as was possible. Consequently, as the mendicant orders did not arise till towns were fully built, they seldom found any room within them. This generally obliged them to have gates of their own through the wall. Indeed, all religious bodies were very fond of this privilege. Fynes Moryson, in his account of Lubeck, 1591, tells us, that the canons of Unserfraw kirke (*our Lady's church*) in that city, "had one gate free to themselves to go in or out at pleasure; till the citizens finding how dangerous it was to the maintaining of their freedome from any subjection,

[1] "Memorandum. Quod cum litis materia esset mota inter viros religiosos Abbatem & Conv. Salop ex una parte & Fratres Predicantes ejusdem ville ex altera, super quadam occupatione & manuali operatione quas iidem Fratres faciebant in Sabrina ad placiam curie sue augmentandam, pretextu cujusdam instrumenti a d'no Rege sibi concessi, quod mag' ipsi pro voluntate sua, in dicta aqua se possint approviare, dictis Abbate & monachis reclamantibus & dictam occupationem impedientibus, eo quod videbatur eis dictam occupationem sibi cedere in prejudicium [et] exheredationem; lis tandem quievit sub hac forma, viz.: quod dicti Abbas & Monachi concesserunt dictis Fratribus pro se & succ. quoddam curtilagium proximum & contiguum curie dictorum Fratrum in recompensacionem approviaconis sue in Sabrina. Convenit etiam quod dicti Fratres inter certam terram suam in pede tantum dicte terre sepem claudere ad resistendum inundacionibus aquarum Sabrine ne per dictam inundacionem violentiam & impetum, dicta terra sua prosternatur & depredat' [l. deperdatur]. Convenit insuper quod dictus Abbas cum suo concilio et auxilio, & memoratus Prior cum suo concilio & auxilio, omnem quam poterunt diligentiam apponent erga dom. Regem ad impetrandum aliud curtilagium priori curtilagio proximum & contiguum per racionabile excambium: ad quod dicti Abbas & Monachi juvabunt in 1 marca: Quod si casu fortuito illud curtilagium impetrari non possit, convenit quod F. redeant ad pristinum statum, dicti vero A. & M. ad suum curtilagium; & dicti F. si sibi viderint expedire, ad suas occupaciones in Sabrina; salvis dictis Abbati & Conventui suis legittimis defensionibus, nisi pax possit interim reformari; pro dictis vero curtilagiis, sicut predictum est, si impetrentur, & dictis fratribus, sicut convenit, assignentur, concesserunt dicti Fratres etiam pro se & succ. suis, a dictis occupationibus & manualibus operationibus cessare in posterum, & instrumento a d'no Rege sibi concesso & imposterum concedendo vel impetrando dictam occupationem in Sabrina contingentibus renunciabunt. Remiserunt etiam dicti Abbas & Monachi dictis Fratribus 10d. annui redditus quos pro 2 curtilagiis sibi solvere consueverunt. Concesserunt etiam dicti A. & M. memoratis Fratribus liberam facultatem alia curtilagia ibidem adquirendi, si poterint, & redditum sibi debitum totaliter remittunt. Concesserunt etiam dicti A. & M. eisdem F. quod possint stagnum suum per ipsos dirutum reparare. In cujus rei test. partes alternatim sigilla, &c. H. T. D'no Odone de Hodenet, d'no Joh'e de Ercalawe, militibus, Magistro Johanne de Cheorleton & m. a." C. A. S. 399.

[2] Sir John de Ercall, another of the witnesses, was contemporary with Abbot Luke (1271–1278), and master John de Cheorlton, occurs in 1270.

upon a good opportunitie, when the emperour came thither, did, of set purpose, lead him into the city by that gate; where, falling on their knees, they besought him that it might be bricked up, and never more opened; he being the last man that ever should enter thereat[1]."

Our preaching friars had, in like manner, their gate in the town wall of Shrewsbury. Edward I., Nov. 6, 1279, orders the bailiffs and good men of Salop, out of the issues of the murage, to raise the town wall adjoining the area of the said friars, and their gate in that wall, to the height of eight feet[2]. In the inquisitions of Quo Warranto taken about the same year, they are found to have obstructed the way from the street of Doggepol at Yrkyslode, which appears to have been a narrow lane leading from Dogpole down to the river.

In 1365, they obtained licence from the crown to purchase a spring near Monkmoor called Flegwell, probably from its abounding with the Iris or *flag*, and to lead the water to their house in Salop by pipes. These must, of course, have been laid under the river; a degree of contrivance which one should scarcely have supposed to have been known in that age[3].

In 1369, they received a legacy of £20. from Catharine, countess of Warwick[4]: whose mother, Jane de Joinville, countess of March, was granddaughter of Matilda de Lacy, whom these friars took for their founder: and

[1] Itinerary, part i. p. 5.

A. Wood has preserved not a bad story of a request preferred by some friars of Oxford, masters of arts, to the king, for a gate through the town wall into the fields.

Masters—Most noble lord king! *King*—Who are ye? *M.*—We are some of your masters. *K.*—What masters? *M.*—Masters of the venerable house of Convocation. *K.*—What is the venerable house of Convocation? *M.*—Most noble lord king, if you mean the matter *of which it is*, it is of stones and mortar; if you mean the matter *about which it is*, it is about the granting of graces; if you mean the matter *in which it is*, it is in the churchyard of our Blessed Lady. *K.*—What would ye, masters? 1st *M.*—Most noble lord king, we wish to have a door made. 2d. *M.*—Most noble lord king, we do not wish to have a *door made*, for that would be an injury to our neighbours; but we wish a door *to be made*. 3d *M.*—We do not wish a door *to be made*, for then we should never have it: but we wish a door *to be in fact*. *K.*—Most egregious masters, go and agree among yourselves what ye would have, and then ye shall have your door.

Hearne, App. to Lib. Nig. p. 580.

The second master corrects the first, because a door *made* must have been *made by some one*, and in that case the first master was asking for another man's property: and the third master corrects the second, because, if a door was *to be made*, it would never *be made*. The humour of the story consists in burlesquing the nicety of the scholastick language of that age.

[2] Hotchk. MSS.

[3] Pat. 39 E. III. part ii. m. 29.

"Rex omnibus, &c. Sciatis quod... licentiam dedimus ... Nich'o Gerard de Salopia q^d^ ip'e quandam placeam t're ... in quodam ca'po inter Salopiam & quendam boscum vocatum Monkesmore continentem xx pedes in long. & xx pedes in latit. que placea de nobis tenetur in capite per servic' unius grani piperis & in qua quidam fons aque vocatus flagwell existit dare possit ... Priori & fr'ib' ordinis fr'um p'dicator' Salop & eisdem priori & fr'ibus q^d^ ipsi placeam p'd'cam includere & coop'ire necnon quendam aqueductum subterraneum a fonte p'd'co usq; ad mansu' suum in Salopia facere fistulasq; aqueductus illius subter terram in locis ubi comodius fieri poterit ex assensu ip'or' quor' inter'it ponere & aqueductum illum sic factum una cum placea p'd'ca sic inclusa & coop'ta h'ere & tenere sibi & succ' suis de nobis & h'edib' n'ris per s'vicia p'd'ca, necnon quociens & ubi opus fuerit aqueductum p'd'c'm fistulasq; ejusdem scrutari emendare & sustentare possint imp'p'm Dum tamen fons p'd'cus sep'alis fons ip'ius Nich'i & non communa alicujus alterius fu'it. Ap. Wyndesore 1 die Aug."

[4] Dugdale's Warwickshire, p. 319.

it was, in all probability, from this connexion, that Edward IV., heir of both the families, selected this house as his occasional residence, and the place in which his queen should be delivered of two of her sons[1]. One is surprized, therefore, to find a place dignified by so many royal inhabitants exhibiting such features of gross neglect as are presented in the following document[2].

By the Prince.

Trusty and welbeloved, we grete you well, and where as it is grevously *represented unto us* by the prioure and convent of frers prechers within the town of Shrovesbury being, *that certain inhabitants* of the said town have laied dunge, guttes, and other garbage of bests, *in their way* as they shuld com into the said town, whiche is to the great annoyance of *the said frers, also* that hogges bring in the said karen into their chirch when *they be assembled* there to goddes plesure, and also, as it is said, letteth gretly the devocon *of such persons as have* divers tymes comen into the said chirche and have arrested *their charity* of partie. Whiche is to the breche of the privelage of the said place graunted *unto them by our* progenitors. We therfor desire and pray you to goo to the said place and se and *understand the truthe* of the same, and theruppon to set suche a redresse and remedie herin as may sownde *to the honour of* almighty god, and the wele of the said place. So as they shall have no cause of *applying unto* us for their firther remedie in eny part of the premisses. Not failing thereof *as we look from* you. Yeven under our Signet at the Castell of ludlow the v^th^ day of Decemb.....

To oure trusty and welbeloved the Baillies of the Town of Shrovesbury, and to either of them.

Yet these friars maintained themselves in good repute, and occasionally received marks of respect from their fellow townsmen to the last. In 1531, when the corporation ordered their "chamburleyn to persue the dettes of the towne or ellas have no fee," it is added, "that the blak freres shall have xl.s. of such dettes as can be recovered[3]."

In a MS. of Mr. Gough's in Bibl. Bodl. is a grant, 1484, from brother Robert Ellysmer, prior of the friars preachers of Salop, to Thomas Wyttecome and Elisabet his wife, of a participation in the merit of all their prayers, fasts, &c.

Mr. Whitcombe was a gentleman of an ancient family seated at Berwick near Atcham, from the reign of Henry IV. to that of George I.

In the Cottonian library is a letter, which describes the state of our three friaries at the time of the Dissolution. It seems to belong to 1536, and is most probably addressed to lord Cromwell. The writer, Richard Devereux, is mentioned by Tanner, as one of the commissioners sent round the country to persuade the lesser convents to surrender, and is said to have been himself a mendicant friar before he took up this more lucrative employment. Though evidently anxious to approve himself a worthy

[1] V. i. p. 230.

[2] The words and letters in italicks are conjecturally supplied.

[3] Latterly they were generally called St. Mary's friars. Thomas Forster of Isdale, in his will, 21 Sept. 1522, leaves them a small legacy by that name.

labourer in the vineyard of pillage, he can find "no great cause" in the black friars to give up. Such parts of the letter as relate to this town, follow:

From Cotton MSS. Cleopatra E. IV. p. 248.

My synguler good lorde, In my humble maner pleseythe yt your lordschype to understande that sythe I wroght to your fro' Glosetur, I have taken In to the kyngs handds ii cōvēts In worsetur, on In brygenorthe, on In atherston, and on In lechefyld, of y^e^ whyche I wroght to your lordschype by yo^r^ s'vant holt frō lechefylde. Sythe I have taken In to the kyngs handds ii cōvēts In stafforde, on In new castell und'lyne, and ii In schrewsbery: and ther on standeytht styll. The occasyon of that standeynge ys because that I alwaye have declaryd that I had no cōmyssyon to suppresse no howse nor nō I dede suppresse, but suche as war not abull to lyve: yff they gave ther howseys In to the kyngs handds for powerte, I receyueyed them and alls nō. now for that howse In Schrewysbery that standeyth yt ys of the blacke fryers, and I cowde fynde no gret cause In them to cause them to gyve up. and also y^e^ [i. e. *this*] shall declare, that I do not suppresse the howsys but suche as gyve up; seynge that sum stande, and not all put downe. [Then, after an account of the property of some other houses, in which he has always a great eye to the lead, he proceeds] In Schrewysbery be iij howsys, the blacke fryers stande as before I have wrytyn, the graye fryers had conveyd all, and made a grett rumor In the towne, for the whyche they wer glade to gyve up all In to the kyngs handds. y^t^ ys a proper howse, small Implemētts, no Jewells but a plate crosse sylver, and on lytyll chales of lytyll valur, no rentts but ther howse and abowte iij or iiij acors of eryabull lande lyeynge to yt. the austen fryers a howse all In ruyne and y^e^ more parte falleynge downe: no thynge In that howse not In all to y^e^ valur of iiij nobylls In vestemēts, copys, brasse, pewt^r^, and all other stuffe, no chales to sey masse, nor non wolde truste y^e^ prior to lende hym any, no fryers ther but y^e^ prior a mān leke to be In a fransey, and ij erysche menn. I have dyschergeyd the prior of hys offys, and sent the ij erysche menn In to ther owyn cōtre, and so teke the howse In to the kynges handds: y^e^ rentts be iiij marke by yere... I ryde thys day toward Weste chest^e^. [Then he desires the Lord to whom he writes to let one "master John Bothe, a servant of the kyngs grace, the whyche is a great bylder in thoys parts," have, "for money, the slate and schyncyll of Newe castell under lyne—that master bothe for your sake scheuyd me many plesurs and gave me venyson, &c. thys xiii day of august frō schrewysbery by your bedeman and servant Richard Devereas."]

The three friaries of Shrewsbury continued in the crown till 1543, when Henry VIII. sold them to Richard Andrewes, esq. and Nicholas Temple: and the former of these persons, having, we presume, purchased the interest of his colleague, obtained the royal licence, Aug. 26, 1544, to alienate them to Roger Lewes, alias Pope, by the name of the site of the priories of the Friars Preachers, Minors, and Augustines in the town of Salop.

We have possessed no means of tracing the subsequent history of this friary, till we find it in the hands of the present owners, the Corbets of Sundorn; but it probably belonged formerly to the family of Thornes. That family had great possessions in the parish of St. Mary, which descended to Corbet Kynaston, esq. from his mother Beatrice (daughter of sir Vincent Corbet, bart. by Elizabeth his wife, sister and coheir of Thomas Thornes, esq.) and these were by him devised to his kinsman Andrew Corbet, esq. uncle of the late John Corbet, esq. of Sundorn, so that these friars may have been, and most probably were, among the number.

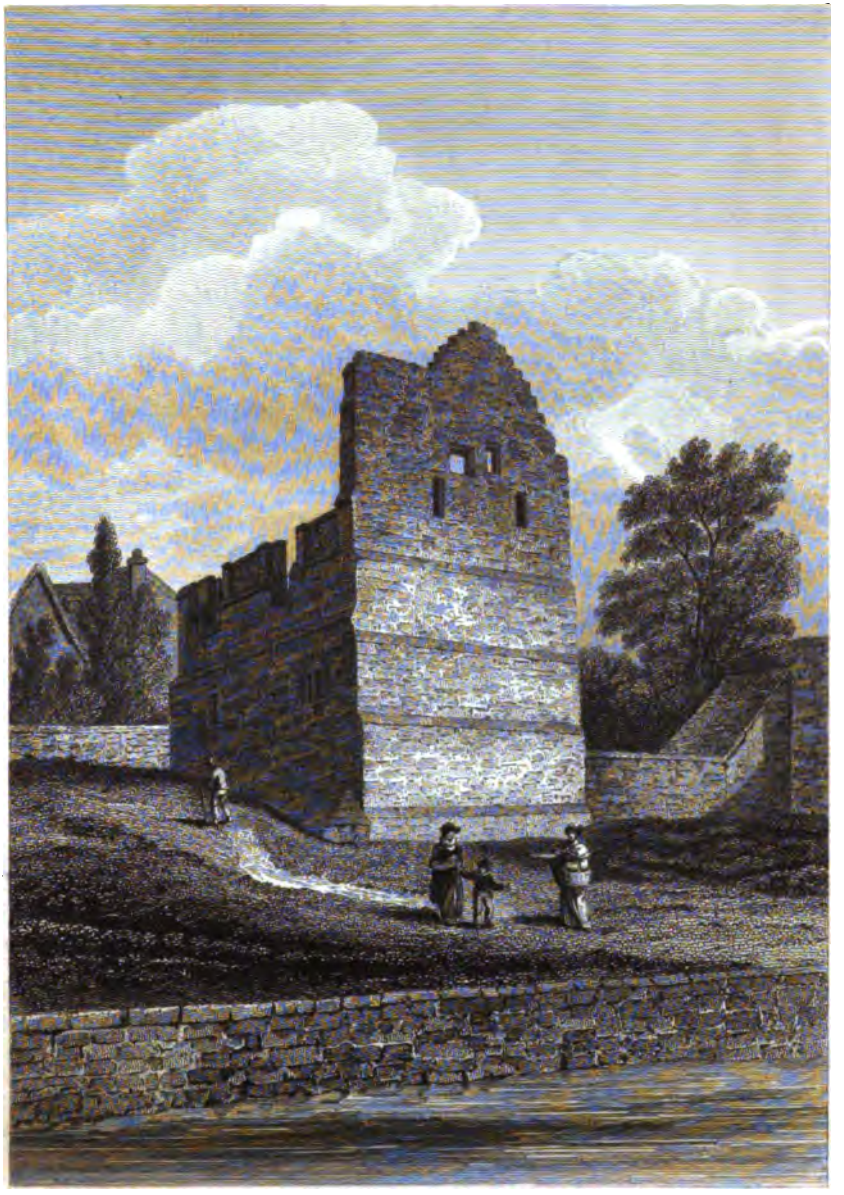






J Buckler del

GATEWAY, COUNCIL HOUSE



W Finden fc

REMAINS OF AUSTIN FRIARY.

In September 1823, the site of this friary was very extensively levelled for the construction of a new wharf, and the foundations of three chambers were laid open, all of them 31 feet long, one of them 21 feet, and another 18 feet wide. They appeared to have been only cellars or subterraneous apartments; but many fragments of mullions, of a very handsome late gothick, were discovered, and many pieces of very small octagonal pillars of an elegant form.

AUSTIN FRIARS.

The opinion which attributes the establishment of this order to Pope Alexander IV. can scarcely be correct; for they are said to have established themselves at the Woodhouses, near Cleobury Mortimer, in Shropshire, their first English abode, in 1252, two years before his accession to the papal chair: And in the year in which he became Pope, viz. in 1254, we find some of them already in Shrewsbury. They were then called Fratres de Coulon, an appellation for which we can assign no origin, unless our readers will accept the conjecture in the note.[1] If that be admitted, they soon moved from the north of Shrewsbury to the south, where there was a spot of ground on the outside of the town walls, at the bottom of Romaldsham or Barker Street, then lying void. It had formerly been used as a place of burial, when the kingdom lay under an interdict in the reign of king John; at which time the dead were not permitted to repose in consecrated ground, or to be attended to the grave with the offices of religion. There being now no appearance that this spot would be again wanted for that purpose, the *friars of Coulon* thought it would be a good place for the site of their chapel. They obtained a writ directed to the sheriff, commanding him to enquire whose property it was; and the result

[1] It will have been seen, in our account of St. Julian's, that the land to the north of the Castle was called Cowlone, Cowlande, and Cowmeadow. Other documents also speak of it in that direction. Thomas Vaughan, knight, grants to Roger de la Yate, of Salop, (*inter alia*) all his close, with curtilage, orchard, croft, pidgeon-house, and all appurtenances at Cowlone, in the suburb of Salop: Wednesday, St. Thomas's eve, 31 Ed. III. The following deed fixes its situation still nearer. Simon Toure and William Toure, of Salop, grant to Margery, formerly wife of James Boerleie, (*inter alia*) lands and tenements formerly of Roger atte Yate, burgess of Salop, in Cowlone, in the suburb of Salop of Castel foregate, and in the fields of the same suburb: Saturday after St. Laurence's day, 1 Hen. V. Our MS. chronicle relates that one Hugh Penmawr hanged himself in July 1584, in a field of my Lady Newport's, behind the [illegible]-foregate, called *Cowe Meadowe*, under a little bridge near to a style by the water-side, so low that the chronicler wonders how he could have done it, "except the dyvyll shulld be a helper therewith, as he ys redy uppon desperacon to further suche poorposis." This fixes Cow Meadow to have been co-extensive with St. Mary's parish in this direction, for there is no brook or rivulet hereabouts, over which a bridge could be thrown, but that which comes down from Hencot pool, and falls into the Severn nearly opposite Underdale, dividing St. Mary's parish from those of St. Alkmund and St. Julian. Now it is by no means improbable that the colony from the neighbourhood of Cleobury may, at first, have established themselves in a cottage on this cow-pasture, and thence have been at first styled *The Friars of Cowlone*; but this is submitted to the judgment of the reader.

of that enquiry fixing it in the crown, the king, 16 Feb. 39 Hen. III. (1234,5) ordered the sheriff to give them seisin of it in his name.

It is uncertain, however, what use they immediately made of this grant: for we hear nothing more of them till 1292, when the Bishop of Coventry, "willing to excite his clergy and people and faithful to works of devotion, and trusting in the mercy of God, and the merits and prayers of the blessed Virgin his mother, St. Chad the Bishop, and all Saints, grants a relaxation of twenty days of penance to all his parishioners," (i. e. all the residents within his diocese) "and to all others whose diocesans confirm this his indulgence, who, being first contrite and confessed, shall contribute to the *building* or *repair* of the conventual church or houses of the Friars of St. Augustin of Salop, or shall bequeath any thing thereto in their last illness:" and he confirms all similar indulgences which the said Friars may have obtained from other Bishops.[1]

According to Leland, the Friars of this house took one of the Stafford family for their founder. No traces of this, however, appear on our records. The first benefactor that we have met with, after the King's grant of 1255, and the Bishop's of 1292, was an individual of much humbler pretensions, Geoffrey Randolf, a burgess of the town, who grants and assigns to them, by the style of the prior and brethren of St. Augustine of Salop, a certain place or plat of ground on the outside of the walls of the town, near the posterngate of Rumboldesham, lying between the wall upon Severn and the land of Isabel Clement, whereon they may build, and wherein they may dwell, to the encrease of God's worship.[2] This deed is witnessed by Nicholas Ive and Nicholas de Pycheford, bailiffs, who served that office in 1295, and was confirmed by Edward I. in the following year. We know not, therefore, where they lived before, unless it was at Cow Meadow; but after this brief and grant, they seem to have lost no time in building their church, and in April 1300, it was so far completed, that they were able to dispense with the further use of a chamber, in which they had hitherto performed service.[3] We learn further from this deed, that they called their

[1] Ex autograph. in scacc. Salop. (Hotchk. vol. 4, p. 38.) Universis s'ce matris eccl'ie filiis p'sentes l'ras inspecturis Roger' permiss. div. Covent. et Lych. E'pus sal't'm in Omnium Salvatore. Cleri et populi nobis eo'missi ac aliorum Christi fidelium mentes ad devotionis opera propensius excitare volentes, Et Dei omnipotentis misericordia, B. Marie virginis genetricis ejusdem, B. Cedde ep'i, et omnium sanctorum meritis et precibus confidentes, parochianis nostris omnibus, et aliis quorum dyocenani hanc nostram ratam habuerint indulgenciam, (ut contritis et confessis qui ad fabricam seu reparacionem ecclesie conventualis fratrum ordinis S'ci Augustini in villa Salop n're dyoc' commorancium, vel domorum eorundem aliqua de bonis sibi a Deo collatis pie contulerint, subsidia caritatis, seu in extremis laborantes quicquam facultatum suarum legaverint,) viginti dies de injuncta sibi penitentia misericorditer relaxamus, indulgencias a quibuscumque Episcopis catholicis eisdem concessas seu imposterum concedendas ratas habentes penitus et acceptas. In cujus rei testim. Sigill' nr'm p'sentib' est appens'. Dat' ap' Prees xiiii kl. Jun. A. D. 1292 et consecr' n're 35.

Indorsed Summa indulgenciar' duo anni.

[2] MSS. Hotchk. iv. 38. Dodsworth, vol. 44.

[3] Know all men, &c. that we the prior and brethren, &c. grant for us and our successors, to

present residence the *New Place*, which in some degree confirms the notion that they had previously dwelt somewhere else in the neighbourhood of the town.

On the 18th January, 1308,9, William Vaghan, burgess of Salop, for the welfare of the souls of himself, his wife, children, parents, ancestors, benefactors, and all the faithful deceased, grants to the prior and brethren, in pure and perpetual alms, a plat of ground reaching in length from the town-wall to the common *way towards the field*, to have and to hold of the chief lord, &c. "faciendo inde annuatim mihi Willielmo et uxori meæ et liberis nostris, et cæteris predictis, orationes et suffragia ecclesiastica, pro omni servitio sæculari." If the definition of a *toft* in our glossaries be correct, the land passed by this conveyance had been the site of a decayed house; and it is probable that the field mentioned in it was the present quarry,—for in the royal licence of alienation, which bears date the fourth day of the following March, the premises are described as a "toft with the appurtenances, contiguous to the area of the said prior and brethren."[1]

The immediate vicinity of this religious house to the town walls, was the cause of occasional disputes between them and the corporation. Though it stood, as we have seen, without the walls, yet it was not so situated as to be exposed to every hostile incursion. Besides the river which flowed before it, the Community of Burgesses, i. e. the corporation, had at a former period constructed an outwork in this part, consisting of a stone wall, 120 ells in length, flanked by two round towers. This was called the *New Work*; the time of its erection was unknown; but it was antecedent to the grants to the friars, since it is stated, that "after it was built, they obtained a plat of ground within it for the purpose of habitation."

In 1337, the bailiffs and commonalty of the town, of their own free will, granted this outwork, as far as they had power to do so, to the friars, together with a part of the place or plat lying between the river and the wall of the New Work; the whole of the said plat being 120 ells long by 10 broad. The friars, on their part, with the consent of their provincial prior, grant permission to the corporation to erect upon the wall and plat of ground, for the purpose of fortifying the town, a substantial house, to be well embattled,[2] but without a turret:—which house, with the whole of the New Work, its towers, walls, &c. shall be occupied by the bailiffs and

Richard le Fox, of Salop, chaplain, to hold for his life that chamber in which we first celebrated divine offices at our new place in Salop:—quod habeat pro voluntate sua quamdiu vixerit illam cameram in qua primo celebravimus divina apud novum Locum nostrum in Salop. In cujus rei testimonium huic presenti scripto sigilla nostra apposuimus. Dat' Salop die S. Georgii martiris anno d'ni M°tricentesimo.—MS. Bowen in bibl. Bodl.

[1] Pat. 2 Ed. II. p. 2. m. 11.

[2] Unam domum sine *tumulo* bene edificatam et batulatam. Our interpretation of these words is conjectural. For the first we read *turriculo*; for the last we have no authority: *batulatam* is a word unnoticed in the glossaries; but the context, and the modern English word *embattled*, seem to fix its meaning, and the licence of 19 Ed. III. speaks of it as a domus *kernellata*.

commonalty during the time of war; but shall be restored to the friars on the return of peace. The friars further stipulate, that if the corporation is brought into any trouble by reason of this their grant, they will save them harmless, or else restore to them the possession of the said wall, towers, and place. Lastly, the burgesses grant that the prior and combrethren may have one gate through the middle of the wall in the street called Romaldesham, with a postern gate for ingress and egress towards their house and church. As this grant from the corporation was liable to resumption by the crown, an inquisition of *ad quod damnum* was requisite to vest the perpetuity in the religious; and this they obtained in 1345.[1]

In 1363, John, parson of the church of Rodyngton, William de Pontesbury of Wemme, and John de Shotton and Reginald Goldyn, of Salop, grant to them four acres of land, with the appurtenances in Salop contiguous to their manse, for the enlargement of the same.

Thomas de Mutton, of Shrewsbury, held certain land behind the walls on the west side, also contiguous to their manse: one plat of it lay in breadth between the lane under the walls and certain other land, and in length it extended to the territory and garden of the said friars. Mutton held it for the life of one Roger Collynch: but Pontesbury and Shotton, together with two other persons, had purchased the remainder: and this they now also conveyed to the Augustine Friars. The royal licence for both these last transactions, for which they paid a fine of 50 shillings, is dated 12th of June, 37 Edw. III.

In the following year, William de Biriton, of Salop, granted to them eight acres of land in Salop, lying together without the walls near their close, between Gatepol and the Severn.

Though no traces exist of any connexion between our Austin Friars and the Lords Stafford, yet another potent nobleman of this county took great interest in their concerns, and very effectually promoted their accommodation. In the sixteenth year of Richard II., 1392, the worshipful the bailiffs, the burgesses and commons of the town, for the honour of God, and the

[1] The King to all, &c. Whereas the prior and brethren of the order of St. Augustine of Salop, have represented to us that it was found, by the inquest of our escheater for Shropshire, Thos. Swynerton, that it would not be to our damage if we were to assign to the said prior and brethren, quendam murum lapideum extra villam predictam Una cum duabus turribus rotundis superedificatis et una domo kernellata desuper eundem murum constructa muro ejusdem ville adjunctum, necnon quandam placeam terre juxta eundem murum extra villam aque Sabrine ibid. adjacentem manso predictorum prioris et fratrum contiguam—ad elargationem mansi sui predicti: And it being further certified, that the said wall without the town and plat of ground contains in length 20 perches, He ratifies to them the above grant. 9 Nov. anno 19 Edw. III. From a MS. of Mr. Godolphin Edwards; who observes, the first letter of this charter, E. is finely gilt and painted in the manner of old mass-books: the picture in it represents the king sitting on a tomb-stone, holding a globe in his left hand, and a sceptre in his right, with two friars praying on their knees before him, and a third on his right hand, holding a book or charter to the king.

reverence they bare to Sir Richard Earl of Arundell and Surrey, and at his especial supplication, grant to the prior and his brethren permission to enclose a certain parcel of their (the prior and brethren's) land, lying without the king's walls of Shrewsbury, and adjoining to their church and orchard, and containing in breadth 23 royal rods from the south wall and door of their church, and in length 260 of the same rods and a half, from the eastern wall anciently by them erected, unto the southern corner of their old garden. For this permission to the friars, Roger Wolryche and Roger Horton gave the corporation two acres of land, with a stone quarry, lying without the walls: and the friars themselves granted to the same body a good broad way for men and carts upon their land, from the town wall down to Severn.

In the next reign, several persons of note who fell at Battlefield, in 1402, are said, as Leland learned, when he visited these parts, to have found interment in the cemetery of this house. If, as the same author relates, the Stafford family considered themselves as its founders, Earl Edmund, who was among the slain, would probably be of the number.

In addition to all these grants, which must have given them a spacious and comfortable precinct, the Friars had an inexhaustible fund in the services for the dead, of which they were able to dispose; and upon which a high value was set in that age. We have an instrument bearing date 1400, by which Friar Thomas, prior provincial of the order in England, receives Robert Cotwall and Margaret his wife, for the devotion which, as he hears, they bear to his order, to all and singular the suffrages of his convent both in life and death. From this, which may be seen in the note,[1] it appears

[1] Frater Thomas prior provincialis ordinis fratrum heremitarum S. Augustini in Anglia, dilectis sibi in Christo Roberto Cotwall et Margarete consorti sue orationes et quicquid hauriri valet dulcius de latere Crucifixi. Devotionem quam ad ordinem nostrum ob Dei geritis reverenciam, ut accepi, affectu sincere caritatisacceptans, Christoq. acceptabile fore credens, piis ipsam beneficiorum spiritualium vicissitudinibus compensari; vos ad universa et singula nostri conventus, tam in vita quam in morte Recipio suffragia; plenariam vobis tenore presencium participationem bonorum omnium concedendo, que per fratres dicti conventus in missis, vigiliis, jejuniis, abstinentiis, predicationibus, et orationibus ceterisq. divinis exerciciis operari dignabitur clemencia Salvatoris. Addens eciam de speciali gratia a nostris sanctis patribus omnibus fratribus et sororibus nostris tam vivis quam mortuis, viz. quatuor centum et viginti quatuor dierum ab illis dictis et confessis misericorditer a Domino relaxamus. Ac etiam si quis dare seu legare faciat aliqua bona vel ornamenta ad opus et sustentacionem capelle Sancte Sithe ibidem constructe, habebit a Paulo papa Secundo quinque centum dies indulgentie. Eciam cum obitus alicujus vestrum in capitulo nostro provinciali fuerit nunciatus, id pro vobis devote fiet quod pro fratribus nostris defunctis in communi ibidem consuevit. In cujus rei testimonium sigillum officii mei presentibus est appensum. Data in conventu nostro Salop Anno Dom. Millesimo quadringentesimo. Hotchk. iv. 38. from the original in the exchequer of Salop. We have seen two others, exactly the same, except that they omit the indulgence of 500 days for the chapel of St. Sithe, from Friar Thomas, prior *local* of the order, to John ap Hoell ap Gryffith and Elena his wife, and John Spenlove and Marget his wife, dated 1481; but, like this, without the month or day. In the second, the names of the original grantees are crossed out, and "*Hew lety' et uxori*," added in the margin. This last, in all probability, was a member of the ancient family of Leighton.

that the chapel of this Friary was dedicated to St. Ositha, a royal virgin of the house of Mercia.

Yet they were neither very rich nor very numerous in the 34th of Henry VI. when, on the feast of the Purification of the Blessed Virgin Mary, their prior, brother Thomas Warton, B. D. with his convent, to wit, John Morton, Nicholas Valowe, John Walle, Thomas Lynyall, and Robert Reynald, by deed dated in their chapter, demise all their lands in the field without the walls of Salop, between the said walls and Severn, to John Mynton, of Salop, draper, for the term of seven years, at the rent of 22*s*. 4*d*. a year: they also permit him to construct a pynfold in their new Quarell within the land aforesaid.

None of the corruptions of the dark ages were more detrimental to society than the privilege of sanctuary accorded to various churches of the realm; whereby a murderer, who could take refuge within the sacred precinct, escaped the punishment due to his crimes: and as the human intellect began to awake from its long slumber, none of the exemptions claimed by the clergy excited so much the aversion of the laity to them, as their pretension to be superior to the laws of their country. A circumstance occurred in this Friary in 1472, which bears upon both these points. An Austin friar, of Shrewsbury, had been guilty of murder, and claimed the privilege of the house. He alledged that the crime was committed in self-defence; an assertion which does not seem to have obtained much credit: for the indignation of the town was greatly roused, and the friars, apprehensive that the sanctity of their church might suffer violation, applied to the council of the Marches, and obtained the following order, directed, in the name of the young Prince, to the magistrates of Shrewsbury.

By the Prince.

Trusty and welbeloved we grete you well. And forasmoche as the Priour of the house of Frereaustyns of Shrowesbury in the name of himself and his covent hath put unto us a bill of compleynt shewing that where as now late it happened a frere by the suggestion of the Devil to kille a man in Shrowesbury forsaid, and, as is surmised in the said bill, it was doon in his defence: wherupon the said frere hath taken the tuicion previlege and saunctuary of the said hous, which, as they surmyse, is sufficiently previleged to kepe and defende suche malifactours so commyng to their said place askyng the tuicion and previlege of the same, from al maner arestyng or violent takyng out by eny maner officer. And where as we and our counseil be not verily asserteyned of suche previleges, we have assigned the said Priour to be here before us and our said counseil the Tewesday next after Trinite Sonday nowe next ensuying, there and then to shewe al suche previleges as thei clayme tochyng the premisses. Wherfor we wil and desire you to se that no man in the meane tyme attempt any thing with in the precincte of the said place: latyng you wite, that for the singuler love that we bere unto the said towne we wolde be right sory that eny thyng shulde be attempted by you or eny of thenhabitants of the same that shulde be ayenst the pleasir of God or the lawes of my most drad lord and fadre. Yeven undre our signet at the Castel of Ludlowe the xvj day of May.

The friars, it appears, had reason to be alarmed; for certain inhabitants of Shrewsbury, eager to avenge the death of their fellow townsman, actually proceeded to drag the murderer out of his sanctuary. Whether they succeeded does not appear; but in the attempt another of the burgesses was actually killed in the church, which was thereby rendered incapable of divine service, until it was reconciled and again consecrated. In this distress the friars made their supplication to the king himself; and he wrote to the bailiffs in the following strain:



By the King.

Trusty and welbeloved we grete you wele: lating you wite that we be enformed how that through the obstinacy and wilfulnesse of certaine evyl disposed persones amonge you as in presumyng and violently taking out of a persone which requyred and recovered the greeth and previleige of the church of the religious men the Freres Augustines with in youre towne oon of the said persones was slain, and therby the said church polluted and suspended, wherby divine service and observaunce have eversith be embarred and not observed as it was accustumed to be: which sowneth not only to thigh displeasir of God, but also to Ours. We therfor, right desirous of the said observaunce duely to be ministred, to the laude and praising of our Lord, as it accordeth, charge you that anon upon the sight of thise, ye doe truely and feithfully enquere of the doers and causers of the said pollution, and therupon commytte theym to sure prison, to tyme it be proceded there by the due ordre of our lawes, aswel for theyre punicion for their said presumpcion and offense, as for the provision of the charges and duties of the Bishop of the Diocese by theim to be born and paied for the reconsecracion of the saide church, whom by our other lettres we have desired to dispose him thidre in alle haste to that entente. Wherfor we charge you that the said duties be arredyed ayenst his comyng amonge you. And that ye faile not herof as ye will advoide our high displeasir soe that they have noo cause eftsoones to complaine and sue unto us for remedy. Yeven undre oure signet at oure palais of Westm' the ivth daie of Novembre.

This royal missive produced, we may presume, its due effect in the submission of the burgesses. But a victory would be worse to the friars than a defeat, if it intercepted that bounty of their neighbours which had been their chief dependence. They endeavoured, therefore, to accomplish an entire reconciliation, and for this purpose employed the mediation of two "reverend Fathers," Dr. Edward Story, bishop of Carlisle, and Thomas Mynde, abbot of Shrewsbury, who, in the following award, lay down a plan for the adjustment of such disputes of the like nature as may occur in future, and expressly stipulate that the bailiffs, burgesses, and inhabitants shall shew "their good benevolence by way of charity and alms in as large and ample wise as they have done at any time before passed."

To all thoo these presentz schall see or her, the Right Worschipfull and reverent Faders in God the Byschop of Karlile and Thomas Abbot of Schrouysbury gretinge in our Savior. Forasmoche as divers causes of contraversyes and discordes nowe late have be moved and stered be tuyn John Wall priour of the hous of Freres austyns of the town of Schrouysbury and the covent of the same on that oon partye, Thomas Mitton and John Trentham baylliffs of the seyd town and other burges and inhabitants of the same on that othr ptye, for the polucon of the seyd Freres hous as wele as for the reconcylynge of the same, nowe late po-

luted by certeigne evyll disposed persones children of wykednesse not dredyng our Lord God, nor the censures of our moder holy chirche; we ther for, by the assent of botheseyd partyes, takynge uppon us by good advice and deliberacon diligently examenynge bothe seyd ptyes, as well herynge the complaynts as the onswers and replicacons of the same the seyd baylliffs burges and inhabitants for theym and all tho that schall succede aftre them; to the honor and worschip of God and encresynge of divine service with in the seyd hous to for, [i. e. *before*] as for tranquilite and peace her aftr to be had, have promitted that yef so happen, as God defend, that the seid hous be poluted greved injuried or offended contrary to the right of the chirche, that then the seyd bailiffs burges and inhabitants and theyr successors for the tyme beynge schulbe assistent eydynge and helpynge to the priour and covent of the seyd hous for the defence of the same in all causes to theym rightfull, sheuynge theyr good benyvolence by weye of charite and almes to theym her aftre to be had in as large and ampull wyse as they have done at any tyme to for passed, aftre the merits of the priour and covent of the seyd hous for the tyme beynge. In witnesse wher of we the seyd baylliffs to for the seyd lords, in the presence of meny notabill persones, to thes presents have put to the seale of our office in feythe and trouthe of the premyss; at Schrouysbury in the seyd hous of freres Austyns the iiij^{e} daye of May the yer of our Lord God m^{o}.cccc.lxxiij.

The friary continued a sanctuary to the last: for in the bailiffs' accounts as late as 16 Hen. VIII. is an entry: "Solut' pro expensis vigilancium Thomam Jobbessone fugientem ad domum fratrum Augustin' pro felonia, viii. d."

Some depositions taken in 1572 state, that about forty years before that time, a person named Townshend had been prior, and that on his decease, Richard Lynyall succeeded. Lynyall, however, occurs as prior in 1523, about fifty years before. He is called *the great* Sir Richard, and may have been a nephew, or great nephew, of Thomas Lynyall, a friar here in 1456. On the 12th day of May in that year, the 15th of king Henry VIII. styling himself prior of the house of Freers Heremytes, of the ordre of Seynt Augustyne, in the towne of Shrewsbury, he joined with his covent, in an indenture sealed with their covent seal, to lease all their lands scituate behind the walls in a field there called Behind the Walls, to John Huster, alias Baynes, for the term of 80 years.

Five years later they presented a petition to the corporation, which will convey some notion of the state of their house at that time, as well as of their talent for supplying its defects by begging.

To the right worshipfull Master baylliffs of this honorable town of Salop and to all the whole counsell.

Meekly beseeching and desiring your said masterships your poor and dayly orators the Priour with his bretheren of St. Austin of this town of Salop aforesaid, desiring your said masterships, with my masters your bretheren the aldermen with all the hole commyneal..... for the love of God and our blessed lady S^{t}. Mary, and S^{t}. Austin, and all the holy company of heaven, the which we be bound, as religious men, at midnight, and also the day season, devoutly to honor and worship, and also to pray for the good estate of our founders and benefactors, and brothers and sisters now living, and also to pray for the soules of our founders and benefacters and brothers and sisters of our said religion, with all Christyn soules, y^{e} which we be not able to do without succor and help and comforte, for the great poverty and ruin of the house [which] lett us as y^{t} we be not able to mantaine the service of God as we woulde

wich Pope, Esq. of Wolstaston, sold it in 1712 to Thomas Powys, Esq. —Thomas Jelf Powys, Esq., his grandson, conveyed it in 1802 to Mr. Edward Hughes, its present possessor.

All that remains of this friary is the lower part of a square building of red stone, with two pointed door-ways. The upper part seems to have had a range of handsome windows, of which only the lower portion exists: this might be the refectory. When the premises were altered by Mr. Hughes, the ruins of a rich door-way were discovered, with the recessed mouldings of the pointed stile. There was also a painted tile bearing the figure of an armed knight.

FRANCISCAN, MINORITE, OR GRAY FRIARS.

"Lord Powis" (by whom must be meant Edward Grey, the last lord) told Leland, "that Hawis, wife to Chorleton lorde of Powis, was the causer that the Gray Frieres college in Shrobbesbyri was buildid; where she lyith buried under a flate marble by Chorleton's tumbe."[1] The lady here mentioned was the heir of the ancient princes of Powis Gwenwynwyn; she who so stoutly withstood the attempts of her uncles to wrest that inheritance from her, and transmitted it to her posterity by Sir John de Charlton. But this house of religion certainly did not owe its original foundation to her; for she was not born till 1291: and there is pretty good authority[2] that her grandfather, Griffith ap Gwenwynwyn, who was dead at least two years before her birth, as well as his son Owen de la Pole, this lady's father, both received interment in this church. Indeed, it is plain that this religious society had existed in Shrewsbury several years antecedent to 1267, for then Hen. III., being at Shrewsbury (Sept. 23), granted to his beloved the friars minors of Salop licence to *widen* their gate in the middle of the town wall, for the admission of carts into their precinct.[3] Indeed, as Roger de Mortimer, of Wigmore, who succeeded his brother in 1227, and died himself in 1247, had a son, (John his third son,) a friar of this house, it must have been founded at an early period of this century. Lady Powis, however, may have been a great benefactress, and second foundress of this friary, and may have built its church: and it has even been conjectured, that the fine

[1] Itin. VI. 14.

[2] Notes of a record in the Tower of London, from a copy of Lloyd's Antiquities of Shropshire, among Gough's MSS. in Bibl. Bodl.

[3] 51 H. III. m. 6. Rot. Pat. in turri London. Rex omnibus &c. Sciatis q[d] de gr'a n'ra sp'ali concessimus dil'cis in xpo fr'bus minoribus Sallop q[d] porta' suam p' medium muri ville n're Salop que nimis arta est ad opus eor' cepimus elargare possint. Ita quod carecte p' portam illam intrare possint et exire p'ut iidem fr'es magis ad opus suum vid'int expedire, et porta' illam sic elargatam tenere imp'p'm sine occ'one vel impedimento n'ri et hered. n'ror. In cui' &c. test. ut supra. [i. e. apud Sal. 23 Sep.]


Pray Friars.



glass at St. Mary's, which commemorates so many of her descendants, was originally set up in the church which she built here. It certainly did not fit the east window of St. Chad's, and cannot have been there at the time of the great fire; but we do not affirm that it ever decorated the church of the Gray Friars.

The sanctity of the friars minors induced many persons to select them for their confessors, and in their last moments to aspire after sepulture among such hallowed men; and the friars were not backward in laying hold of the hours of confession and declining life to procure from their penitents lucrative donations. On the other hand, the rest of the clergy did not approve of such interference with these gainful branches of spiritual commerce. In Shrewsbury the struggle between the two parties afforded materials for a lawsuit. The guardian of the friars, armed with a papal bull in their favour, libelled in the spiritual court against master Thomas de B. clerk, (no doubt Baddeby, dean of St. Mary's) and two other persons, designated by their initials W. and J., for hindering his brotherhood in the exercise of their function. The defendants obtained a prohibition from the courts of common law, forbidding the spiritual court to hold plea of the matter; but the suit at length terminated in favour of the friars of Shrewsbury: for on the 20th of August, 13 Edw. III. their guardian obtained from the king a writ of *consultation*, reciting the above proceedings, and permitting the ecclesiastical judge to proceed in the cause.[1]

Though we cannot allow Lady Powis to have been the original founder of this friary, we may admit her to have contributed to its support. Respect for the memory of her ancestors, whose remains were here deposited, would operate as a powerful motive; and her attachment to this house descended to her son, Sir John de Cherleton, lord of Powis, who, in 45 Edw. III. (1371) obtained from John Perle, of Salop, and Eleanor his wife, the grant of a certain plat (placeam) of their land (being in length 34 woollen ells and a half, in breadth 19 ells in the middle, and 16 ells at each end) near Thomas Colle's late *standelf*, for the purpose of making in that plat a certain staindelfe for the behoof of the friars of the order of minors of Salop; the said plat reaching from Perle's land to Colle's late standelf. To have and to hold the said plat to the said Sir John, his heirs and assigns, to the behoof of the said friars and their successors, as long as they can break, cut, and convert any stone to their use in the said plat: (dum ipsi fratres et successores sui aliquam petram in predicta placea, frangere, scindere, et quovismodo ad eorum usum lucrare poterint.) And there is a clause, that when there is no stone left, the land should revert to the grantor and his heirs. Sealed with the lion rampant, and circumscribed SIGILLUM IOHIS DE CHERLETON DOM. POWISIE.[2]

[1] Registrum Brev. Lond. 1531, p. 52. tit. Consultation. [2] Corporation records.

A standelf[1] is a stone-quarry, a place in which to *delve* for *stones;* and the grant proves that the native stone of the peninsula, on which our town is situate, was not yet worked out. The deed further shews, that the friars were now very busy with their buildings, under the patronage of the family of Charlton.

Nothing more appears on our records concerning grants to this house; but the following spiritual grant from them may deserve the attention of the reader. It was copied by Mr. W. Mytton from the muniments of his family. There is probably an error of an x for a v in the last letter of the date: for the year 1475 *was* a jubilee year at Rome.[2]

To his dearest in Christ Thomas Mytton and Elizabet his wife, Brother Richard Guardian and servant of the friars minors of Salop, greeting and that they may earn the kingdom of heaven by the merits of the present life. WHEREAS our most holy father and lord, Sixtus IV. by divine providence pope, has, of his apostolical benignity, granted not only to the brethren and sisters of our order, but also to the co-brethren and co-sisters of the same who have suffragial letters, that every of them may chuse for him and her self a fit confessor, who may absolve them and every of them once in this year, reckoning from the 4th of April, and also once at the point of death, from all and singular excesses sins and crimes in all cases reserved to the apostolick see, enjoining wholsome pennance, but from all other excesses &c. *toties quoties*, as often as there shall be need; and has also benignantly indulged by his apostolical letters, that the same confessor, or any other, may grant plenary remission of all the same sins, at the real point of death: FOR THESE REASONS, Considering the affection of your devotion, which, for the reverence of charity, ye have to our order, and accepting you as a co-brother and co-sister, I receive you, by the tenour of these presents, to all and singular the suffrages of the brethren of the English administration, both in life and in death, that ye may enjoy the said apostolical privileges, and the benefits of all the spiritual goods, according to the form and effect of the same, to the health of your souls: adding moreover of special favour, that as soon as these present letters shall be exhibited in our provincial chapter after your decease, the same recommendation shall be made for you, as is commonly wont to be made there for our deceased brethren. Farewell in Christ Jesus, and pray for me.[3]

And these are corruptions for our deliverance from which it is bigotry to be thankful! and men are to be thought liberal and *enlightened* only in proportion as they are indifferent to their correction or continuance!

[1] The word does not occur in the glossaries, and was perhaps peculiar to Shrewsbury. In some extracts from deeds of the family of Scriven relating to lands in the Abbey Foregate, is this passage: In campo foriete versus Beckebury, altera versus le *Whyte stanydelf* terram spectantem capelle Be. Marie in Abbatia Salop. 30 Ed. III. This white stone quarry seems to prove that some of our old buildings which are supposed to have been built of Grinsill stone, may, in reality, have derived the material from a nearer source.

[2] Description of the Antiquities of Rome, by Rev. Edw. Burton, p. 419.

[3] In Xpo sibi karissimis Thome Mytton et Elizabet ux'i sue fr' Ric' fr'um minor' Salopie gardianus et servus salutem et per presentis vite merita regna celestia promereri. Cum sc'issimus in xpo p'r et dn's n'r dn's Sixtus d'ina providencia Papa quartus non solu' fr'ibus et sororibus n'ri ordinis, set etiam confr'ibus et consororibus ejusdem, literas suffragiales h'entibus, de benignitate ap'lica graciose concessit, quod quilibet eor' possit sibi eligere ydoneum confessorem qui ipsos et ipsor' quemlibet ab oib's et singulis excessibus et peccatis et criminibus in singulis sedi ap'lice reservatis casibus semel duntaxat hoc anno a publicac'oe literar' papaliu' computando, viz. a iiij° die mensis aprilis, et semel in mortis articulo, ab aliis vero tociens quociens opus foret, absolvere et pen'iam salutarem injung'e possit, idemq vel alius confessor plenariam oiu' peccatorum eorundem remissionem in vero mortis articulo valeret elargiri, per literas suas ap'licas benigne indulserit; idcirco vestre devocio'is quam ob xpi reverenciam ad nostrum h'etis ordinem sincere considerans affectum et acceptans, vos in confr'em et consororem, et ad uni-

ployed in the same good work in the same town. It is, therefore, very probable, that this Dr. Duffield was in fact the Dr. Francis of Leland, called by that antiquary by his Christian name, and in his own supplication by his surname.[1] However this be, we learn from Devereux's letter on a former page, that these exertions had been attended with success. The house was the poorest in the town; for they had only three or four acres of arable land adjoining, and little personal property; no jewels, nothing but a plated crucifix and a mean chalice. Yet Devereux relates that they have "a proper house;" and slender as are its existing remains, they are still the most considerable of our friaries. Dr. Duffield did not survive, we hope, to witness the demolition of the house on which he had bestowed so much pains. The probability is, that he did not. He would scarcely have conveyed away the property of the society in the way in which we learn from Devereux it had been dissipated: a circumstance which excited so great a "rumour" in the town, that these friars were glad to surrender their house at his bidding.

We are unable to trace the possession of this friary from the family of Pope, until we find it, in the reign of George I., in the hands of Mr. Charles Yonge, draper, to whom it seems to have come by his wife, Lowry Parry, of Llanwryn, co. Montgom. He died in September 1761, and his daughters and co-heiresses, Catharine, wife of Thomas Browne, draper, Mary, and Bridget, sold it in the following year to James Hewet, whose son John sold it in 1792 to Messrs. John Bishop and Joseph Bromfield, and the share of the latter is now the property of his heirs. Mr. Bishop's share afterwards became the property of the late Mr. John Simpson, and now belongs to his heirs.

A portion of this friary, converted into houses, still remains. A window obtusely pointed on the river side, and a door-way on the other side, mark it as the work of Dr. Francis. The walls of the garden may be traced far in the adjoining meadow.

That field is called, in Speed's map, *Friars London;* and bore the name as early as 40 Hen. III., when there is a fine, Thomas son of Richard Bernard, and John his brother, complainants, Martin Kemp and Agnes his wife, deforciants, of lands in the suburb of Salop, called *Lundon.*[2] After it became the property of the religious, the combined appellation occurs frequently in our records. Bailiffs' accounts for a year from 18 Edw. IV.: In denariis solutis duobus cementariis operantibus super muros ville ex opposito pastur. vocat. *Fratres London*, per v dies, capientibus inter se per diem x.d. vi.s.

1546. For a postern to *Frere London* som tyme in the holdyng of Tho. Otteley, i. d. ob.

[1] It was much the fashion in that age to designate men of science by their Christian names only. Stephen Gardiner was usually called Dr. *Stephens*, before his elevation to the mitre. The following instances belong to that reign:—"Paid for the hire of a barge for Doctor *Michaell* and Mr. *John*, potticary, coming to see my lady's grace (the princess Mary) being sicke:" and again, "Geven to *Christofer* the surgion, coming to let my lady's grace blodde." Ellis's Orig. Letters, i. 272. "Master *Peter* the fesysyon," ib. 304.

[2] Lloyd MSS.

This cross was an occasional station for the delivery of sermons. In the bailiffs accounts for 1542, is a charge of 6*d.* for wine given to the Lord President's chaplain preaching at Cadogan's Crosse on the Rogation-day. Our MS. Chronicle relates, that on Dec. 8, 1586, "betwixt 5 and 6 of the clocke in the morning, cam suddenly from the southwest sutche an extreeme and ferefull storm with thoonder and lighteninge, that shakid for the time howses, and soom overthrowen; whiche overthrewe a wyndmill by Cardoogās crosse by Shrosbery, with overthrowinge of teynters, and other harme doon. The Lord staye his wrathefull hannd from us, and gyve us all grace to amend."

Besides the cross there was a chapel here, granted, with several others, to persons named Cupper and Trevor, in the third year of Edw. VI.[1] It was, of course, immediately desecrated; but was still standing, though in ruins, in 1604, when the corporation ordered that Mr. Bailiffs should agree for the rent of it, and then set workmen to repair it, in order to make it habitable for poor infected persons. It was, doubtless, "the Pest-house" near the windmill at the end of Frankwell, which the same body resolved, Ap. 13, 1605, should be taken for a year, or half a year.

During the civil wars, it was converted into a fort;[2] and we conceive it to have stood on the spot called of late years *The Bull in the Barn*, which, as late as 1824, was fenced in by a strong yew-hedge.

Of the name Cadogan we can give no account that satisfies us. Cadwgan ap Bleddyn, prince of half Powisland, is mentioned by the Saxon chronicle as the "worthiest" of the chiefs whom the Welsh elected in 1097, to oppose, as he did successfully, the hostile invasion of William Rufus;[2] and this Cambrian chieftain may be supposed frequently to have visited our town, as he married the daughter of Picot de Say, a great Shropshire baron; but we cannot trace any nearer connexion between him and the chapel called by his name.

ST. CATHARINE'S CHAPEL

was at Coton-hill, and we may presume in the field immediately contiguous to the turnpike-house on the north-west side, as that field is still called *the*

[1] Of all the profligate measures of this most abandoned Dissolution, the sale of chapels was, perhaps, the most atrocious. It was cutting up religion by the roots. These two men had by this same grant no fewer than five chapels; Longnor, expressed to be in the parish of Cundover, Abrighton Hussey, Cadogan's chapel, Seifton, and Westhope: of these, the former has had the fortune to remain; the second was plainly needless, from its vicinity to Battlefield; but it would have been most important to the interests of religion, if the three others had been suffered to stand. The number of chapels in this county alone, which have been demolished, as here, by the positive act of the Government, or which sunk to decay in the early ages of the Reformation, almost exceeds belief, being very little short of *one hundred*. A few still remain, but with no benefit to the population of the country, having service *pro forma* once a year, and sometimes not even that.

[2] See i. 51. n.

chapel yard. It has been very lately sold by the present John Mytton, Esq. whose ancestors dwelt upon Coton-hill when Leland visited this town. In the bailiffs' accounts for a year from Michaelmas 2 Richard III. among rents in decasu, *(in decay,)* is one "Pro capella de Coten Thome Mytton," the sum defaced;[1] and his descendant Thomas Mytton, Esq. was rated for it to the poor as late as 1686.

ST. GEORGE'S HOSPITAL.

"W. Bishop of Coventry, considering the great poverty of the brethren of the hospital of St. George of Salop, released to all the clergy and laity of his diocese, who should contribute to their necessities, thirteen days of penance enjoined them, and a share of all the prayers and alms within his bishoprick."[2]

We are told that the see of Lichfield was removed to Coventry in the reign of William Rufus, and continued there till that of Richard I.; so that this brief may be ascribed to Walter Durdent, who sate at Coventry from 1149 to 1162.

Thomas and Hugh, sons of Thomas Colle, and burgesses of Salop, by assent of dame *(domine)* Agnes their mother, for the souls of Hugh Colle and dame Agnes his consort, Thomas son of the said Hugh and dame Agnes his consort, and for the souls of their ancestors and successors, grant to Sir Richard Fox, chaplain, celebrating divine offices in the chapel of St. George, and his successors, a yearly rent of 40*s.* out of three messuages in Salop; one of which is situated in the high street towards the castle, *(in vico alto versus castrum,*[3]*)* near the tenement which belongs to the hostel

[1] 16 Jan. 18 Eliz. Richard Mytton of Shrewsbury, Esq., sells to John Dawes, alderman, of the same, for the sum of £22, a barn of five bays in Cotton, adjoining to a pasture called the Chappell Yarde on the West side, and the Queen's highway on the East.

[2] W. Dei grā Coventr' Ep'us omnibus tam cl'icis quam laicis per ep'atum Coventr' constitutis salutem, &c. Licet, ex officio nobis injuncto, omnibus simus debitores, & omnium infirmitatibus paterna pietate teneamur condolere, tamen domesticis nostris propensiori cura jubemur providere, & eis uberius secundun. posse nostrum solatia ministrare. Considerantes itaq. nimiam & immoderatam necessitatem fratrum Hospitalis S. Georgii Salop. et eis pie subvenire cupientes, vestram in D'no caritatem commonemus, rogantes, & in remissionem peccatorum injungentes, quatenus ex eorum necessitatibus & inediis vobis occasionem salutis assumentes, eis ad sustentationem suam de bonis vobis a D'no collatis, juxta facultates vestras, aliquid boni misericorditer impendatis, ut ab Illo condignam mercedem, Qui nullum bonum relinquat irremuneratum. Nos igitur de Dei misericordia & gloriosi martyris Georgii meritis plenius confisi, omnibus qui eis aliquid beneficii contulerint tresdecim dies de injuncta penitentia relaxamus, & omnium orationum & elemosinarum quæ fuerunt in episcopatu nostro concedimus esse participes.

From a manuscript formerly belonging to Darley abbey, co. Derby, which in 1635 was in the hands of Mr. William Geffrayes, archdeacon of Salop, copied by God. Edwards from Langley's manuscripts.

[3] The high-street towards the castle, in this deed, is probably what was afterwards called the high-pavement; for Thomas Colle, son of the former (*quondam*) Hugh Colle, burgess of Salop, by deed, witnessed by Thomas de Bykedon and John Baldewyn, bailiffs, [and therefore, about 1309], grants to Thomas Colle his son a house *in alto vico versus vicum qui vocatur castelforiat.*

or hospital (hospic') of St. John of Jerusalem, and reaches in length from the king's way as far as Roushull; and another messuage is situate in the street of Gumbstol between the new market *(novum forum)* on one side, and a tenement of the abbot and convent of Salop on the other; and the other messuage is situate in the street of Mardevole, between the tenement formerly of Richard Parmonter and a messuage formerly of John Vileyn upon Roushull. Witnessed by Thomas de Bikedon and William le Parmonter, bailiffs, Richard Pride, John de Lodelowe, Galfrid Rondol, Roger de Forde, and William Borreye. The corrected list of bailiffs will shew this deed to have been executed in 1278.

Adam de Bykedon, in 1307, leaves four tapers to the chapel of St. George of Salop.

This hospital was situated in Frankwell near the Welsh bridge, hence sometimes called St. George's bridge, a name which it bore at least as early as the reign of Henry II., who confirms to the abbey the gift which Wlfwin the fuller had made them, of a mansure *versus pontem Sancti Georgii.* Hence, too, that gate was called St. George's gate, in the reign of Henry III. and perhaps before. It is, for this reason, designated in the town seal by a shield bearing the cross of that Saint.

The hospital must have been in the crown in 1448, when Henry VI. granted the collation of the next vacancy to John Hampton, Esq.[1] and this is the last mention we have found of the hospital; but the chapel must very soon after have passed into the ancient family of Colle; for John Colle of Shrewsbury, Esq. by deed of October 5, 5 Edw. IV. (1465) demises to John Bykkeley, clerk, custos of the hospital of St. John Baptist of Frankevile, the chapel of St. George in Frankevile, with various privileges, which it is not necessary to relate, as they are comprised in an English deed of even date.

This indent^{r} made betwix John Bykkeley clerke keper of the hospitall of Sant John Baptist of Frankewel in the Subberbis of Shroswesbury of the one p^{t}ie, and John Colle of Shrowesbury Esquyer on the other p'tie, Witnessithe that y^{e} forsaide John Colle hath graunted & sett unto the said keper a Chapell of Sant George in y^{e} forsaid fraunckvile, to have to hold and to occupy the forsaid chapell w^{h} fre liberty to go and to come and to here massys and other devyne servyce to be song or saide in the said chapell as often and when it plesith the keper and his assignys in all dew seesonys and tymys from the day of this p'sent wrytyng as long as y^{e} forsaide keper haithe holdithe and occupythe y^{e} forsaid hospitall of Sant John. Also y^{e} forsaid John Coll his eyrs & assignys willithit & grauntithe by y^{is} p'sent writtyng unto the said keper & his assigns y^{t} lawfully y^{e} may bryng in chyst or cofer, bookys chales vestyments or any oy^{r} ornamentys belongyng to a churche to this forsaid chapell And also y^{t} y^{e} may take away lawfully when so eu' it plesithe y^{e} forsaid keper or his assigns oy^{r} chyst coffer booke chales vestyments or any oy^{r} ornaments of a churche w^{h}out any troble or lett of the forsaid John Colle his eyrs or his assyng or any oy^{r} in his name. Also the saide J. C. his eyrs & his ass' shall not sell w^{h}draw nor aske any man' of profetts geuyne unto the said chapel.

[1] Originalia 27 Hen. VI. rot. 21. It is there called the Hospital of St. George, lying without the gate of Shrewsbury.

of St. John of Salop, who is found to hold them in the inquisitions taken before the justices in eyre, 39 Hen. III. (1255.) In the verdict of the jurors on that occasion, under the head of Frankevyle, it is written, "The prior of the hospital of St. John of Salop holds that priory built, with two burgages and curtilages, and a barn adjacent and six acres of land,—of the town by the year for 5*d.* ob. and it is now worth by the year 20*s.*"

The *brethren* of the Ospital (so it is written) of St. John of Salop occur alone in a deed whereby they demise, at a fee farm of 7*s.* two shops in the high-street, to Hugh Bernard and Margery his wife. Witnessed by Galfrid Rondulf and Thomas Colle bailiffs, who filled that office in 1290. To this deed is appended a small fragment of the hospital seal, not worth engraving: it represents part of a human figure, robed, doubtless the patron saint, with the letters OSP of the inscription.

In 32 Edw. I. Richard son of Hugh Colle grants to Simon Colle five acres in the fields of Frankwell, near the lands of this hospital, and contiguous to the road leading towards Pontesbury. In 1307, Adam de Bykedon bequeaths a taper to its chapel.

In the same year, 7 Edw. II. the king, in consideration of a fine paid to him by the prior, grants licence to William Vaughan of Salop, to convey four messuages and 18*d.* rent in Salop to the prior and brethren of the hospital, for the purpose of finding a chaplain who shall celebrate daily in the church of the hospital, for him, his ancestors, and heirs.[1] This chantry was in the gift of the bailiffs; and in 16 Hen. VI Thomas Thornes and John Begett, bailiffs, present Lewis Montgomery to it by the name of the chantry in the hospital of St. John Baptist, near the gate of Wales.[2] It is conjectured, but for this we can find no other grounds than the name, that the messuages granted by Vaughan were situated in the street now called St. John's hill. The hospital itself was in Frankwell, apparently at a short distance from that of St. George.[3]

The old hospital having, as we may presume, become ruinous, Richard Pygot, chaplain, in the reign of Edw. III. undertook to rebuild it, and appears to have united both the saints in its invocation; for by his will, Thursday before St. James's day, 1369, he orders himself to be interred *in the chapel of St. John and St. George;* and wills, that the *hospital by him begun*, should be finished out of his effects, if the same would so far extend. That it was near St. George's chapel is plain from a deed of 1471, whereby Robert Barker and Joan his wife grant to John Edge of Frankevyle, all the estate in lands and buildings in Frankevile which Hugh Edge, father of

[1] Pat. 7 Ed. II. m. 20. T. R. apud Haddele 5 die Martii.

[2] Phillips, p. 115.

[3] A deed of 1 Rich. II. among the Waring evidences mentions *terra hospitalitatis Sci Johannis de Salop.*

Joan, had of the demise of the prior of *the priory of St. John Baptist;* and which are situated in the said suburb, *opposite the chapel of St. George,* and *near the alms-house of St. John.*

Of the property of this hospital we have no precise account. Mr. Phillips thinks that the piece of ground in which Millington's hospital is built, was appendant to this hospital, which he collects from the name of *the chapel-yard*, which that ground still bears. It is certain that the ancient hospital had land in that quarter; for John Colle, Esq. by deed of 1462, sells ten acres in Frankevyle-field, lying between the land of St. John's hospital, and reaching from the waste of Kyngesland to his own waste; and this last is expressed to extend to Severn. And 28th January, 21 Hen. VII. William Mitton, Esq. demised to Richard Wortley and others, cordwainers of Salop, a field or pasture called *The Great Field*, lying near the suburb of Salop without the Welsh-gate, in a place there called *pone ortos*, commonly called *behynd the yardes*, near the pastures formerly of the ancestors of Edmund Coll, but now in the tenure of Richard Egge on the south; adjoining sideways *(collaterando)* with the lands of the prior of the hospital of St. John Baptist at the western head, and extending from the said south side and west head towards the north and east to Severn, and in an easterly direction towards the common wear of the town, a certain gutter or gullet of the river intervening; (orientaliter autem versus communem gurgitem ville predicte, quadam gutta sive guleta predicti rivuli Sabrine mediante.)

They had also a property called Calcot-farm, which the prior David Owen, clerk, with the brethren and sisters, demised to Alan Stury, gent. and Catharine his wife, by deed of Feb. 4, 18 Hen. VIII.[1]

The family of Cole had, as we have seen, a very long connexion with this hospital, and their property must have been much intermixed; for in 1539, Edmund Coll, Esq. joined with David Owen the prior in an assise of novel disseisin against one Adam Wiswall for three messuages and twenty acres of pasture in Frankwell. Wiswall, it appears, claimed under a lease for 100 years, granted by the prior, brethren and sisters, to Richard Scriven and Johan his wife; but the plaintiffs had "peasible season" granted to them on the 25th of November in that year.

It is revolting to think that even this little shelter for honest poverty and helpless old age, could not escape the rapacity of the Duke of Somerset's dissolution. In 3 Edw. VI. 1549, the king granted the free chapel of this hospital with the endowments, then valued at no more than £4. 10*s.* 4*d.* clear, to Robert Wood;[2] and on the 1st of May, 1555, George Wode, Esq. of Balterley, co. Stafford, (probably a son of the grantee,) and Thomas

[1] MS. Edwards.

[2] MS. God. Edwards. The free-chapel or hospital of St. James of Salop, and the hospital of St. John of the same, were granted in 32 Eliz. to

Wode his brother, sold it by the name of "a messuage called Sent Johan's chapell in Franckwill, and also three [1] called Sent Johans almeshowses, to the same chapell adjacent," to Edward Mynton and Julian his wife;[2] and Edward Mynton of Frankwell, draper, (probably the same person,) with Richard his son and heir, and another, sold them by the name of a "messuage, tenement, and chapel, called St. John's chapel in Frankwell, and three messuages called St. John's alms-houses," to John Cole of Salop, gent. by deed of 8 May, 1590.

On the 9th of October, 1593, says our MS. chronicle, "the almshowses in Frankwell was by myschance on fyer; an there had not ben greate helppe and dilligence it had spoilid many howses; being charged with broome fagotts and other drie fuell very dangerous. But, God be thanckied, by reason of Severn water so neere, and redines of the people, it was stayed from proceedinge any further than thosse almshouses; and savinge two or three of their houses burnt and spoilid within, all the rest outward about was keapt standinge; and the mischance therof came by one of them fatching coles of fyer in a wooden dyshe and leavinge it in hir house."

These almshouses afterwards acquired the name of Cole's almshouses. In 1625, Edward Cholmley of Leaton, Esq., and Elizabeth his wife, (late Cole,) granted a lease of "the late chapel in Frankwell to Andrew Griffiths." There is a respectable and somewhat antiquated mansion near, if not actually upon, the site of St. John's hospital, which Thomas Owen, then called late of Whitley, gent., Mary his wife, Edward Owen, their eldest son, and Anne his wife, sold in October 1719, to John Griffiths, of Salop, Esq. by the name of a tenement or mansion-house in Frankwell, then divided into two dwellings.

Mr. Griffiths's son Richard sold it, in 1783, to his brother-in-law, the Rev. Samuel Johnson. His son, the Rev. Henry Johnson, sold it in 1807, to Messrs. Joseph and John Wilson, drapers, from whom by mesne conveyances it has come to its present possessor, Mr. Drinkwater. We cannot, however, affirm that this was the site of St. John's Hospital, though it is probable that it was so.

The principal of this hospital was variously denominated at different times, and even at the same time: for in 1313 he is called in the same record, both prior and master.[3] But his more usual title was custos, or warden: and in the Valor of Hen. VIII. he is called curate. The hospital itself was occasionally called the priory.

Tipper and Dawe. MSS. Mus. Brit. 4702. These men were two of the numerous speculators in *concealments* who abounded in that reign, and procured grants under every pretence, and with every *alias* they could think of. Shrewsbury never had a hospital of St. James, as far as we know; and that of St. John had been granted out long before; but this was, probably, some detached property discovered to have belonged to it.

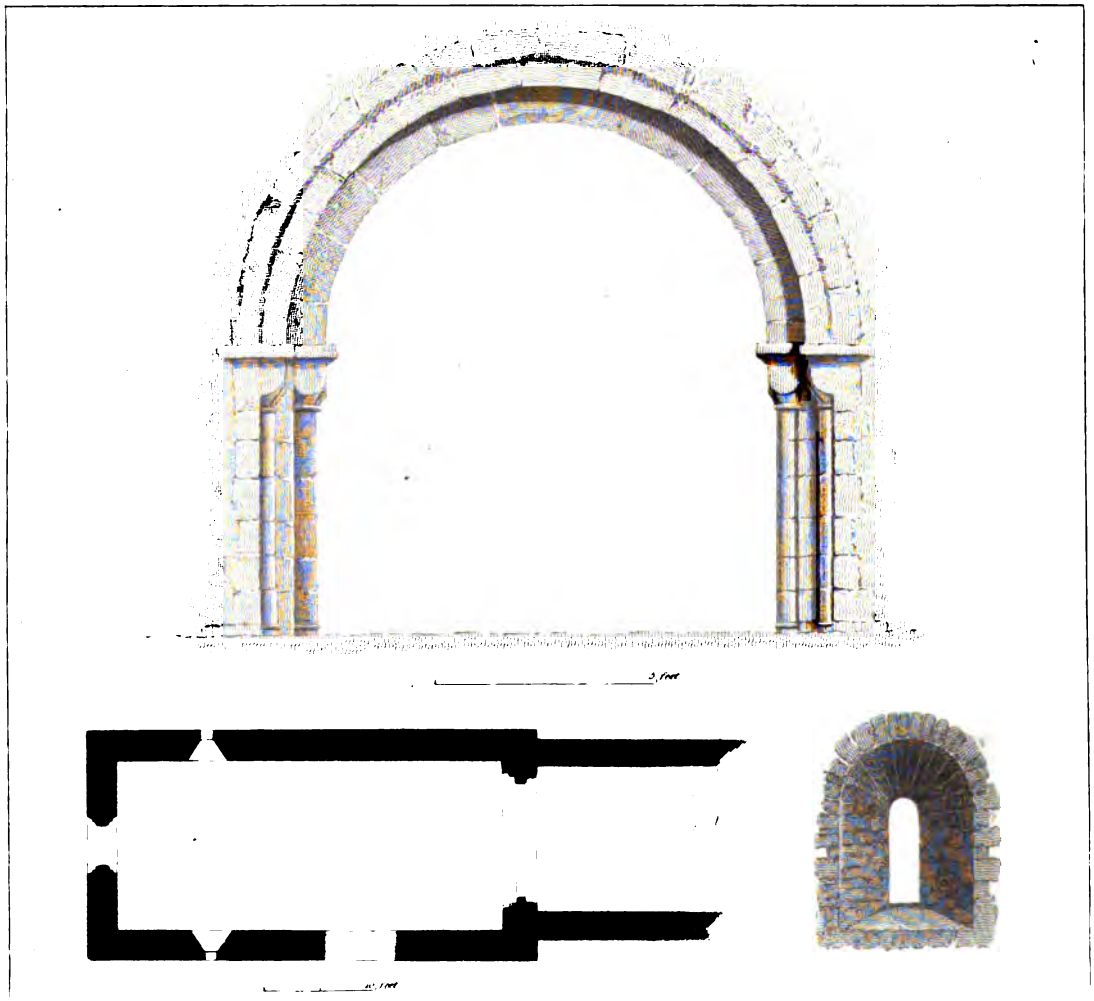
[1] Sic. [2] Cole evid.

[3] See i. 153, where may be seen an inventory of his personal property.





SOUTH WEST VIEW OF SAINT NICHOLAS CHAPEL.



J. Buckler del.

W. Deeden sc.

CHANCEL ARCH, PLAN AND WINDOW OF SAINT NICHOLAS CHAPEL.

London. Published by Harding Triphook & Lepard June 1 1823

The nomination was vested in the crown: and in 10 Hen. VII. Aug. 8, that king granted the next presentation to Oliver, bishop of Exeter, William bishop of Lichfield and Coventry, Sir Reginald Bray, knight, and master Robert Forest.[1]

WARDENS.

1370. ROGER HARLASCOTE, chaplain.[2]
1374. THOMAS BARKER, chaplain,[3] son of John son of Reginald le Barkere of Fraunkevyle. He occurs as warden here in an assize roll 1 H. IV. 1399, and according to Phillips, also 16 Hen. IV. But there never was such a year of that reign.
JOHN BYKKELEY custos 1465.
DAVID OWEN, clerk, prior 1526 and 1539, in the Valor called curate.
CHRISTOPHER DRAPER occurs in 2 and 3 Philip and Mary, under the head of the late priory of St. John of Salop, as having an annuity of £6.

ST. MARTIN.

Of this chapel we know nothing more than that it was in the High-street, on the south side, somewhere near the turning into the Corn-market. In 18 Edw. II. Roger, son of William Hargrave, grants to Adam Gylemyn, his tenement opposite the chapel of St. Martin, which tenement lies between the tenements of Walter Geffrey and Nicholas Ive on one part, and the lane which is called Gropecountelone on the other.

ST. MARY MAGDALEN.

All our knowledge of this chapel is confined to a royal grant of the year 1356: for which see p. 165 of this vol. note 4.

ST. NICHOLAS CHAPEL

in Castle-street, stood formerly within the bailey of the Castle. Its existing remains prove it to have been a Norman structure, and it was assuredly built by Roger de Montgomery, for the accommodation of such of his retainers as resided in the *outer court* of the fortress; as St. Michael'-

[1] Churton's Lives of Founders, p. 205.
[2] Pat. 44 E. III. p. 1. m. 14. By this patent the king grants him the custody of this hospital, and commands the dean of St. Chad to admit him into corporal possession thereof, *as is accustomed.*
[3] Pat. 48 E. III. p. 2. m. 20. Teste die Octob. At the same time John Fraunkevyle, and Thomas, son of of Salop, were brethren of the h

was for himself, and those who inhabited the *keep*: just as, at Ludlow, there was the *free chapel* of St. Mary Magdalen *infra castrum*, and the chapel of St. Peter, *in exteriori munitione dicti castri.* No mention of St. Nicholas's chapel has occurred to us before the 30th of Hen. VIII. when it evidently belonged to the corporation, as there are then various items in the bailiffs accounts for work expended upon it; amounting in the whole to 11*s.* 8*d.*; of which 5*d.* is "for three foot of glas." On the 21st of March, 13 Elizabeth, the corporation granted it to Richard Onslow, Esq. That gentleman, for whom see above, p. 169, was previously lessee of the Castle,[1] and afterwards became proprietor of the Council house. After his death, however, when the corporate body took a lease of that mansion, as a residence for the president and council of Wales, this chapel was also included for their accommodation, and the bailiffs' accounts for 1595 contain the following articles of expenditure.

> Paid for whiting of the wales of the chappell at the Counsell-house, 2*s.* 10*d.*
> For paynting the chappell-dore, and for sising the walles of the chappell, 1*s.* 11*d.*
> Paid for rushes to straw the chappell, and the chambers in the Counsell-house, 2*s.* 2*d.*

It has ever since been united to the Council-house, and is now the property of Henry Lyster, Esq.

The chancel of this little edifice is entirely destroyed; but the massive semicircular arch opening into it still remains, with two side arches of the same architecture. The whole body of the nave, 50 feet by 19, is in the same stile, except a pointed window of much later date at the west end. It now forms two stables and a coach-house.

ST. ROMALD'S CHAPEL.

St. Rumold was an Irish or Saxon Saint, who preached the gospel in Brabant, and was slain near Mechlin, in 775.[2] St. Rumwold, or Rumbold, was a Saxon saint, who spoke as soon as he was born, and died as soon as he was baptized, in 696.[3] One of these saints, and most likely the last,[4] was worshipped in Shrewsbury during the Saxon times, and gave name to a district of the town; for Henry III., in his charter to our abbey, 1227,

[1] i. 383.

[2] See the grounds for these several opinions in Butler's Lives of the Saints, (July 1,) who is followed by Dr. Whitaker, History of Richmondshire, i. 130. art. Romaldkirk. The Jesuit Alford, who is very deep in this hagiography, knew nothing of St. Rumold's English descent, as he has not included him in his Annals of the Anglo-Saxon church.

[3] Statim natus baptismum mirabiliter, soluto linguæ impedimento, petiit, & orthodoxam fidem plene professus, post paululum expiravit. Alford II. 425. Butler (Nov. 3,) softens this into "he died *very young*." See more of this infant saint in Camden's Britannia, under Brackley and Buckingham, Lambarde's Perambulation of Kent *v.* Bexley, and Fuller's Worthies in Buckinghamshire.

[4] This may be inferred from the usual spelling of Rumbaldsham with a b.

confirms to it that land in Salopesberie, which is called Rumaldesham, which they had of the gift of Thoret de Wrochecester to make them a garden. But we find no express mention of any *religious* character being attached to it before 1314, when the Bishop of Lichfield directs the dean of St. Chad, or his procurator, to enclose Isolda de Hungerford, an anacorite, in the houses of the *cemetery* of St. Romald of Salop, where the other anacorites dwelt;[1] and though there can be no doubt that this cemetery was attached to a chapel, yet the chapel itself has not occurred to our researches till 1427, 6 Hen. VI., when Hugh, son of Richard Lowe, releases to Thomas Forster of Salop, draper, a tenement in Mardefole, abutting upon the common lane leading towards *the chapel of Romaldesham*.

The northern part of the mansion called The Bell Stone, has very much the air of a chapel, and may have been this edifice. Mr. Elisha, however, thought, and had, probably good grounds for his opinion, that it was lower down in Barker-street, and was part of that property which John Brickdale, Esq. of Knowle, and Matthew Brickdale, his son, then of Bristol, sold in 1764 to Mr. James Mason, and which now belongs to the Rev. James Craig. The lower part of a stone building, evidently of great antiquity, is still remaining on that spot.

ST. WERBURG.

There was a chapel in Shrewsbury dedicated to this saint, which forms an article in the chartulary of Haghmond abbey, but none of the deeds comprised therein enable us to fix the situation. In 1308 Hugh de Pycheforde grants to Roger Trumwyne and Joan his wife, a burgage reaching lengthwise from the way leading towards Cordelode, unto the way leading from John Reygner's cellar towards Chaddelode, and breadthwise from *the cemetery of St. Werburga*, unto the way which is stretched out in a straight line from the said way leading towards Cordelode unto the said way leading towards Chaddelode.[2] This last way must, we conceive, be what is now called Belmont, and fixes the chapel to somewhere in that part of the town, but we cannot approximate nearer, from our ignorance of the situation of Cordelode.[3]

[1] In domibus cimiterii Sancti Romaldi Salop ubi alie anacorite degebant. Episcopal Register, 4 Cal. Feb. 1314. On Female Anchorites, see above, i. 315.

[2] Ego Hugo de Pycheforde dedi &c. Rogero Trumwyne & Johanne uxori ejus . . . burgagium meum & omnes terras & tenementa mea cum edificiis . . . in villa Salop que emi de Nich'o de P. fratre meo; que quidem burgagium & tenementa extendunt se in longitudine à regali via que ducit versus Cordelode usque ad regalem viam que ducit de celario quondam Joh'is Reygner versus Chaddelode, & extendunt se in latitudine a messuagio d'ni Nich'i quondam vicarii de Erkalawe & a cimitirio S'ce Wereburge & a messuagio Joh'is le Yunene usque viam regalem que linealiter protenditur a dicta via per quam itur versus Cordelode usque ad prefatam viam per quam itur versus Chaddelode. Sunday before St. George's day, 1st of King Edw. son of King Edw.

[3] It is noted in the Haghmond chartulary that "Chapmon-strete est cum S'ca Werburgh." Chapmon-street is that which leads from the Cornmarket into Shoplach; but it does not necessarily follow from this juxta-position in the leiger-book, that the two places were close together.

DISSENTING CONGREGATIONS IN SHREWSBURY.

ROMAN CATHOLICKS.

Of the early history of their worship in Shrewsbury after the Reformation, if any such worship there was, we have no information. During the continuance of the penal laws against it, it was necessarily conducted with very great privacy: and the first account we can trace of it is, that it was celebrated in an upper room in Mrs. Clough's house in Berington-square, now generally called St. Alkmund's-square. She was, we conceive, the daughter of Thomas Berington, Esq. of Moat Hall, sister of Philip Berington, M. D., and widow of Richard Clough, Esq. of Mind-town, both families very strenuous adherents of the ancient faith.[1] A Mr. Jakeman was priest to this congregation about 1760.

The penal restraints upon this worship were not removed by statute till 1778; but two years before, a chapel was erected near the walls, at the head of Back-lane, or Beach's-lane, and this is now being enlarged.

The first priest at this new chapel was the Rev. *James Corne*, a native of Worcestershire, a very worthy, peaceable, and learned person, who continued here upwards of forty years, to his death, Dec. 4, 1817, aged 72. "His peculiarly mild, unassuming, and Christian-like manners obtained him the respect and esteem of all ranks and persuasions." He was succeeded by the Rev. Mr. *Le Maitre*, a Benedictine monk, of an abbey near Douay, from which he was driven by the Revolution. He died June 16, 1822, aged 65.

The Rev. *Samuel Jones* is now priest here.

PRESBYTERIAN MEETING-HOUSE IN HIGH-STREET, NOW THE UNITARIAN CHAPEL.

Mr. Orton, one of the most eminent of the Presbyterian denomination, entered a particular account of their history in Shrewsbury on their register: and this, as far as it goes, will be our chief authority.[2]

Mr. *Bryan* and Mr. *Tallents*, with whom our readers are already acquainted, after being ejected from St. Chad's and St. Mary's, "continued

[1] For . . . Clough, a seminary priest, see vol. i. art. Miscellaneous Events, sub ann. 1621.

[2] The passages in the following account, within inverted commas, with no other reference, are taken from that book, for the sight of which we are indebted to Mr. Case.

Mr. Tallents and Dr. Benion were succeeded by *John Gyles, M. D.*[1] and *John Reynolds*,[2] who joined also in keeping up Dr. Benion's academy. During their incumbency that demolition of the meeting-house occurred, July 6, 1715, which we have related in our General History, i. 504, and of which a more particular account is contained in Mr. Reynolds's Life prefixed to his poem. "By the care and contribution of government it was soon rebuilt, and our liberties confirmed, and fixed upon a solid basis."

"Mr. Reynolds left the congregation in 1718,[3] and the Rev. Mr. *Charles Berry* was soon after chosen to assist Dr. Gyles," on whose death, March 23, 1730, Mr. Berry continued sole minister till his death, April 1741. He was succeeded, Sept. 29 following, by the Rev. *Job Orton*.

Of Mr. Orton it is unnecessary to speak much after what Dr. Kippis has written respecting him in the Biographia Britannica, (article Doddridge.) Of his own family Mr. Orton says, in a MS. left for the information of his nephews, "They will find no lords and knights, or persons of distinguished rank, wealth, or station among their progenitors. But they will learn, that there is no one, either male or female, in the line of their direct ancestors for many generations, but hath been truly serious, pious, and filled up some useful station in society with honour." His grandfather Job Orton, grocer, (son of Job Orton, corvisor, of Swepsam in Leicestershire) was the first of his ancestors who settled in Shrewsbury: he was succeeded in business by his son, also Job Orton, who by Mary his wife, daughter of William Perkins, of Marston Jabet, in the county of Warwick,[4] had issue seven children, of whom the dissenting minister was the eldest, and was born Sept. 4, 1717. He was educated at the free-school of his native town[5], at Warrington, Whitchurch, and Northampton; and conducted himself at the last place so much to the satisfaction of his preceptor, the celebrated Dr. Doddridge, that he was selected by the Doctor in 1739 to act as his assistant in that academy, and continued there till he was invited to Shrewsbury to supply the vacancy occasioned by the death of Mr. Berry. At this time the members at the chapel were 101, almost all of them old people.

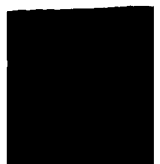
[1] Dr. Gyles was the eldest of three brothers, all dissenting ministers, and sons of John Gyles a dissenting minister of Henley-upon-Thames, whose father is said by Calamy to have been vicar of Lindridge in Worcestershire, but does not occur in the list of those incumbents in Nash.

[2] Mr. Reynolds wrote a poem "On Death." His father had been ejected from Wolverhampton.

[3] He retired to Walsall in Staffordshire, where he died Aug. 24, 1727.

[4] William Perkins purchased Marston Jabet in the reign of Henry VIII. and was direct ancestor of Mrs. Orton. A younger son of both his names was an eminent divine in the reign of Elizabeth; and his works form three folio volumes.

[5] According to Dr. Kippis, he was here for somewhat more than eight years. But the Latin inscription prefixed by Mr. Orton himself to the copy of Kennicott's Hebrew Bible which he presented to our school-library, calls it *ten*. "Ut, in his scholis, quibus linguarum cognitionem *studio decennali* hausit, amoris & benevolentiæ pignus aliquod idoneum extaret." See the whole in the Biographia Britannica, edit. Kippis, vol. v. p. 312.



will call it, the human intellect; while they who hold what is generally understood by the term orthodox belief, to be the only genuine standard, will cherish confessions and subscriptions as the best human means which have yet been devised to secure the true faith. We do not mean to argue this point; but merely observe, that about the time of Mr. Orton's birth, some dissenting ministers had begun to deviate from the creed of their fathers in one very important branch of their creed. The ancient puritans of every description were strictly Trinitarians; but early in the last century, the writings of Clarke and Whiston induced many of the dissenters to adopt the system of Arius, and Mr. Orton was said to be, at least latterly, of the number. But he never obtruded his sentiments on this head; and the writings of no divine can be more uniformly founded on gospel motives. It is clear, too, that the majority of his hearers continued zealous Trinitarians; at least most abhorrent from the principles of modern Unitarians; for the schism which has given rise to this discussion originated in the disgust conceived by them at the heterodoxy, in that particular, of Mr. Stapp, a young divine, then only twenty-three years of age.

Unitarianism, however, had by this time obtained many followers among the higher rank of the Presbyterians of Shrewsbury; and a majority of the *subscribers* patronized Mr. Stapp, while the majority of the *communicants* were decidedly opposed to him; so that these last, with whom Mr. Orton concurred, had no remedy but to secede, and form another meeting of their own, as we shall presently have to relate.

Mr. Stapp survived a very few months, dying of a fever at the age of twenty-four, March 1, 1767. He was buried at St. Alkmund's. There is reason to believe that his health was seriously affected by the animosities occasioned by his settlement here.

In 1769, the Rev. *Ralph Harrison*, also from Warrington academy, succeeded as colleague to Mr. Fownes. He removed to Manchester in 1771, and Mr. Fownes appears to have continued sole minister till 1774, when Mr. *Joseph Smith*, another member of the same academy, was appointed his assistant, and continued in that capacity till May 1781, when he removed to Ben Garden's meeting-house at Liverpool. In his time, and on the 25th of April, 1779, Mr. Lindsey's liturgy was admitted into the morning service here; and this was extended to the evening service also in the following year.

On Mr. Smith's removal, the Rev. *Pendlebury Houghton*, (son of Rev. John H. of Elland near Halifax, and afterwards of Wem,) succeeded. He had received his education at the same academy as his predecessors. He removed to Norwich in August 1787, to assist Dr. Enfield at the Octagon chapel; and the Rev. *John Rowe* of Spence Combe, near Crediton, was invited hither to succeed him, and preached his first sermon Oct. 14th.

Mr. Fownes died Nov. 7, 1789, aged 75, after a ministry of forty-one years. "His piety and virtue," says Dr. Kippis,[1] "were unquestionable; his manners amiable and engaging; his preaching serious and instructive; his learning extensive, and indeed far above the common rank. In short, he united in himself the qualities of the Christian minister, the gentleman, and the scholar." The principal part of his valuable library was presented to the new college at Hackney by his brother-in-law Mr. Mason.

On his death, Mr. Rowe continued sole minister till 1793, when he found it necessary to desire an assistant; and Dr. Kippis being requested to find one, sent hither Mr. *Arthur Aikin*, son of the celebrated Dr. John Aikin, and who has himself been since advantageously known as the author of several publications. He resigned his ministerial situation about June 1795, and was succeeded by the Rev. *George Case*, who from May 1798, when Mr. Rowe removed to Bristol, has been the sole minister of this chapel.

INDEPENDENT DISSENTERS.

The Presbyterians, who succeeded, for a time, in dividing England into an ecclesiastical government on Calvin's model, with parishes, ruling elders, and assemblies classical, provincial and national, did not long enjoy the spiritual sovereignty of the kingdom. A bolder set of reformers soon arose, who stigmatized their classical hierarchy as no less unscriptural than the hated rule of the bishops. They maintained that every separate congregation should have a church by itself, perfectly independent of every other; and hence received the name of Independents, which they have retained to the present times, and have long acquired an entire conquest over the Presbyterians. For though these last continued for some years after the Restoration, amidst all the persecutions to which they were occasionally exposed, to keep up the forms of their beloved Calvinistick model, yet this attempt was almost immediately found to be hopeless. By the Indulgence, as it was called, of 1672, one of the most eminent of the Presbyterian body owned that they were forced to turn Independents in practice.[2] By 1687, if not before, the difference between these two sects was become almost nominal;[3]

[1] Preface to the third edition of Mr. Fownes's Essay on Toleration.

[2] Life of Philip Henry, chap. vi. p. 128, new edit. by Mr. Bickerton Williams.

[3] Burnet writes, under 1687. "The Presbyterians and Independents had not the visible distinction of different rites; and their depressed condition made, that the dispute about the constitution and subordination of churches, which had broken them when power was in their hands, was now out of doors." We apprehend, however, that there was, and is, some difference in the *discipline* of the two denominations. In Presbyterian meetings, the government was vested in those who defrayed the expense: in Independent ones, in all who were admitted to communion. The one approached more to an aristocracy, the other to a democracy.

and in 1691, a formal union of these two denominations took place."[1] For some local reason, however, the Independents continued a separate congregation in Shrewsbury half a century later; and assembled at "the King's Head," or rather, as we suppose, in *the King's Head-shut*, for one cannot believe that a religious assembly was holden in a publick-house. The King's Head shut, now generally called the *Peacock-shut*, is that which runs from the bottom of College-hill into the High-street.

The first Independent minister here was *James Quarrell*, during the protectorate of Cromwell.[2]

"He was succeeded," says Mr. Orton, "by the Rev. Dr. Thomas." This was certainly *Titus Thomas*, the ejected minister of Acton chapel near Oswestry. Calamy says, "he applied himself to the practice of physick with good success afterwards," [i. e. after his ejection from Aston,] though not forsaking his ministry. He was fixed pastor of a congregation in Shrewsbury, where he married a gentlewoman of very good circumstances, that enabled him to be useful. He was an ingenious and learned man." In 1678 he was living at "The Bench Stone in Salop," undoubtedly that now called The Bell Stone, which bespeaks him a man in easy circumstances: and in the following year, he purchased from Thomas Niccolles of London, merchant, a tenement and garden on Clarimond Hill, where he erected a spacious mansion which ultimately passed to his great niece, Elizabeth Thomas, wife of Mr. Samuel Yardley, and is now held by her granddaughters. Though stiled M. D. at the time of that purchase, Mr. Philip

[1] The sermon upon this occasion was preached April 6, 1691, "by Matthew Mead, pastor of a church of Christ at Stepney," father of the celebrated physician, and was printed at London in the same year, 4to. pp. 32. It is entitled, "Two Sticks made One, or The Excellency of Unity;" and is expressed to be on "the happy union of the ministers of the Congregational and Presbyterian persuasions." The preacher descants largely on the blessed effects of union, and the evil of division in the church. "Nothing," says he, "more obstructs the flourishing of religion,—nothing becomes a greater stumbling-block to turn others out of the way of God. Division in the church begets Atheism in the world." p. 17.

[2] So Mr. Orton, whom we take as our surest guide on this subject. Among the ministers ejected or silenced by the operation of the Bartholomew act, Calamy enumerates a Mr. Quarrel of Oswestry in Shropshire; and speaking of Henry Maurice rector of Church Stretton, who was troubled in mind for his conformity, says, "he communicated his case to Mr. Quarrell, *who had himself been ejected.*" From Oswestry, however, it is certain that no person of this name could be ejected, since Calamy himself mentions Rowland Nevett as ejected from that living; and indeed, according to him, Mr. Q. did not settle in Shropshire till after 1662. "Mr. Quarrell of Welch Felton, a priest," is among the persons whom Lord Newport directs Sir Richard Ottley, by a letter dated September 1, 1665, to apprehend and deliver to the provost marshall in Shrewsbury, to be by him secured till further orders.—Ottley MSS. Mr. Palmer follows Calamy in setting down Quarrell as ejected from Oswestry. He quotes Mr. Orton as making Thomas Q. the first pastor of the congregational church in Shrewsbury, though Orton calls his name *James*. Another manuscript authority, which adopts both Mr. Palmer's errors, claims Mr. Q. for a Baptist, and makes him leave Shrewsbury "about, or after 1660, for Monmouthshire." Mr. Thomas had "evidence plenty that Thomas Quarrell was of the Baptist profession a great part of his long and acceptable ministry." James Quarrell, who was a member of the Independent meeting in 1741, and died in 1765, aged 79, was probably a descendant of their earliest minister. Martha Q., a member of the same meeting, died 1747, aged 75.

Henry does not give him that title where he mentions his burial at Felton, (i. e. West Felton) Dec. 10, 1686: nor is he so styled in the register of St. Chad's, where Mr. Titus Thomas and Rebecca his wife have a daughter of the same name baptized in 1679. Henry adds, "he was a worthy good man, and not so straight-laced as some others."

His successors were

DAVID JONES,

JOHN ALLEN, M. D.

JOHN DOBSON. He was the last minister of this Independent congregation, and removed to Walsall about the time when Mr. Orton came to the Presbyterian chapel, in the autumn of 1741. The remains of this society, having then no minister, desired to join the Presbyterian congregation, and to be united with them as one church.[1] Accordingly this took place Nov. 5, 1741; and on this occasion it was "agreed unanimously, that the old distinguishing names of Presbyterian and Independent should be entirely dropped and forgotten, and the sacred name *Christian* alone be used." Their number at that time was only twenty-four, and Mr. Orton's father was one of them.[2]

INDEPENDENT MEETING-HOUSE ON SWAN-HILL.

On the schism at the High-street chapel in 1766, the Seceders retired to a large malt-house at the bottom of Swan-hill, nearly opposite to the spot on which Allatt's school is now erected. It was fitted up, as well as the time would permit, against the next Sunday, (Oct. 12,) and the Rev. *Robert Gentleman*, then a student at the Daventry academy, preached to them. "On the 31st of the same month he was unanimously invited to settle with this society as their stated minister and assistant to their pastor, Mr. Orton." Mr. Orton was, however, no more than nominal pastor.[3] The division in his late congregation made his residence at Shrewsbury so unpleasant to him, that he had removed ten days before to Kidderminster, and there he continued to reside till his decease in 1783.

Early in 1767, a piece of ground on Swan-hill was purchased for the purpose of building a new chapel. It was opened on the 10th of September, and bears on its front the following inscription:—

This building was erected
in the year 1767
for the publick worship of God,
and in defence of the right of majorities
in protestant dissenting congregations
to choose their own ministers.

[1] Mr. Palmer, in his Memoirs of Mr. Orton, ascribes this union to their esteem for him.

[2] Biog. Brit. v. 309.

[3] Mr. Palmer (life, p. xxxiv-v) says he was not pastor at all, but only countenanced the secession. Other accounts place Mr. Gentleman's invitation in April 1767, and his entry upon his charge, 24th June following.

Mr. Gentleman removed to Caermarthen in 1779, and was succeeded by the Rev. *Samuel Lucas*, formerly a student at Homerton, but then Independent minister at Walsall; a worthy peaceable man, who resigned May 25th, 1797, and died Feb. 5th, 1799, in the 51st year of his age. He was succeeded, in 1798, by the Rev. *Thomas Weaver*, the present minister, from the dissenting academy at Hoxton.

BAPTISTS.

The early history of the Baptists in Shrewsbury is related with great variations. Our predecessor, Mr. Phillips, who was a deacon of their congregation, says: "A society of this denomination appears to have been in this town in the time of the Commonwealth; and before that time there were a number of them here; but whether they met together as a distinct society is uncertain."

Mr. Thompson, who was their minister here in the reign of George I. claimed a higher antiquity for them, "1620, or before:"[1] a date to which he was perhaps led by the fact, which he relates in another place,[2] "that his great grandfather, Mr. Timothy Seymor, was born of Baptist parents at Shrewsbury, 1627." But Mr. Seamore, so the name was then written, was no native of this town, calling himself, when he was admitted a burgess here in 1678, son of John Seamore, yeoman, *late of Durham*. Mr. Thompson adds: "I find he was baptized Aug. 13, 1653;" but neither says where or by whom. Mr. Thompson's proofs, therefore, do not sustain his assertion.[3] Still less have we found any warrant for the account of another writer, who goes so far as to say that "the Baptist congregation in Shrewsbury is supposed to be the oldest in the kingdom. The principals of that persuasion believe that it was established in the reign of Elizabeth. The first minister is supposed to have been a Mr. Penry, who died for his principles in 1578. A Mr. Thompson was their minister in 1618. In 1628 they built their meeting-house in Golden-cross-street."[3] All this is wrong. We know of no Penry who could be said to die for his principles during the reign of Elizabeth, but John Penry, or ap Henry, the scurrilous author of Martin Mar-prelate, who did not suffer till 1593; and that he had any connexion with Shrewsbury remains to be proved. Equally erroneous are all the other assertions in this extract. Mr. Thompson did not become minister till 1718; indeed in 1618 there is not the slightest appearance that the Baptists had any congregation here. Shrewsbury has no *street* denominated from the Golden Cross; and the Baptists did not erect their place of

[1] Ivimay's History of English Baptists, ii. 608.
[2] A letter, quoted in a manuscript of the Rev. Josiah Thomas of Leominster, obligingly communicated to us by J. B. Williams, Esq.
[3] Literary Panorama, Dec. 1808. p. 488.



with Anna daughter of Benjamin Wright[1] of Wellington, mercer, who was the first Anabaptist ever seen in that town, "and was himself in the mercantile way." As Mr. Morris continued to live at Wellington, and to follow his business there, he can scarcely be called minister of this congregation.

Hitherto the congregation had assembled first in Seymore's shut, in an upper room rented from Mr. Timothy Seymore; and after that, in the King's Head shut, both in the High-street; but in 1735, two "stables in Stillier's shut" were conveyed to Mr. Morris; and on the site of them were erected two dwelling-houses, over which was the new place of meeting. Mr. Morris died Dec. 31, 1746, and bequeathed 20s. yearly "to the Baptist minister of the church-meeting in the Still-yard shut in Shrewsbury, holding such particular doctrines" as are specified in his will, to preach four sermons annually in his house at Wellington.

In 1742, *John Sedgefield* became minister, and removed to Froom in Somersetshire, 1745.

1745. *John Oulton*, junior, of Leominster, removed to Rawden, near Leeds, 1748.

1748. *William Morgan*, a Glamorganshire man from near Swansea. Died at Chester in the summer, 1753, on his way to the association at Halifax, and was buried at Wrexham.

Sept. 1753. Rev. *Rees Evans*. Some slight dissensions had arisen among the members of this congregation in the time of his predecessor. We conceive them to have originated in a conflict between the opinions of Calvin, which are adopted by the *particular* Baptists, and those of Arminius, which the *general* Baptists espouse. Under Mr. Evans these disputes assumed a more serious aspect. The majority of his congregation were Particulars, he a General Baptist: accordingly, he resigned in 1757, and removed to Tewkesbury.

It was not till 1759 that Mr. *Charles Rogers* came from Exeter to officiate for a time. He did not stay long; and returned to the place from which he came.

Jan. 1762. *John Pyne*, a Somersetshire man. At the end of eleven years, the feuds between him and his congregation encreased to such a pitch that he was dismissed Sept. 12, 1773, and formed a separate meeting.

1773. *John Sandys* from Yorkshire; removed to London 1781. In his time the congregation quitted the Still-yard shut, and built a new chapel in Dog-lane, which was opened 22d Sept. 1780.

[1] Mr. Thomas says, that Mr. Wright "had two brothers in the ministry in the time of the Commonwealth. Mr. Wright of Wellington conformed; but his brother, Mr. Thomas Wright, was ejected." All this can scarcely be correct. A person who had a daughter married as late as 1726, is not likely to have had brothers old enough to be in orders before the Restoration.



The following notification, which appears in the Gentleman's Magazine for April 1734, may properly close this division of our work:

We, the Protestant Dissenting Ministers, met at Shrewsbury, April 17, 1734, sensible of the privileges we enjoy under his Majesty's most gracious Administration, and of the unreasonable opposition now made by a disaffected party, think it proper and necessary to declare, That we will use our best endeavours to influence those under our care and charge, to give their votes and interest in the ensuing elections, for such only as we believe well-affected to his Majesty's Person and Government, and to the rights and civil liberties of this kingdom.

The subjoined seal is appendant to the grant to Fox, described at p. 452. n. 3.



I. CHARTER OF PRINCE DAVID.

II. PATENT OF CREATION OF LORD TALBOT TO BE EARL OF SALOP.

III. LETTER TO MR. OTTLEY.

IV. CONTEMPORARY NARRATIVES OF THE TAKING OF SHREWSBURY. 1645.

V. HEADS OF THE ABBEY RENTAL.

VI. GRAVE-STONES IN CHURCH-YARDS.

I.

CHARTER OF DAVID AP LLEWELIN, REFERRED TO AT VOL. I. P. 117.

Om'ib's xpi fidelib's ad q's p'sentes litt'e p'uen'int, Dauid fil' Lewellin' quonda' Principis Norwall' sal't. Sciatis q'd concessi d'no meo H. Regi Angl' illust^{i} fil' d'ni J. Reg' q'd stabo juri in cur' sua sup' porc'one t're q' fuit p'dci lewellin' p'ris mei cui' saisinam nu'c h'eo et teneo. Si qua Griffinu' fr'em meum conting'e debet s'cd'm consuetudinem Wall' v'l s'cd'm jus p'ut d'ns Rex eleg'it. Et si idem d'ns Rex pacem fec'it int' me et p'dc'm Griffinu' fr'em meum ip'am tenebo et s'uabo et de ip'a tenenda cauebo s'cd'm consid'acionem cur' ip'ius d'ni Reg's. Concessi et' q'd tam ego q^{a}m p'dc'us Griffin' porc'ones que nos contingent de p'dc'is t'ris teneam' in capite de p'dc'o d'no Rege. t'ram et' de Muhaut eide' d'no meo Regi reddidi sicut ei p'us p'mis'am. Ita q'd si eam alii reddid'it. saluu' sit m^{i} jus p'p^{i}etatis cui'libet pacti et instrum'ti sup' quo stabit' juri hinc inde in cur' ip'ius d'ni Reg. Et si eam volu'it retin'e in manu sua: p' voluntate sua eam retineat s'n' om'i clamio mei et h'edum m'or'.* Concessi et' q'd om'ium Baronu et fideliu' ip'ius d'ni Reg's t'ras occupatas a temp'e guerre orte int' d'nm J. Rege' et p'dc'm Lewell' p'rem meu' i' manib' ip'ius d'ni Reg' tradam. et eidem reddam u'l cui mandau'it ut de ip'is disponat ad voluntate' suam saluo m^{i} jure p'p^{i}etatis cui'libet pacti et instrum'ti sup' q° stabit' juri hinc inde in cur' ip'ius d'ni Reg'. Concessi et' q'd satisfaciam ip'i d'no Regi de dampnis et iniuriis illatis s^{i} et suis s'cd'm consideraco'em cur' p'dc'e. v'l malef'cores ip'os ip'i d'no Regi reddam. Reddidi au' eidem d'no Regi om'ia homagia que d'ns J. Rex pat' suus h'uit. et que d'ns Rex de jure h're debet et special'r dimisi ei homagia om'ium nobiliu' Walensiu'. Concessi et' q'd idem d'ns Rex no' dimittat aliquem de suis imp^{i}siis. et q'd ip'i d'no Regi et suis remaneant saisine sue sicut p'dc'm est. Et q'd t'ra de Aillesm'e cu' p'tin' suis. et t'ra de Engelfeld cum p'tin' suis inp'petuu' remaneant d'no Regi et he'd' suis Et q'd castr' et tenementa de Gannoc cu' p'tin' suis inp'petuu' remaneant d'no Regi et h'ed' suis p' expensis q^{a}s idem d'ns Rex et magnates sui fec'u't in expedic'one sua ap'd Rothelan. Insup' p'misi q'd decet'o no' receptabo in t'ra mea n^{c} receptari p'mittam uthlagatos u'l forisbannitos ip'ius d'ni Reg' v'l Baronu' suor' de Marchia. et q'd decet'o omnia mandata ip'ius d'ni Reg'

* Sic.

lib'nt' admittam. et ea p' viribus meis adimplebo. Concessi et' q'd ego et he'des mei eidem d'no Regi et he'dib's suis om'ib's dieb's uite n're constant' et fidel'r s'uiem' n^{c} in aliq^{o} temp'e cont^{a} eos erimus. Quod si forte euen'it q'd a fideli s'uicio suo q'd absit recesserim' tota t'ra n'ra erga ip'm d'nm Regem et he'des suos *merāt* et in vsus eor' p'petuis cedat temp'ib's. De om'ib's au' artic'lis sup'dc'is et sing'lis firmit' inp'petuu' obs'uandis d'no Regi et he'dib's suis p' me et he'dib's meis caui et cauebo p' obsides et pignora et aliis modis q'b's d'ns Rex dice' uolu'it et dictare. Et in hiis et om'ib's aliis stabo voluntati et mandatis ip'ius d'ni Reg' et juri parebo in om'ib's in cur' sua. Ad has quidem p'missiones concessiones et pacta firmit' obs'uanda et tenenda voluntate spontanea ad plenam sec'ttatem ip'ius d'ni Reg' et he'dum suor' Ego Dauid juraui sup' crucem s'cam quam coram me deportari facio et de consensu et voluntate de S'co' Asaph. et Bangoren' Ep'or' et consiliarior' meor' me et om's illos qui in hoc q'd cont^{a} pacta et convenc'ones p'dc'as uenirem v'l cont^{a} d'nm Rege' essem m^{i} favebunt v'l consiliu' et auxiliu' p'bebunt. et totam t'ram meam suppono jurisd'coni. Cantuar' Archiepi. London. Elyen. Hereford. Coventr' et Lichef' Ep'or' om'ium simul et cui'libet in solidu' que' d'ns Rex eleg'it. Jurisd'coni ip'or' v'l ip'ius in solidum que' d'ns Rex eleg'it in me et d'cos m^{i} fauentes vel confidentes u'l auxiliantes et t'ram p'rogare intendens p'dc'is Prelatis simul et cuilibet in solidum quem d'ns Rex eleg'it p'ut p'd'cm est dans et concedens plena' et lib'am potestatem ut ad req^{i}sic'oem ip'ius d'ni Reg' nulla alia monic'one f'c'a p' exco'i'caco'is in me et dc'os m^{i} fauentes consulentes aut auxiliantes. et int'dc'i in t'ram uias ad obs'uacone' p'missionu' concessionu' et pactor' q^{e} in p'senti sc^{i}pto et in quib'sda' aliis eide' d'no Regi inde f'c'is continent'r dist^{i}ngant. et ad plena' satisf'co'em iux^{a} voluntate' ip'ius d'ni Reg' compellant si forte quod d's au'tat i' aliq^{o} cont^{a} pred'ca p' me u'l meos venirem. In cui' rei test'm p'senti sc'pto sigillu' meu' apposui. Hiis testib's Ven'abilib's p'rib's. W. Archiep'o Ebor' Angl' Prim' R. Linc. et P. Heref. ep'is. W de Ferr. Com. Dereb'. R. Le Bigot com' Norff. H. de Albin' com' Arundell'. Pet^{o} de Sabaud. Joh'e de Monem. Joh' fil' Galfr'. Will'o de Cantilupo. Herb'to fil' Math'i. Bert^{a}mo de Crioil. Galfr' Dispens'. Drogone de Barentein et aliis.

Indorsed in an hand apparently contemporary, or nearly so:

Carta Dauid filii Leulini quonda' p'ncipis Wall. f'c'a h. Regi Angl' fil' Joh'is Reg' de standō iuri in cur' d'c'i d'ni H. Reg' et heredu' suor' sup' porc'oe t're que fuit d'c'i Leulini p'ris sui in Wall' sine data.

*** The word in italicks we do not understand.

*** For the convenience of those readers to whom the contractions of the original may not be familiar, a copy is subjoined in words at length.

Omnibus Christi fidelibus ad quos præsentes literæ pervenerint, David filius Lewellini quondam principis Norwalliæ, salutem. Sciatis quod concessi domino meo Henrico, regi Anglorum illustri, filio domini Johannis regis, quod stabo juri in curia sua, super portione terræ quæ fuit prædicti Lewellini patris mei, cujus saisinam nunc habeo et teneo, siqua Griffinum fratrem meum contingere debet, secundum consuetudinem Walliæ, vel secundum jus, prout dominus rex elegerit. Et si idem dominus rex pacem fecerit inter me et prædictum Griffinum fratrem meum, ipsam tenebo et servabo, et de ipsâ tenendâ cavebo, secundum considerationem curiæ ipsius domini regis.

Concessi etiam, quod, tam ego, quam prædictus Griffinus, portiones quæ nos contingent de prædictis terris, teneamus in capite de prædicto domino rege.

Terram etiam de Muhaut eidem domino meo regi reddidi, sicut ei prius promiseram: ita quod, si eam alii reddiderit, salvum sit mihi jus proprietatis cujuslibet pacti et instrumenti super quo stabitur juri hinc inde in curia ipsius domini regis. Et si eam voluerit retinere in manu sua, pro voluntate sua eam retineat, sine omni clamio mei et hæredum meorum.

Concessi etiam, quod omnium baronum et fidelium ipsius domini regis terras occupatas a tempore guerræ ortæ inter dominum Johannem regem et prædictum Lewellinum patrem meum, in manibus ipsius domini regis tradam, et eidem reddam, vel cui mandaverit; ut de ipsis disponat ad voluntatem suam: salvo mihi jure proprietatis cujuslibet pacti et instrumenti super quo stabitur juri hinc inde in curia ipsius domini regis.

Concessi etiam, quod satisfaciam ipsi domino regi, de damnis et injuriis illatis sibi et suis, secundum considerationem curiæ prædictæ; vel malefactores ipsos ipsi domino regi reddam.

Reddidi autem eidem domino regi omnia homagia quæ dominus Johannes rex pater suus habuit; et quæ dominus rex de jure habere debet; et specialiter dimisi ei homagia omnium nobilium Walensium.

Concessi etiam, quod idem dominus rex non dimittat aliquem de suis imprisiis; et quod ipsi domino regi et suis remaneant saisine sue, sicut prædictum est: Et quod terra de Aillesmere cum pertinentiis suis, et terra de Engelfeld cum pertinentiis suis, in perpetuum remaneant domino regi et heredibus suis: et quod castrum et tenementa de Gannoc cum pertinentiis suis in perpetuum remaneant domino regi et heredibus suis, pro expensis quas idem dominus rex et magnates sui fecerunt in expeditione sua apud Rothelan.

Insuper promisi, quod de cætero non receptabo in terra mea, nec receptari permittam, utlagatos, vel forisbannitos ipsius domini regis, vel baronum suorum de Marchiâ : et quod de cætero omnia mandata ipsius domini regis libenter admittam, et ea, pro viribus meis, adimplebo.

Concessi etiam, quod ego et heredes mei, eidem domino regi et heredibus suis, omnibus diebus vitæ nostræ, constanter et fideliter serviemus ; nec in aliquo tempore contra eos erimus. Quod si forte evenerit quod a fideli servitio suo, (quod absit !) recesserimus, tota terra nostra erga ipsum dominum regem et heredes suos et in usus eorum perpetuis cedat temporibus.

De omnibus autem articulis supradictis et singulis firmiter in perpetuum observandis, domino regi et heredibus suis, pro me et heredibus meis cavi et cavebo, per obsides et pignora, et aliis modis quibus dominus rex dicere voluerit et dictare. Et in his et omnibus aliis stabo voluntati et mandatis ipsius domini regis, et juri parebo in omnibus in curiâ suâ. Ad has quidem promissiones, concessiones, et pacta firmiter observanda et tenenda, voluntate spontaneâ, ad plenam securitatem ipsius domini regis et heredum suorum, ego David juravi super crucem sanctam quam coram me deportari facio : et de consensu et voluntate de Sancto Asaph et Bangorensis episcoporum et consiliariorum meorum, me et omnes illos qui in hoc quod contra pacta et conventiones prædictas venirem, vel contra dominum regem essem, mihi favebunt vel consilium et auxilium præbebunt, et totam terram meam suppono jurisdictioni Cantuariensis archiepiscopi, Londinensis, Elyensis, Herefordensis, Coventrensis et Lichefeldensis episcoporum, omnium simul, et cujuslibet in solidum, quem dominus rex elegerit, jurisdictioni ipsorum, vel ipsius in solidum quem dominus rex elegerit, in me et dictos mihi faventes, vel confidentes, vel auxiliantes, et terram prorogare intendens, prædictis prælatis simul, et cuilibet in solidum quem dominus rex elegerit, prout prædictum est, dans et concedens plenam et liberam potestatem, ut ad requisitionem ipsius domini regis, nullâ aliâ monitione factâ, per excommunicationis in me et dictos mihi faventes consulentes aut auxiliantes, et interdicti in terram, vias, ad observationem promissionum, concessionum, et pactorum, quæ in præsenti scripto, et in quibusdam aliis eidem domino regi inde factis, continentur, distringant, et ad plenam satisfactionem, juxta voluntatem ipsius domini regis, compellant ; si forte, (quod Deus avertat !) in aliquo contra prædicta per me vel meos venirem.

In cujus rei testimonium præsenti scripto sigillum meum apposui. His testibus, venerabilibus patribus, Waltero archiepiscopo Eborum Angliæ primate, Roberto Lincolniensi et Petro Herefordensi episcopis, Willielmo de Ferrariis comite Derebeiæ, Rogero le Bigot comite Norfolciæ, Hugone de Albini comite Arundelliæ, Petro de Sabaudia, Johanne de Monemuth, Johanne filio Galfridi, Willielmo de Cantilupo, Herberto filio Matthæi, Bertramo de Crioil, Galfrido Dispensatore, Drogone de Barentein, et aliis.

II.

PATENT OF CREATION OF LORD TALBOT TO THE EARLDOM OF SALOP.

SEE VOL. I. P. 211.

Henricus, Dei gratia, Rex Anglie et Francie, &c. Archiepiscopis &c. Salutem. Constat felicem fore rempublicam, que multis Nobilibus, nedum consilii maturitate, set armorum strenuitate pollentibus, resplendet ornata. Nam sicut redditur celum stellis ornatum et clarum, sic relucent, non solum regna, sed regia diademata, lumine dignitatum; et quanto nobilior et strenuior fuerit, qui ad honor' fasces evehitur, tanto virtuosior ratione efficitur; cum, crescentibus donis, rationes crescunt donorum, et ab eo, cui plus committitur, conversationis et pollicis ordo perfectior postulatur. Hinc est quod Nos, intime considerantes probitatem strenuam, et providenciam circumspectam, ac gem'atam morum et generis claritatem carissimi Consanguinei nostri, Johannis Baronis de Talbot, necnon labores, sumptus, et pericula, quibus, nedum precarissimi patris nostri defuncti temporibus, in conquestu nostrorum regni Francie ac ducatus Normannie, multipliciter se submisit; verum etiam nostris, in defensione ipsorum regni et ducatus ab hostium insidiis, quibus vallabantur, et vallantur, a diu est, humaniter et viriliter obsequiosum se prebuit, ac prona promtitudine hucusque ad hoc se prebet gratanter et indefesse: Sperantesque quod honoris adjeccio, tam probitati quam strenuitati suis, penes nos gratum adjiciet incrementum; quamobrem, ex diffinito consilii nostri avisamento et assensu, prefatum consanguineum nostrum in comitem Salop' prefecimus, ac de eisdem nomine et honore per cincturam gladii realiter investivimus; Habend' et Tenend' eadem nomen et honorem comitis Salop', sibi et heredibus suis masculis de corpore suo legitime procreatis imperpetuum. Et ut ipse comes, et heredes sui hujusmodi, juxta tanti nominis et honoris excellentiam, decentius et honorificentius valeant incumbentia sibi onera supportare, Dedimus &c. eidem Comiti et heredibus suis predictis, viginti libras redditus, singulis annis percipiendas, de exitibus et proficuis com' predicti, per manus vicecomitis ejusdem com' pro tempore existentis, ad terminos S. Michaelis et Pasche per equales portiones, imperpetuum. Quare volumus &c. Hüs testibus &c. Dat' per manum nostram apud Castrum nostrum de Wyndesore, vicesimo die Maü, anno regni nostri vicesimo.

III.

LETTER REFERRED TO VOL. I. P. 430.

SIR,

HAVEING often writt unto you of many matters in question, but nothing perfected, I am now ambitious to be the first messenger that shall inform you of that you have so long expected, and withal, to give your Worship many thanks for your undeserved bountie, and shall studie some service that may be acceptable in part of a meritt. May it therefore please you to understand that now it is concluded that the Lord Deputie (about whom there hath been so much time bestow'd) shall dye tomorrow, upon Tower hill, in the viewe of the whole world. The King, in regard of some promise that he had made to him to save his life, was very unwilling to sett his hand to the warrant for his execution: yet in regard he was so hard pressed thereto by the Parliament, and seeing the citizens to be so egar of it as that they would not be denied, and seeing many other dangers that have lately been discovered, he did condescend, and sign it upon Monday morning last, and then did also give the Parliament free leave to sit for two whole years, and to do what they pleased for the government of the State; and if they did mislike any of his Officers or servants, they should at their pleasure and discretion put in others, to chuse a new Lord Deputie for Ireland, and another man in the Lord Cottington's place, being the master of the court of wards, who is returnd into the country, and resignd his place: or whatsoever else they please to do in that time he will not contradict. Upon Tuesday the last week there was strange matters discovered to the Parliament, how, as yet is not certainly knowne, it's said by a captaine out of the north, who sent them word that the harte of our armie was taken from them; and if they pleased to send for him, he could discover more. Certain it is, there was some damnable conspiracie intended ag^{t}. y^{e} State; in which there is already a great company known to have been, it is said 50 at least, for which some are already fledd, as the Earl of Carnarvon, Mr. Henry Percie, the Earl of N.humberl$^{d's}$ bro; and a great favourite of the Kings, Mr. Henry Jermyn, the Queen's great favourite, a man looked upon by the whole Court, and every thing approved being done by him; also Sir John Suckling, one Capt. Davenant, Capt. Billingsley and others: all those went away upon Wednesday last. Tis thought the Queen had an intent to have gotten into France, and to that purpose had sent away her things to Portsmouth, pretending to have a desire to see that town, and to live

IV.

THE CONTEMPORARY ACCOUNTS OF THE CAPTURE OF SHREWSBURY, REFERRED TO, VOL. I. P. 448.

(A.)

An Extract out of the letters written from the Committees of Shrewsbury to the Speaker of the House of Commons with the list of Prisoners.

RIGHT HONOURABLE SIR,

IT hath pleased God miraculously to deliver the town of Salop into our hands, with all the Commanders, Officers, and Soldiers therein: a list of the chief of them we have sent enclosed. Upon the 22nd of this month we drew out of our garrison of Wem, Moreton and Stoke 250 horse and the like number of foot, Sir *Wm. Brereton* having sent us 350 horse and 250 foot, which party by our order was commanded by Lieut: Coll. *Rinching*, (in the marshaling of the design he deserves much honour) and Captain *Wyllier* and Master *Huson*, a minister, led on the firelocks, with 50 troopers dismounted, under the command of Lieut. *Bendebue*. They led on their men with undaunted resolutions, after whom followed 350 foot, which by Severn side stormed the town, near unto the Castle wall, and marched into the Market-house, and there surprised the main guard, and then sent a party to secure the Castle Foregate gate, which was effected without much difficulty, and after a quarter of an hour the draw-bridge was let down, and the gate opened, where Coll. *Mitton*, Coll. *Bowyer*, and all the gentlemen of this committee, with the horse, entered, and immediately became masters of the town. Within four hours after, the Castle was delivered upon quarter for all but the Irish to march to Ludlow, and then the enemy delivered up a strong outwork in Frankwell, upon bare quarter for their lives. By 12 o'clock we became masters of the Castle and Town, wherein were taken many considerable prisoners, (whereof the names of many are yet unlisted by reason of a want of time to secure them) good store of ammunition, and great store of ordnance. It was our care to preserve the town from plundering, but the promises of a large reward would not satisfye the soldiers. Our horse the day before had a long march, they being sent to surprise Sir *Wm. Whitmore* and Sir *Thomas Whitmore* his son, being a parliament man, which was effected, and they brought safe to Wem. Sir, we shall not trouble you further, but to subscribe ourselves, your most humble servants,

A. LLOYD, SAM. MOORE,
THO. HUNT, RO. CLIVE,
ROB. CHARLETON, LEIGHTON OWEN.

Salop,
Feb. 24, 1644.

(B.)

Shrewsbury taken.

A COPIE OF
Sir William Brereton's
LETTER TO THE
PARLIAMENT:
And the Copie of a Letter
FROM
The Committee of Shropshire:
WITH
A full Relation of the manner of the taking of *Shrewsbury*, by Colonell *Mitton* and Colonell *Bowyer*, with Sir *William Brereton's* and Colonell *Mitton's* Forces, on Saturday last, Februáry 22.
AND
The Particulars of that great Victory against P. *Maurice's* Forces there: Also a List of the chiefe Prisoners names; and what was taken in the said Garrison.

Published according to Order.

LONDON.

Printed by *Robert Austin*, in the Old-Baily. 1645.

This pamphlet, a 4to of 13 pages, contains the three following letters, and a "Relation."

The copie of a letter from the Committee of the County of Salop for the Parliament, to the Honourable Sir William Brereton, Baronet, commander in chiefe of the Cheshire forces.

SIR,

LET us admire the mercy and goodnesse of God, that hath so far looked upon our low condition as to advance us now in his own time, and to possesse us of Shrewsbury. What shall we render for this unspeakable mercy? We beseech you to joyne with us in the praise of our God. This morning, about break of day, we entred horse and foot, and all in it; and are now staving off the souldiers from plundering. We have not yet time to give you a list of the prisoners, but many of quality, the Governour, and Sir John Wylde, and his sonne, with many more. We beseech you consider how to improve this advantage, and the destraction that the Prince must needs receive by it: We doubt not of your assistance as occasion shall present; And

for the present in great hast, (with our humble thanks to you for this great favour you have affoorded us, and our unspeakable and humble acknowledgements of God's great mercy) we rest

Your most affectionate faithfull servants,

THOMAS MITTON,
SAMUEL MORE,
ROBERT CHARLETON,
AND. LLOYD,
ROB. CLYVE,
THO. HUNT,
LEEGE BRUEN.

The Castle holds out yet, for ought we know.

Then follows a letter, without a name subscribed, dated Christleton, Feb. 22, 1644, and beginning, "Sir, Though these lines may come unexpectedly to you, yet they will present you with so great a manifestation of God's wisdome, power and goodnesse." It contains no additional particulars, and we therefore omit it.

SIR WILLIAM BRERETON'S LETTER TO Y^e^ PARLIAMENT.

THESE lines may conveigh unto you the welcome newes of surprising Shrewsbury this Saturday morning about five o'clock; which mercy cannot but bee acknowledged to be the return of those many supplications put up to that God which heareth prayers, and giveth successe to those that seeke him, and make their dependence upon him; so hath he now dispensed (blessed be his great name) to his humble and unworthy servants, who have been plotting and contriving that which the Lord hath now effected. The Committee at Wem have been a long time very industrious about the effecting hereof, and it hath been several times attempted, though we have failed therein: the Lord's time was not then come, and his time is the best time. I hope it may produce a very good effect in all these parts of the kingdom, wherein there is not a more faithfull industrious Committee, who lesse seeke themselves, and more the advancement of this cause, then the Committee of Wem, and Oswestree, whom the Lord hath much crowned and prospered of late, though they were in so weake a condition, as that they had not sufficient men to maintaine their garrisons, of Wem, and Oswestree; so as I was constrained to assist them with foure companies of my owne regiment, untill they were possessed of the garrison of Moreton

On Tuesday, February the 18th 1644, Sir William Brewerton (having received instructions from the Committee of a designe which they had against Shrewsbury; and therefore desired a party of his horse and foot to joyne with Collonel Mitton's) he made no delay therein; and Collonel Bowyer, a very able gallant souldier, was designed for the businesse.

On Wednesday, February 19th, Sir William Brereton having drawne out foure hundred of Cheshire and Staffordshire horse of those that were with him out of his army, and three hundred of the Staffordshire foot, and a company of his own regiment, put them under the command of Collonel Bowyer, and sent them to the Committee at Wem, well armed, and fitter [f. *fitted*] for present service, who went very cheerfully, and with admirable resolutions, not doubting but that the Lord (whose blessing they prayed for) would stand for them and protect them, and give a blessing to their endeavours.

Sir William Brewerton also sent divers petars and other necessaries for the storming of Shrewsbury, to breake open the gates or for such other services as they should find occasion, in which Sir William took great paines that there might be no delay in a businesse of so great concernment; and it was carried on with very great speed, as may appeare by the insuing discourse, each thing lying in order as the businesse was performed, which was performed in a very short time, to God be the praise!

On Thursday, February the 20th, 1644, Collonel Mitton with 500 of the Shropshire forces, and Collonel Bowyer with the aforesaid Cheshire and Staffordshire forces, met at Wem, their number in all were about 1200. and there they received instructions from the Committee for the carrying on of the businesse in going against Shrewsbury; Collonel Mitton himselfe is one of the said Committee, a very gallant souldier, and one that is full of valour, and cordeall for the publique good, as appeares by all his actions, he having in all that he hath done received very little pay, yet is not any the lesse active in preferring the publique before his owne private interest; And the next day they were designed to march against Shrewsbury, the strongest garrison in Prince Maurice's assotiation, and not much inferiour to the strongest garrison that the king hath in all England.

On Friday, February the 21th, Collonel Mitton, and Collonel Bowyer, with the said 1200 of Cheshire, Staffordshire, and Shropshire forces, horse and foot marched from Wem, they marched all Friday night, such was their courage and earnestnesse, with their vigilancy and care, that they would loose no opportunity, notwithstanding the coldnesse of the season, and darknesse of the night, but went on unanimously about the worke they were designed for; Collonel Mitton led on the van, and Collonel Bowyer brought up the reare, the army being drawne into a formedable marching posture, in which they marched all that night.

On Saturday, February the 22th, 1644, they drew neere to the enemies'

should march away with their armes, and leave the ammunition, and armes, in the said Castle, and all the Officers and Souldiers in the town behind them.

But there were many papists and some riotable Agents that fled out of the town, and ranne away as soone as they heard that our forces had made entrance.

A List of the Particulars that was taken at Shrewsbury, by Collonel Mitton, on Saturday February the 22th, 1644.

Eight knights and barronets taken prisoners.
Forty collonels, majors, captaines, and others of quality.
Two hundred other prisoners, besides those that are not taken.
One captaine, and 5 soldiers slaine.
Fifteen piece of ordnance taken.
Many hundred of armes taken.
Divers barrels of gunpowder.
Prince Maurice his magazen.
The towne, the Castle, and all the workes.
Divers carriages, bag and baggage of the Princes.
Besides other prisoners and purchase not yet discovered.
We lost only two men.

FINIS.

[This "Relation" is also in the Perfect Diurnall, Feb. 25, 1644. It was evidently drawn up in great haste, and is very confused.]

(C.)

COLONELL MITTON'S OWNE LETTER.

HONOURABLE SIR,

I DESIRE that you will be pleased to excuse my not writing unto you of the manner of the taking of this town; I do assure you that the rest of the gentlemen of the Committee did not acquaint me when they sent the messenger with their letters, though I was as deep in the action, as also in the contriving of the designe with them; Moreover I conceived they had put my hand to that letter they had sent unto you, (I being then in town with them, but busie in setling the garison) they having shewed me a draught of a particular to be sent: if it may be not unseasonable, or troublesome, I shall yet take the boldnesse to relate it.—One Mr. Huson, a minister, that came out of Ireland with the enemy, and some three moneths since came from them unto us, did often presse us to fall upon the town in the place where it pleased God now to give us entrance. That day seven night before the town was taken, we intended to have faln upon it, but the night being exceeding dark, and the ways exceeding wet, retarded our march much, that it was near day before we came within a mile of the town, so that we were forced to retreat at that time. The night we surprised it, the moon

did shine till after twelve o'clock, which helped us so much in our march, that we were within a mile of the town before the going down of the moon. I being at Oswalstree, twelve miles from Wem, and as far from this town, upon very short notice marched to meet them. Our intent was to have convayed our foot in a boat in the river about pallisadoes that they had set in a rowe from the outworks of the Castle down into the river, but that project failed us; neverthelesse, Mr. Huson and one Captain Willier that came likewise from the enemy unto us, as I remember about a moneth before, took axes and sledges, and brake down the pallisadoes, and made way for our firelocks to enter through them, with some forty horsemen that went afoot with them with their carbines and pistols, which we were inforced to make use of, in respect we had not above sixty firelocks. At the first beginning of the breaking of the pallisadoes they were discovered, and shot at out of the Castle; whereupon the alarm was given to the town, our men being at least twelvescore from that place in the wall where they entred; but it pleased God to give them such courage and resolution, that they went on with exceeding great speed, scaled the walles with light ladders we had caused to be made; one part of them went toward the main guard, others went with their firelocks, beat their guard from the gate near the Castle, and in a short time burst open the gate, and let down the draw-bridge, where we were ready with the horse, and some foot; we marched with the horse direct to the main guard, where were [f. *we*] found that they had made our men to retreat twice, but were [f. *we*] soon inclosed the guard with our horse, and then they did cast away their armes, and endeavoured to run away: at that guard we slew one Captain John Needham, and they two of our horses; but God be praised, we lost not one man. Within one hour after, they surrendred the Castle upon condition to march to Ludlow, leaving their armes behinde them, and the Irish that were in the Castle to be hanged, which is performed. There was one outwork at the other end of the town called Franckwell, which they held, but upon our comming against them, they presently delivered it upon quarter onely for their lives, God be blessed for this great mercie! Prince Rupert marched this day within sixe miles of this town over Severn, at a place called Byldwas; he is reported to be 5000 with those that are to joyn with him from Newark. Prince Mawrice lyeth this night at Chirke Castle, as I am now informed by a messenger from Oswaldstree, whither I am now inforced to go, having received some intelligence from thence, which will concerne my being speedily there. I humbly take leave, and remain

Your humble and faithfull servant,

THO. MITTON.

Shrewsbury the 15
of March, 1644.
10 at night.

From the Monthly Account, March 31, 1645.

(D.)

A COPPY OF A LETTER WROTE BY AN OFFICER OF THE PARLIAMENT ARMY AT THE TAKEING THE TOWN OF SHREWSBURY.

SHOU'D we not publish God's goodness unto us, it wou'd be an argument of high ingratitude, and render us to the world's end unworthy of so great a mercy. For it hath pleased God of his goodness, after a whole year's travel and three months' strong labour, by the care and industry of our vigilant and active Committee, to hand into the world a blessing, for wich all that are well affected to the welfare of this church and kingdom will rejoyce.

On the 21st of this instant, by order of the Committee, there were drawn out of the garrison of Wem, Morton Corbet, and Stoke, 250 foot and 250 horse; from our good friend Sir William Brereton, we were assisted with 250 foot and 350 horse, of the Staffordshire forces, under the command of Col: Bower: all the foot being, by order from the Committee, put under the command of Lt. Coll: Rinking, an able soldier, who for his discreet mannageing this business, deserves much honour: our horse was commanded by Coll: Mitton. Things being thus order'd, we march'd towards Shrewsbury, wich is a very strong town, well wall'd, and compassed about with a navigable river in the form of an horse shoe: the neck of land at the open of the horse shoe, being not a bow's shot over, in wich stands on the east side on the top of a high hill, a strong Castle, the river running directly along close under t^l^ e side of the hill: from the north west side of the hill there runs a strong wall, and a great ditch to^ y^e^ river on that side. Notwithstanding the strength of the place we were not discourraged, but march'd on, and came to Shrewsbury about three o'clock on Saturday morning, and now how to get over the work was both dangerous and difficult; being so strongly pallasadoed, and well fortified: we therefore in a little boat provided for that purpose conveyed 8 carpenters up the river, and landed them within the enymies' brest work, under the Castle hill, on the east side, where the sentinells after some pause gave fire upon them, but they soon saw'd down so many of the pallasadoes as gave our men free passage. The first that storm'd were 40 troopers dismounted with their pistols; and about as many firelocks, which were led on by one Master Huson, a minister, Capt. Willers, and L^t^. Benbow. After these followed some other musqueteers, along Severn-side under the Castle hill, entred near Sir Wm. Owen's. After these march'd 350 foot more under the command of L^t^. Coll: Rinking. These having gain'd the streets, part march'd to

V.

HEADS OF THE ROLL OF ABBEY RENTS, DESCRIBED IN THE ADDITIONS TO VOL. II. P. 131, N. 3. (P. 532. col. 2.)

Each head begins Rentale de Eyton, Rentale de Drayton, &c.

Rentale de Eyton.	£	s.	d.
Twenty-two items of places or persons . . . sum.	14	19	7
Drayton,			
Seven items . . .	4	16	6
Charlton,			
Two items	0	2	0
Clotleyn,			
Mayst' Clode	0	0	6
Haston,			
Ten items	4	19	8
Roscheton,			
Eight items	6	0	9
Donyton,			
Six items	8	17	10
Eyton, ...	2	0	0
Onus de reditu assis' ibidem per annum ultra repris' terre dominic' et pro perquis' curie .	41	1	8
Tugfort,			
Thirteen items (among whom Jone Smalman) . .	7	9	2
Balcot,			
Five items	2	13	10
Bradston,			
Ten items (one is John Feuterell)	3	3	11
Tugfort,			
Onus de redditu assis' ibid' per ann' ultra perquis' cur' .	13	6	7
Kynersley,			
Twelve items	10	15	10
Slepe,			
Eight items	7	15	4
Crogelton,			
Eleven items (one is Thomas Chambre)	6	9	10
Tylton,			
Three items	0	17	10
Cher.....			
One item	0	10	0
Osbaston,			
Three items	1	14	0
Item the rent of Boterey .	2	0	0
Item, the rent of Tyron	0	6	0
The Hall orchard . . .	0	6	0
Slepe,			
Onus de redditu assis' ibidem ultra perquis cur' . .	30	8	11
Hernesse,			
Ten items (among whom Roger Blakeway pays £1. 14*s.* 8*d.*) .	15	8	8
Batton,			
Seven items (among whom Thos. Calcott pays £1. 9*s.* 5*d.*) .	8	4	8
Cronkhyll,			
Three items (of whom Richard Blakeway pays £1. and Robert Blakeway £1. 8*s.*) .	4	16	0
Chylton,			
Four items (of whom Richard Blakeway pays £1. 10*s.*) .	4	4	8
Emstre,			
Five items . . .	7	6	8
also			
Joh'es Jonys[1] pro firma . .	4	16	8
Le Coton	3	0	0
Le Home	5	0	0
Rentale forieta Monachor'			
Fifty-one items (among which the Abbey Myll £2. 13*s.* 4*d.* two pastures of Becbury, £2. the croft of sent Gylys 6*s.* 8*d.* the werehyll, 17*s.* trylmedow 6*s.* 8*d.* the howse on the hyll, 4*s.* Hundurdall, £7. 10*s.* Alweld, £2. 13*s.* 4*d.* the howse at the crosse, 8*s.* three londs by justyng forlong 1*s.* 6*d.* a land in spare lone 6*d.* Seynt Gylys feld, £1. 5*s.* 8*d.* Jakys-			

[1] John Jones of Chilton pays £1. 6s. 8d. to the Benevolence 7 Henry VII., and is probably the person mentioned above.

VI.

GRAVE-STONES IN THE SEVERAL CHURCH-YARDS.

St. Chad's Old Church-yard.

Joan Payton, 17–7.—Martha Jeffreys, 179–. —Edward Payton, 1812; 63.—John Walford, 1773; 63.—Thomas Crockett, 1787; 43. Hannah Crockett, 1801; 75.—Elizabeth, w. of Francis Lomax, surgeon, 1780; 56. Francis Lomax, 1782; 44.—Anna Maria Lomax, uxor Georgii Lomax, Telonarii, &c. 1741; 57.—Samuel Yardley, 1803; 79. Elizabeth, his w. 1797; 67. And seven of their chlldren, who died infs. Elizabeth Yardley, sist. of the above named Samuel Yardley, 1801; 79.—John Felton, gent. 1707.—Thos. Lowe, wholesale grocer, 1712. Lois, his w. 1715. Mr. John Lowe, their s. 1722; 23. Margaret Lowe, 177–; 94.—Christopher Comyn Higgins, and Jane, his w. Also Mary Young Higgins, d. of the above, 1814.—Roger Atcherley, late of Frankwell, tanner, 1755; 66.—Elizabeth Sarah Jackson, d. of William and Elizabeth Jackson of London, 1795; 9.—John Edwards, Gent. 1747; 78.—Mary, widow of the late John Spencer the younger, 1797; 61. Also their s. John, 1761; 6.—John Griffith, Esq. of Garn, Denbighshire, 1758; 63. William Johnson, 1760; 73. Elizabeth, his w. 1769; 88.—William Pool, 1799; 65. Jane Pool, 1800; 78.—Thomas Davies, innholder, 1756; 68. Catherine, his w. 1773; 75. —Mr. James Pilling, 1781; 99. Elizabeth, his w. 1781; 44.—Robert Shepherd, Gent. 1719; 82. Mary, his w. d. of Abel Kelly of Bristol, merchant, 1714; 61. Also five sons and daughters of the said Robert and Mary. Margaret Shepherd, 1775; 8.—Ann Walters, widow, 1777; 93. Margaret, her d. 1777; 58.—Ann, w. of Richard Dyke, 1745; 65. Richard Yardley, grandson of the above, 1753, an inf. Alice, w. of Samuel Yardley, 1754; 37. Elizabeth, their d. 1754, an inf. The above Richard Dyke, 1760; 69.—Thomas Hulme, 1684. Louissa, his w. 16—. —Richard, s. of Lazarus Jones, 1700. Also Lazarus Jones of Frankwell, maltster, 1723-4.—Mr. William Comekley, ——. Elizabeth, his w. 1741; 81. And two of their grandchildren. —Sarah Topham, 1787.—Edward Hutton, 1804; 74. Ann, his w. 1822; 90.—George Taylor, 1796; 80.—Sarah and Richard Price, infants, ——.—Four children of John Bayley, glover. and Ruth, his w. Mary and Rachill, Sept. 28. Ruth, Sept. 30. Ann, Oct. 6; 1726. Also two more, Diana, 1730, and John, 1733. John Bayley, 1742; 53.—Mr Edward Pryce, late of this parish, 1782; 55. Mr. John Pryce, late of Liverpool, s. of the above E. P. 1812; 40. Mary, w. of Edward Pryce, 1813; 80.—Elizabeth Oakley, 1815; 77.—Mary Schofield, niece of Mr. William Cooper, ——.—Thomas, only s. of John and Martha Rogers, 1764; 18. Martha, w. of John Rogers, 1768; 59. Rebecca Field, granddaughter of the above, aged 5 years. John Rogers, 1770; 58. Martha, w. of Joseph Field, —— to the said John Rogers, 1772; 29.—Edward Wollaston of Frankwell, 1736; 72. Dorothy, his w. 1748; 80. John Wollaston, 1791; 87.—Thomas Rogers, 1772; 65. ——— Rogers, 1779. —Elizabeth Tipton, ——; 40. Ann, d. of Edward and Elizabeth Tipton, 1781.—Elizabeth Bennett, 1788; 50. Elizabeth Nightingale, her d. 1802; 34. John Nightingale, her inf. s. 1803; 8 months.—Mary Thomas, 1811; 57.—Maria Jones, 1810; 27.—Sarah, d. of John and Mary Davies, Peacock, 1813; 55.—Anne Jones, 1822; 70.—Thomas, s. of John and Mary Davies, 1778; 7. Elizabeth, d. of the above, 1784; 29. Mary Davies, 1787; 57.—Elizabeth, w. of Thomas Stirrop, 1800; 22.—Mr. Morris Morris, of this town, maltster, 1813; 57.—Edward Tipton, sen. 1717. Ann, d. of Edward and Ann Tipton, jun. 17—; 2. Judith, w. of Edward Tipton, 17–5. Ann Tipton, 1767; 67. Edward Tipton, 1780; 75.—John Tompson, 17—. Thomas Tompson, ——. ——— w. of John Tompson, 1771; 6–. ——— Tompson, 177–; 66.—Mary, w. of Evan Owen, 1783; 60. Mr. Evan Owen of Frankwell, 1798; 64.—Thomas Stanton, 1780.—Mr. Elias Evans, 17—; 77.— ——— dau. of William Thomas, perfumer, 1771. Mr. William Thomas, his only s. ——. Mrs. Margaret Thomas, 1777; 62.—Elizabeth and Louesa, daughters of John Maddock, goldsmith, 1740. Also Margaret Maddock, 1741; —months. —Sarah, w. of John Lewis, maltster, 1716. John Lewis, 1744; 64. Also Rebecca Lewis, 17—; 71.—Samuel Cheek, 1722; 50. Catherine,

his w. 1747, an inf. Peter, their s. 1758; 6. Jo^{n}. another s. 1758; 4. Martha, their d. 1760; 2. Martha, another d. an inf. Edward, their s. an inf. The above Sacheverell Harwood, 1781; 65.—Susannah, w. of Thomas Harwood, 1811; 40. Eleanor, d. of the above, 1812; 3.—Thomas Hamilton, 1812; 63.—Thomas Roberts, 1823; 73.—Elizabeth Hamlington, 1824; 76.—John James, currier, 1748; 60.—Edward Sankey, currier, 1749; 24.—Mary, w. of the above John James, 1757; 53.—Sarah Sankey, 1785; 67.—Margaret, w. of John Kenyon, 1773; 53. John Kenyon, 1776; 49.—Eleanor, w. of Joseph Lawson, 1750; 54. Joseph Lawson, 1750; 46. Elizabeth d. of Nat. and Susan Lawson, 1770. Nathaniel Lawson, 1770; 79. — Jane, d. of Evan Davies, by Jane, his w., 1810; 5.—Thomas Teague, 1781; 69. Mary, his w. 1784; 67.—William Jones, 1790; 47, Martha, his w. 1815; 70. William, their son, 1816; 22.—Mary, w. of Robert Morris, Frankwell, 1787; 67. Also Robert Morris, husb. to the above, 1790; 7–.—William Dicken, 1788; 89. Sarah, his d. 1788; 11.—Elizabeth Armstrong, 1823; 10 mths.—William Wright, saddler, 1791; 43. Also one child, an inft. Thomas Wright, s. of the above, 1799; 18. John Lloyd, 1804; 33. Elizabeth Lloyd, 1809; 21.—Owen Edwards, carpenter, 1776. Elizabeth, his d. 1790; 34. Mary, his w. 1794; 81.—Anna, w. of Joseph Derrett, of this parish, 1784; 32.—Thomas Baker, 1774; 75. Ann, his w. 1779; 80.—John Eccleston, 1821; 34.—John Turnbull, 1793; 40. William, his s. 1817; 29. John, his eldest s. who died in America, 1820; 38.—Martha Maria Albro, 1819; 69.—Michael Reynolds, 177–; –7.—Martha Hill, 1819; 2.—Mary Wallnut, 1806.—Richard Lingford, 1779; 48. Ann and William Lingford, infants.—Ann Hughes, 1824; 43.—Humphrey Littlehales, 1764. Elizabeth, d. of Richard and Sarah Littlehales, 1731. Henry, their s. Humphry, their s. 1770; 39. Richard Littlehales, 1770; 78. Sarah, his w. 1786; 85.—Mary, w. of John Griffith, 1766; 37. John, their son, an infant. Also John Griffith, 1776. Edward Needham, 1784; 67.—Anna Maria Hill, 1809; 87. Letitia, her d. 1819; 62.—John Lateward, 17—; 38.—James Barker, 1805; 28.—Samuel Gwynn, 1790; 63. Elizabeth, his wife, 1794; 70. Three of their grandchildren, infants.—John Lloyd, ——. William Lloyd, grandson of the above John Lloyd, 1789; 29. John Lloyd, father of the above William Lloyd, 1805; 72.—William Jones, 33 years secretary to the Salop Infirmary, 1803; 72. Ann, his w. 1805; 64. John Crawford Jones, their eldest son, 1816; 37.—John Mason, 1707.—Stephen Hall, 1726.—Anne, w. of Richard Mason, ——. John Blundell, of Drogheda, 1806; 27.—Dorothy, w. of Robert Jones, 1773. Robert Jones, 1790. Ann, d. of John and Jane Bealey, 1822; 10.—John Pugh, ——. Elizabeth, d. of John and Jane Williams, 17–9. Jane, w. of John Williams, 1762; 39.—Jane M'Math, 1764; 77.—Owner Thomas Millington, 1733; 49. His son Abraham, 1730; 14.—Mary, w. of Abraham Jones, maltster, 1743; 57.—John Gough, Gent. late of College Hill, 1819; 79.—Samuel Tomkis, 1768; 77. Mary, his w. 1782; 80.—Samuel Tomkis, Junr. hatter, s. of the above, 1820; 84.—Thomas, son of William and Mary Bromley, 1779; 1.—Jane Hughes, 1781; 25.—Jane Woodward, 1792; 30.—Ann, w. of Thomas Woodward, 1796; 43. The said Thomas Woodward, 1811; 56. John, s. of John and Ann Woodward, 1818; 19 days.—Thomas, son of Mr. Richard Porter, of the Abbey Foregate, 1680.—Richard Vaughan, Gent. 1739; 65. Also four of *their* Children, infants. Mrs. Alice Vaughan, d. of the said Richard Vaughan, Gent. 1796, 89.—Edward Owen, 1792; 70. Four of his Children, infants.—Thomas, s. of Edward and Mary Williams, of the Boot, 1755; 15.—Elizabeth Webster, 1779; 62.—James Webster, her husband, 1799; 85. John, their s. 1813; 52. Elizabeth, sister of John Webster, 1819; 68. James Webster, brother of the above, 1819; 72.—Edward, s. of Edward and Mary Evans, 1768; 22. The above Mary Evans, 1788; 72. Edward Evans, Senr. 1789; 72.—Mary Clayton, 1780; 62. Robert Winstanley, grandson of the above, an infant.—Jane Pickering, d. of William and Mary Pickering, 1805; 3. Mary, w. of William Pickering, of Cruckton, and d. of Mary Winstanley, 1805; 27. Mary Winstanley, d. of Mary Clayton, 1816; 65. Mary Morris, 1804; 72.—John Eare, 1795; 38.—Joseph Parry, 1803; 78. Five children, infants. Ann, w. of the above, 1823; 75.—Stephen Jarrett, 1780; 9 months. William Jarrett, 1785; 3 mths. Mary Jarrett, 1785; 1 year 10 months. Joseph Jarrett, brother to the above, 1789; 1 year. Elizabeth Jarrett, 1793; 2 years. Mary Jarrett, mother to the above, 1793; 46.—Ann Evans, 1812; 63.—Ann Yeates, infant.—Mary Hester Dyer, Comedian, 1769; 47.—Mary, d. of Edward and Jane Harwood, 1814; 20. Jane, w. of Edward Harwood, 1816; 66. Thomas Chadwick, builder, 1822; 38.—Mary, w. of Francis Mason, builder, of this town, 1824; 72.—Elizabeth, w. of the late James Barker, 1820; 43.—Arabella, w. of Rd. Smith, 1766; 32. William, their s. 1766; 4. Also Richard Smith, 1796; 65.—Mr. Samuel Hill, 1795; 58.—Mary, d. of John and Eleanor Hailler, ——; an infant.—Owner Richard Eaves, 1808; 79. Mary, his w. 1810; 78.—Mary, w. of James Davies, 1723; 48. Owner Richard Eaves, 1765; 66. Thomas Eaves, 1781; 15 months. Eleanor Eaves, 1785; 82. David

two of their children, infs. Price Muckleston, father of the above, 1809; 60.—William, s. of James and ——— Leake, 1770. James Leake, 1805; 32. John Leake, 1814; 36. Jane Leake, mother to the above, 1814; 76.—Thomas Rogers, 1785; 8. Rachel Rogers, 1808; 25. Thomas Rogers, father of the above, 1812; 69.—Joseph Harries, 1798; 29.—Robert France, 1788; 28. Elizabeth France, his mother, 1820; 84. Catherine, d. of John France, 1772; 22. The above John France, 1789; 63.—Elizabeth, w. of Richard Read, 1789; 50. The above Richard Read, 1796; 52.—Elizabeth, dau. of Joshua Symonds, apothecary, and Elizabeth, his w. an inf. Elizabeth & Mary, daus. of Sumuel Morris, baker, and Ann, his wife. The said Samuel Morris, 1749.—Elizabeth Kelser, 1780; 3. Rosamond Kelser, 1820; 80.—Thomas Woodington, 1804; 75.—Richard s. of John and Elizabeth Rogers, 1762; 2.—John, s. of Francis and Elizabeth Eaves, 1776; 2. Sarah, their d. 1781; 8 mths. Sarah Eaves, 1785; 3.—John Rogers, 1818; 46.—John Vander Hagen, statuary, 1790; 57. Sarah, his w. 1811; 71.—Elizabeth Glover, 1790; 48.—Ann, w. of Nathaniel Lewis, 1770; 64. Jane, w. of Nathaniel Lewis, junr. 1771; 23. Nathaniel Lewis, jun. 1774; 31. Edward Lewis, 1778; 33. Nathaniel Lewis, 178–; 91.—Mary, w. of John Hudson, 1755; 56. John Hudson, 1773; 76.—Mrs. Jane Humphreys, 1814; 73. George Humphreys, 1811; 62. Sarah, his w. 1816; 58. Seven of their inf. children.—Margaret, d. of Richard and Elizabeth Newling, 1785; 6. Edmund, s. of Thomas and Elizabeth Newling, 1809; 9 mths.—Hannah Harley, 1745. William Harley, 1764; 63. Ann, w. of Samuel Harley, 1799; 62. Mary, d. of William and Ann Harley, 1794; 3. Elizabeth, d. of William and Ann Harley, 1800; 2. Jane, w. of James Cooper, cabinet-maker, 1820; 72. Four of their inf. children.—Ezable Macklin, 1793; 79.—Jane, w. of Benjamin Boote, and four of their Children.—Margaret Bannister, aged 84. Benjamin Boote, 1810; 68.—Paul Wilkinson and Sarah his w.; she died in the morning of 17th Oct. 1821; 67. He died in the evening of the same day, 62.—William Wilkinson, grocer, of this town, 1823; 42.—Thomas Jones, 1780; 53. Mary Jones, 1780; 59. Samuel Jones, their s. 1795; 37. Three Children of Edward Colley, builder, infs.—William, s. of William and Abigal Binall, baker, 1780; 1. Mary, d. of Edward and Jane Collier, 1782; 2.—Ann Binnell, 1791; 6. William Binnell, 1791; 2.—Edward Collier, 1798; 84. Martha Collier, his w. 1804; 80.—Sarah Gilchrist, 1815; 84.—John Gough, 1798; 41.—William Cullis, 1817; 35. Two inf. Children.—Anne, Wankford Puttrell, 1801; 23. Philip Puttrell, her father, 1816; 70.—Adam Cooper, 1776; 54. Margt. his w. 1797; 75. Mary France, 1807; 64. Ann France, 1808; 79.—Robert, s. of Thomas and Ann Jones, 1810; 23.—Thomas, the father of Robert Jones, 1818; 62.—Richard Wettell, 1820; 17. Mary Wettell, 1823; 6.—John, s. of David Evans, maltster, and Ann his w. 1747; 2. David Evans, 1784; 68. William Wigley, 1805; 19. Edward Wigley, 1819; 70.—Mary Hill, an inf.—Jane Ebrey, 1772; 87. John Ebrey, her s. 1808; 78.—Elizabeth Davies, w. of the above John Ebrey, 1820; 67.—Thomas White, 1819; 27.—Ann Jackson, 1819; 25.—Ann, w. of Peter Buckton, hatter, 1774.—Thomas Parker, blacksmith, of this town, 1810; 31.—Joseph Parker, 1816; 63. Eleanor, his w. 1819; 65. James Parker, their s. 1821; 31. Sarah Vaughn, their d. 1822; 35.—Joseph Whiston, 1811; 84.—Sarah Parker, 1817; 53.—Joseph Davies, 1729. Thomas, s. of Thomas Williams, baker, 1740; 3. Thomas Williams, baker, 1741; 55.—Philip, s. of Philip Heath, baker, 1749; 1 mth.—Joseph Davies, maltster, 1779. Bridget, his w. 1780; 70.—David Williams, 1781; 28.—Anne, w. of Thomas Botevyle, 1797; 55. Nine of their inf. Children.—Thomas Botevyle, 1807; 69.—Edward Solden, 1775; 52. Elizabeth Solden, 1777; 28.—Abraham Bayley, 1779, 79. Ann, his w. 1795; 84.—Mary, w. of Thomas Williams, of London, 1819; 82. Francis Pritchard, 1809; 89. Emerentiana, his w. 1790; 86.—The Rev. James Corne, 1817; 72.

New Church-yard.

Rachael, d. of Wm. and Ann Pryce, 1809; 6. Wm. Pryce, 1819; 62. Thomas, s. of Thos. and Sarah Pryce, 1810; 2. Sarah Pryce, 1819; 32.—Sarah, widow of George Lee, late of Chatham, in Kent, 1813; 39.—John Jones, 1809; 5. George J. 1809; 10 months. Sarah Elizabeth J. 1823; 11. John J. 1814; 74.—Samuel Tudor, 1807; an inf.—Abraham Jones, 1821; 72.—Jas. Mayo, 1809; 73.—Two children, s. and d. of Wm. and Susannah Alltree, infs.—Mary Frances Bowdler, d. of John and Catherine B. 1812; 25. John B. s. of the above, 1812; 20. John B. 1823; 70.—William Simes of this town, attorney at law, 1811; 56. Elizabeth, S. his wid. 1813; 58.—The Rev. William Smith, formerly pastor of the Baptist church in this town, 1821; 73.—Sarah, wid. of Hen. Bevan, Esq. 1815; 65.—Sarah Davies, w. of John Davies, currier, 1820; 63.—Richard Paul, 1809; 57. Eleanor, his w. 1811; 65.—Elizabeth, w. of Robert Byollin, 1814; 33. Robert, their s. 1814; inf.—Sarah, w. of Walter Gough, and d. of the above Richard and Eleanor Paul, 1815; 32.—Arthur Wicksteed, 1807; inf. Martha, w. of Joseph W. 1809; 71. William, s. of John W. 1809; inf. Edward W. 1800; inf. Bithia, w.

of John W. 1819; 43.—James Smyth, Esq. Capt. Lieut. of the West Norfolk regt. of Militia, and Lieut. in the King's South Carolina Rangers, 1801; 42.—Emma Scoltock, 1801; 30.—William Roddery, 1809; 60.—Mary Scoltock, late of the Abbey Foregate, 1822.—Emily Anne Scott, d. of G. J. Scott of Betton, Esq. and Anne, his w. 1808; inf. Also Twin sons, 1809.—Ann, d. of James and Margaret Sandford, 1816; inf.—Martha Ann, d. of Thomas and Susanna Weaver, 1819; inf.—Mary Haycock, 1811; 26. Elizabeth, d. of Charles and Elizabeth Hughes, 1812; inf. Also her inf. d. Jane Eliz. Hughes, 1816; 29. Also Edward Hughes, s. of the above Mary Haycock, 1817; inf.—Charles Hovel Wilding, s. of the above, and Sarah his w. 1822; 9.—Thos. W. of Cheam, this town, born 1751; died 1819. Hawley, Esq. of Robt. and Mary P. 1822; 7. —Hannah Pool, d. of Robt. and Mary P. 1822; 7. Margaret, their d. 1823; 18.—Mary, d. of Robert and Mary Morgan of Woodcott, 1812; inf.—Edward, s. of Joseph Mary Anna, 1819; inf.—Charles Bourlay, 1817; 57. Also Joseph, 1814; and Sarah Colier, 1823; inf. Elizabeth, his w. 1822; 61. Joanna Catherine B. d. of the above, inf.—William Hill, Esq. of Chynisworthy in Bratton Clovelly, Devon, 1814; 55.—Edward Bage, 1812; 57. Charles Bage, Esq. 1822; 70. Eleanor Ireland, 1811; 54. Robt. I. her husb. 1811; 60.—Robt. Payne, builder, 1821; 57.—William Teece, 1818; 56.—Edward Smyth, late of Mount Henry, in the Queen's County, Esq. s. of Skeffington S. Esq. by Mary, d. of the Hon. John Moore. He m. 1st Mary Anne, d. of John Needham, Esq by whom he has left 2 sons and 2 daurs. 2dly, Lætitia, wid. of Robt. Stepney, Esq. d. of the Rev. Arthur Champagne, Dean of Cronmacnoise, 1809; 62.

Vale Pater Optime carissime have, vale.

Margaret Davies, 1824; 80.—Lucy Dowbiggin, 1818; 55.—Martha, w. of Edw. Cash, 1823; 36 Five of her children, infants.—John Dadley, cutle 1820; 46. His only child, Elizabeth, 1822; —Ann, w. of Joseph Bowdler, taylor, of this t 1820; 33. Jane, their d. 1819; 8. The J. B. 1821; 32.—Joseph Parsonage, 1821: Mrs. Sarah Buckle, 1821; 75. Her Elizabeth Smith, 1821; 73.—Joseph Alsop, 1818; inf. Margaret A. 1823: dren of William and Mary A.—Jane, Barber, 1812; 38.—George Jones, l of this town, 1814; 52.—Henry F John and Sarah P. 1816; 17 1818; 41. Also 4 inf. childre John and Mary Smith, 1816; of John and Eleanor Pierce. above, 1822; 17.—Ann, d. ret Jones, 1809; inf.—Harr Mary Wace, 1816; inf.—

46. John Davies, 1814; 48.—William Esq. 3d s. of Rob. S. of Croydon, in miller, by Mary his 1st w. was born there and died in Mardol, in this town, 1807.—V Axson, 1805; 55.—John Manuel, 1815 Mary, d. of William and Rachel Holbroo 24.—Mary, d. of Ezra and Sarah Cole well, 1805; 14. William Cole, 1809; C. 1809; 22. Sarah C. mother C. 1809; 53. Ezra C. 1816; 58. S d. of the above Ezra and Sarah —Charles Lloyd, maltster, Franl Elizabeth Ll. 1806; inf. Charl above C. Ll. 1821; 22.—Han 22.—Mr. John Roberts, 1807 ret R. his mother, 1807; 7 husband, 1814; 79.—Job Mary, d. of Thomas and 23.—Thomas Weale, 1 William and Elizabeth liam Hine of London, of Samuel J. Frank dren of William and J. of Mardol, 182 42.—Sarah, w. of Morris, 1818; and Mary M. Cross Guns, 1 73.—John, 1812; inf. Parsons, Ann, w. Mr. T Sarah 181 Eli M

Mary P. 1813; inf. Louisa Anne, another child of the above, 1816; inf.—William Lloyd, flax dresser, 1801; 48.—Wm. Charles Castieau, eldest s. of William and Phebe C. 1800; 14.—Thomas Benion, 1819; 73. Mary, his w. 1819; 68.—William Pryce, late of Manafon, Montgomeryshire, 1813; 58.—Fanny Hazledine, 1821; 20. Eleanor H. 1800; inf.—Robert Webster, ironmonger, s. of Robert and Martha W. 1809; 25. Martha Heath, sister of Robert W. jun. 1818; 41.—Mr. John Wilson, s. of Thos. and Dorothy W. late of Little Berkeford, Bedfordshire, 1805; 24.—John Jones, grocer, of this town, 1813; 25. Sarah, his w. 1816; 29.—Susanna, d. of Thomas and Susanna Home, 1814; inf.—James Hunt, 1824; 60.—Mary, w. of Richard Bate, sen. 1821; 67.—Phebey Woodward, 1823; 8.—Martha, d. of David and Mary Owen, 1817; inf.—Mary, w. of Thomas O. baker, 1807; 24. Also 4 infant children.—Thos. s. of Thos. and Margaret Davies of Frankwell, 1805; 29. William D. 1813; 28.—Priscilla Price, 1824.—Elizabeth Brayne, late of Cotton Hill, 1810; 77.—Richard Spendlove, 1798; 65. Mary S. his widow, 1812; 67.—John Price, glazier, 1800; 70. Mr. Wm. P. plumber, 1805; 23. John P. plumber, 1810; 35. Elizabeth, w. of the above John P. glazier, 1812; 68. Elizabeth, w. of John Evans, 1814; 65. J. E. 1824; 68.—Arthur Roberts, 1805; 73.—Mary Caswell, 1805; 47.—Henry, s. of Richard and Frances Hughes, 1813; inf. Frances, their d. 1823; 9.—Edward Jones, 1817; 10. William Vincent, tinman, 1820; 63. Ann Jones, 1821; 45. Ann V. w. to the above Wm. V. 1821; 81.—John Gittins, 1817; 18. Emma Alltree, 1818; 25. Richard Gittins, whitesmith, 1819; 50.—Ann, w. of William Turner, 1814; 56.—Sarah, d. of Joseph and Sarah Peplow, 1796; inf.—Martha, w. of Thomas Gadd, 1823; 31.—Ralph Cartwright, 1823; 85.—John Bemand, gent. 1817; 67. Wm. B. s. of John B. officer of excise, 1808; 16.—Susannah Benoist, 1809; 73.—Apphia Hughes, 1809; 72.—Margaret Davies, 1807; 79.—Sarah Sophia Till, 1823; 28.—Letitia, w. of C. V. Brown, 1823; 45.—Mary, d. of John and Margaret Williams, 1816; inf.—Elizabeth Turnbull, 1816; inf.—Sarah, w. of Robert Peate, hatter, 1814; 58. The above R. P. 1823; 80.—Joseph Evans, innkeeper, 1805; 62.—Edward Chester, 1811; 71. Edw. C. s. of Thos. and Sarah C. and grandson to the above, 1821; 9.—Richard Phillips, Esq. died July 18th 1815; aged 46 years, having discharged the office of mayor of this borough during the last ten months of his life with the utmost zeal, diligence, and integrity.—Jane, w. of Lawrence Wootton, 1804; 39.—Ann, w. of Griffith Gwynne, of Frankwell, 1803; 53. John, s. of the above Gr. and Ann G. 1805; 30. Gr. G., 1816; 81.—Esther Harries, 1803; 73. Ann H. sister to the above, 1818; 92.—William Fleming, surgeon to the Shrewsbury recruiting district, 1803; 60.—Ann Evans, w. of Thos. E. 1816; 34.—Ann Howell, 1799; 37. John Morgan, of Measbury, 1801; 29.—Harriot Bourne, 1798; 12.—Jane Edgerley, d. of John E. of this town, grocer, 1798; inf. Samuel Hilditch E. 1800; inf. Joseph E. 1801; inf. Joseph E. maltster, grandfather to the above children, 1802; 61. Jane, w. to the last named Joseph, 1805; 67.—John Thomas, 1798; 75. Ann T. his d. 1804; 41. Mary T. w. of the above J. T. 1805; 75.—Isaac Stephenson, Esq. 1798; 65.—Peter Oliver, youngest s. of P. O. Esq. 1794; 20. P. O. esq. 1822; 81.—Jane Clarke, spinster, cousin to the above, 1822; 72.—Sarah Adams, 1785; 20. Mrs. Susannah A. 1798; 64. Mrs. Elizabeth A., d. of Mrs. Susannah A. 1808; 51.—Sarah Arnold, 1799. Mrs. Catharine Pinckard, 1815; 77.—Mrs. Hannah A. 1815; 76.—Jane, w. of Richard Drinkwater, 1799; Nine of their Children; viz. Thomas, 1795; 15. Ann, 1798; 9. Elizabeth, 1799; 17. John, 1800; 2. Jane, 1802; 20. Sarah, 1806; 12. Margaret, 1807; 20. Mary, 1809; 16. James, 1815; 22.—Frances, d. of Tho. and Mary Lloyd, 1800; inf. Frances, their second d. 1808; inf.—John Griffiths, turner, 1822; 42.—Ann, w. of Richard Smith, 1806; 58. William Smith Marston, 1806; inf.—William M. father of the above, 1807; 36.—Samuel Bentley, 1809; 58.—Joseph Smith, wharfinger, 1818; 46.—Sabrina Acton, 1815; 52.—John Turner, maltster, Frankwell, 1800; 45.—Thomas Humphreys, late of the Crow, Frankwell, 1801; 54.—Abraham Lowe, 1802; 42.—Ann, d. of John and Elizabeth Jones, 1807; inf. Richard, 1810; inf. Mary, d. of Thomas and Elizabeth Higgins, 1802; 12. The above named E. H. 1819; 54.—Edward, s. of Robert and Ann Allcock, 1803; inf.—Barbara, w. of Lewis Davies, 1802; 70. James, s. of L. and B. D., 1814; 46. L. D., 1815; 80.—John Hanley, 1810; 73. Ann, w. of Thomas H., glover, 1810; 42. Elizabeth, d. of D. and A. H. 1814; inf.—Richard Newling, 1809; 70.—Eleanor, w. of William Smith, builder, 1810; 60. The above W. S. 1810; 62.—Sarah, w. of Henry Jackson, Excise Officer, 1820; 42.—Robert Hornsey, late Drum Major of the Royal West Middlesex Militia, 1800; 32. Susannah, w. of Will. Herbert, Sergt. in the said regiment, 1801; 23.—Sarah Harding, 1805; 28.—Sarah, d. of William and Sarah Swain, 1805; inf.—Henry Pugh, 1795; 65. Sarah, his w. 1813; 72.—Eliza, Ann, and Elizabeth, infant Children of William and Ann Healing, 1805.—Richard Jackson, 1817; 29.—F. B. granddaughter to Mr. Pinchkeck.—Elizabeth Corbett, 1824; 68.—Mr. Benjamin Beach, 1801; 28.—William Sparkes, 1802; 77. Sarah, w. of Hugh S. 1810; 37. Three infant Children. H. S.

Richard and Mary Juckes, 1740. Elinor, their d. 1758; 8.—R. J. sen. 1771; 60. Mary, his w. 1788; 73.—Jane, w. of Roger Mall, 17–7. The above R. M. 1766; 82. R. M. s. of the above, 1785; 63.—Judith, w. of Edward Rigby, 1734; 28.—Isaac Phillips, butcher, 1733; 63. Catherine Beech, his grandaughter, 1740; inf. Richard Beech, 1749; 47.—Elizabeth, w. of Thomas Traunter, 1770; 53. Mr. Thos. Traunter, ——; 68.—Thomas Studley, 1755; 69. Richard, s. of Thos. and Martha S. 17–9; 40. Thos. Scoltock, 1812; 63. Edward Studley, 1814; 43. Richard S. 1797; 70. Richard, his s. 1806. Martha Studley Smith, 1806; 81.—William Oswell, ——. Also Thomas Oswell, 1769; 42. Mary. d. of Thos. O. 1777; 10. Wm. O. draper, s. of the above named W. O. 1783; 50. Eleanor, relict of the above named W. O. 1783; 85.—Mary, w. of Richard Studley, butcher, 1719; 72, with their children. John, 1676. Andrew, 1680. Katherine, 1681. Elizabeth, 1686. Elsmere, 1696. Katharine Studley, 1772; 89.—Benjamin Sparke, 1791; 37.—Sarah Tench, 17–8. Robert Tench, 1728. Mary, his w. 1742.—Edward Brayne Bull, 1820; 23.—Hannah, w. of John Williams, ——. John Williams, 1763; 7–.—Thomas Sandford, 1797; 76.—Peter, s. of Peter and Mary Bowen, 1796; 4.—Joseph, s. of Richard and Ann Simon, 1801; 19. Richard S. sen. father of the above, 1807; 66. Ann S. w. of the above, 1812; 75. Robert S. s. of the above, 1815; 37.—John and Richard, sons of Richard and Elizabeth Gough, 1800; infs. Another John, inf. 1803.—John Skrymsher, 1823; 66.—Elizabeth, d. of John and Martha Phillips, 1783; inf. Richard, their s. 1795; inf. Martha P. 1808; 61. J. P. her husband; 1810; 61. Charles, s. of the above J. and M. P. 1823; 37.—Elizabeth, d. of Giles and Ann Bawdripp, 1796.—Ruth their d. 1796; 24. Sarah, their d. 1797; 21. The above A. B. 1797.—Frances James, 1769; 79. John J. taylor, 1772; 61. Frances, his w. 1778; 67. Thomas, their s. 1787; 27. Samuel Oakes, 1803; 14. William James, 1811; 57. Margaret Oakes, 1811; 59.—Ann Beech, sist. to Elizabeth Probert, 1812; 82. Mr. John Beech, 1821; 81.—Mary, w. of Wm. Gorton, officer of excise, 1799; 66.—Richard Lewis, 1813; 78. Martha, w. of Thomas Lewis, jun. 1823; 57.—Mary, w. of John Evans, bookseller, 1799; 38. The above J. E. 1800; 35. Samuel Bowen, 1772; 71. Sarah, his w. 177–; 82.—Mary, w. of Thos. Moore, 1785; 60. Ann M. d. to the above, 1796; 33.—Mr. Thos. Adney, 1766; 4–. Anna Maria, his 3d d. ——; inf. Mary, w. of T. A. 1810; 82.—Ruth, w. of Richard Wilding, 1797; 46. Robert, James, Henry, and Jane, their inf. children, ——. Richard Wilding, 1811; 60.—John Maddocks, Esq. late of Green Fields, 1823; 79.—Mr. John Wilding, 1801; 57. Thomas and Jane Wilding, infs. John, s. of the above J. W. 1805; 31. Jane, w. of the above J. W. 1817; 64.—Jane, d. of Richard and Sarah Lloyd, 1801; inf. Sarah, w. of R. L. 1818; 52.—Arthur Pyke 1815. Walter P. 1818; infs. David Pugh, 1791; 63.—Richard Bowers, of Hencott, 1730; 78. Jane, his d. w. of Richard Vaughan, 1732; 39. Two of their children.—Thomas Wilding, 1792; 69. Margaret, his w. 1797; 72.—John, s. of John and Jane Driver, 1802; inf.—Edward, s. of Thomas and Martha Miriam Beacall, 1807; inf. M. M. B. 1819; 33.—John, s. of Edward and Mary Home, 1799; 17. The above E. H. 1815; 77. Mary, his w. 1817; 70. Edward, s. of Wm. and Elizabeth Morris, 1797; inf. Elizabeth, w. of W. M. and mother of the said E. 1820; 68.—Edward Hayward, 1794; 46. Mary, his w. 1796; 66. Mary Jones, wid. and sist. of the said E. H. 1821; 66.—Andrew Hindley, 1806; 23. Mary H. 1809; 19. Wm. H. their father, 1812; 64.—Robert Legh, 1783; 41. Ann, his w. 1819; 80.—Nathaniel Garmston, late of Montford Grange, 1792; 70.—James, s. of Rowland and Mary Richards, 178–.—Wm. Bucknall, 1783; 46. Three of his inf. children.—Wm. Gobourn, currier, 1790; 28. Elizabeth Lomax, 1797; 66. Sarah, w. of Wm. Matthews, 1798; 31.—Jane, w. of Henry Pearson, 1793; 44.—Mr. Richard Juckes, late of Harlescott, 1794; 53.—Theodosius, s. of Thos. and Mary Wood, 1785; 9. Sarah, their d. 1788. Percival, their s. 1792; 18. Thomas, their s. 1799; 20. Zacharias Thomas, their first-born, 1774, inf.; and was buried at Painswick, Gloucestershire, the place of his parents' nativity.—Thomas Wood Hulbert, s. of Charles H. printer, and grandson of T. and M. W. 1817; 10.—Mary, d. of Nathaniel and Margaret Hughes, 1801; 38. Margaret, w. of N. H. 1811; 77. Elizabeth, d. of the above, 1815; 44. N. H. 1822; 77.—Charlotte Cliffords, 1822; 21.—Ann, d. of John and Sarah Miller, 1813; inf. Emma, their d. 1814; inf.—Sarah Millerd, 1819; 33.—John Woodruff, clerk to Philip Dauncey, Esq. 1816; 47.—Edward Pryce, 1823; 62.—Robert Williams, 1789; 54. Elizabeth, his w. 1820; 67.—Mary, wife of John Walton, 1772; 63.—William Wilkinson, 1794; 47. W. W. 1799; inf.—Edmund Brookes, 1803; 47. Jonathan B. 1816; 76. Ann B. sist. to the above, 1818; 77.—Sarah, d. of Andrew and Sarah Franks, ——. John, their s. ——; 24. A. F. 1800; 66. Sarah, his wid. 1812; 74.—Elizabeth, d. of A. F. ——. John, s. of Thomas and Susannah F. 17—. Mr. John F. maltster, 1791; 71. John, s. of J. F. 1796; 13.—Elizabeth Williams, 1806; 65. John W. 1807; 61.—Thos. Littler, 1808; 47.—Geo. Rider, late of the Old Heath. Also Jane R. and three of her sons. Also Jane, 2d w. of Thos. R. Butcher, 1795; 29.—Mary, w. of John Penman, 1734; 60.—John Larman, 1741.—William Ball, 1799; 52. Mary, his w. 1800; 52. Two of their inf. children.—Thos.

Dickin.—John Piles, 1764; 60. Eleanor P. 1788; 81. Sarah P. 1815: 65.—William Jones, 1800; 49.—Elizabeth Fardoe, 1767; 71. John F. 1788; 85.—Thomas Davies, 1788; 14. William D. 1795; 23.—William Poole, of Harlescott, 1794; 71. Ruth P. w. of the above, 1809; 73.—Elizabeth Briscoe, 1800; 20.—Thomas Richards, 1798; 39.—Margaret Lewis, 1788; 40.—John Cooper baker, 1794; 73.—Mary Holt, 1818; 69.—Robert Leake, 1822; 71.—Elizabeth Beacall, 1822; 44.—Thomas Perry, 1797; 22. Letitia P. 1814; 80.—Samuel Hayward, 1794; 14. Elizabeth H. 1799; 32.—Richard Lyth, 1810; 76.—Ann Jarman, 1823.—Sarah Harbridge, 1812; 25.—Morgan Lloyd, maltster, 1814; 75.—John Marsh, 1795; 26. Elizabeth M. 1807; 80.—Hannah Bennett, 1798; 60. James B. 1801; 66.—John Williams, 1777; 61. Ann Williams, 1778; 54.—Thomas Davenhall, 1774; 70.—Ann D. 1819; 83.—Elizabeth Barrow, 1813; 62.—Richard and Martha Daix.—Edmund Hussey, 1797; 75. Martha H. 1812; 85.—Richard Cooper, 1821; 30.—Catherine Peate, 1819; 54.—James Bryan, 1803; 46.—Margt. Bishop, 1757; 98. Elizabeth B. 1761; 76.—John Chilton, 1807; 32.—Mary Lloyd, 1782; 80.—Ann Rogers, 1791; 40.—Mary Corbett, 1807.—John Jones, late of the Raven Inn, 1812; 30.—Gwen, w. of Richard Swaine, butcher, 1644; two children.—Elizabeth Booree, 1819; 77.—Sarah Griffiths, 1808; 33.—Richard G. 1809; 32.

St. Julian's old Church-yard.

John Hill, 1807; 38.—William Wycherley, 17... Richard Jeffryes, 1790.—Catharine J. 180–; 76.—Richard s. of Mr. Samuel and Frances J. 1811; 19.—Sarah Ithell, 1803; 27. John I. 1811; 28. Margaret w. of Edw. I. 1816; 72. The above E. I. 1820; 75.—Mary Hickin, 1778; 50. Thomas H. 1779.—Thomas Griffiths, 1823; 43. Thomas G. father to the above, 1823; 72.—John Fawkener, 1805; 26.—Thomas Rawlins, 1808; 51.—Rich. Corfield, 1809; 15.—Robert Rawlins, 1818; 32.—Mary, Joseph, and Rebekah, children of William and Mary Reynolds, 1818.—Richard Woodall Evans, son of Rich. and Ann E. 1806; inf.—Will. s. of John and Mary Pugh, 1795; inf. Mary P. 1800; inf. J. P. 1802; 38.—William Henry Carter, 1812; 26. His inf. child.—Thomas Luscott, 1814; 17. Joseph L. 1819; 33.—Ann, d. of Richard and Sarah Marston, 1819; inf.—Mary, w. of Will. Davies, 1820; 58.—Eleanor Pritchard, 1791; 77.—R. Wood.—Elizabeth w. of Roger Stokes, 1822; 56.—Thomas Allen, 1740; 52. Eliz. .. of T. A.—Evan Jones, 179–.—Eliza, d. of Will. and Martha Baker, 1823; inf.—John Jones, baker, 1798; 32.—William Holding Stanton, s. of Thos. and Martha S. 1786; inf. Martha S. mother of the above W. H. S. and w. of T. S. 1816; 68. The above-named T. S. 1818; 68.—Elizabeth Grimshaw, 1809; 25. Elizabeth her d. 1808; inf. Geo. G. 1820; 39.—Jesse Williams, 1817; 34.—Harriet Collier, 1803; inf.—Thomas Good, win Jones, son of Matthew and Mary J. 1810; 12.—Mary, ... and Daniel Powell, her brother; she died March 19th, 1809; 79. he on the following day, 75.—John White, son of John and Ann W. 1823; inf.—Frances Studley, w. of Edw. S. 1803; 50. E. S. 1813; 76.—Sarah Harwood, daughter of James and Mary H. 1782; inf. Mary 2d dau. of the above, 1797. James, their son, 1808; 9.—Samuel Roden, 1769; 66. Margaret, his wife, 1789; 77. William R. their s. 1789; 58. Mary, wife of W. R. 1806; 75.—William, s. of the above, 1808; 39.—Will. Harrison, 1785; 60. Elizabeth H. his wife, 1789; 56. John, son of W. and E. H. 1815; 42. Elizabeth, d. of W. and E. H. 1765; infant. Robt. and Thomas, their infant sons, 1767. William, their son, inf. Elizabeth, their d. 1788; inf.—Robert Hesketh, Margaret his wife, and three infant children.—John Griffith, 1816.—Eleanor Harrison, 1817; 72.—John Molineux, 1817; 76. Thomas M. his son, 1822; 48. William M. 1819; inf. John Francis M. 1819; 21.—Arabella Perks, 1816; 11. Ann P. 1820; 51.—William son of John and Mary Morris, 1802. Also John, 1805; inf.—John Mountford. 1808; 54. Mary, his w. 1812; 53.—William Darby, gent. of the city of Dublin, 1805; 30.—Theodore Greaves, sergeant of the 53d regiment, 1803; 48.—George Brookes, malt-ter, Coleham, 1781.—Thomas Hodges, sexton, 17–; 61. Hannah his w. 1793; 76.—John Griffiths, currier, 1780; 55. Elizabeth G. relict of the above, 1802; 73.—Sarah Pate, 1796; inf.—Mr. Thomas Jones, draper, 1753. Eleanor J. relict of the above, 1778; 81.—Evan Davies, 1809; 50. Martha D. his w. 1820; 50.—Eliza daughter of Thomas and Mary Mountford, 1810; inf. Maria, d. to the above, 1813; inf. Mary, wife of T. M. and mother of the above, 1816; 36.—Samuel, son of Sam. and Mary Davies, 1770; 28. Mary, their d. 1783; 28. S. D. father of the above, 1784; 75.—William son of Rich. and Jane D. 1798; inf. Samuel, son of the above, 1809; 20. Abigail dau. of the above, 1821; 36.—Edward, John, Susannah, Mary, Hannah, and Eliza, children of John and Mary Rogers, infants.—Saml. Downs, 1790; 37.—Mary, w. of Richard Pugh, 1819; 66.—Sarah, d. of John and Sarah Perkins, 17—. Sarah, wife of J. P. 1816; 74. J. P. 1819; 79.

St. Julian's new Church-yard.

Elizabeth Smith, 1817; 80.—William Bowdler, son of Benj. and Maria B. 1802; inf. Maria daughter of the same, 1823; 20.—Ann Straphen,

1820; 48.—James Johnson, of the Hermitage 1803; 60.—R. F. Dixon, 1814; 26.—Richard Hartshorn, 1817; 44.—Emma Leake, 1822.—John Whitford, 1815; 67.—James Leake, grandson of the above, 1816; inf. Joseph W. 1822; 34. Harriet, Charles, and Anne, infs. Margaret L. 1819; inf.—John, son of Joseph and Sarah Shuker, 1817; infant.—Thomas Besford, 1819; 76.—Thomas 3d son of John and S. Emma Heathcote, 1820; infant.—John Lee, builder, 1823; 68.—Elizabeth Westby, 1824; 34.—William Howells, 1817; 36.—Charles, s. of Richard and Elizabeth Morris, 1818; inf.—Will. M. son of the above, 1819; inf.—Mary Watters, 1813; 74.—William, son of John and Sarah Pritchard, 1813; 9.—Martha Leeming, 1823; 66.—Samuel, s. of Edward and Ann Bright, 1812; 14. Thomas s. of the above, 1813; 20. Ann their d. 1819; 20. E. B. father of the above, 1819; 63.—Ann eld. dau. of Tho. and Ann Gwilt, 1815; 14. John, son of T. and M. G. 1817; 9. Sarah, d. of T. and M. G. 1818; infant.—Emma Rebecca Jones, daughter of William and Jane J. 1812; infant.—John J. of Whitley, 1812; 63. John his son, 1813; 39. Mary Ann J. 1819; 24.—John, son of Richard and Sarah Harper, 1811; inf. Richard Harper, father of the above, 1819; 63.—Margaret Bowden, 1810; 24.—Harriet, w. of the rev. Hugh Owen, archdeacon of Salop, 1825; 59.—Anne Pugh, 1824; 45.—Susannah Lee, 1825; 70.—Thomas Whitefoot, 1825; infant.

INITIAL LETTER OF THE CHARTER DESCRIBED ABOVE, P. 454, N.



CORRECTIONS AND ADDITIONS.

VOL. I.

P. 2. n. 2. l. 4. (and elsewhere) for *I*, read *we*.

P. 3. n. 6. l. 3. *Marchwiel.*

P. 4. l. 10. Fabyan brings the foundation of Shrewsbury still lower, and ascribes it to Ethelfleda, p. 224.

P. 4. l. 12. Thus the Roman stations in the North of England have been placed, with scarcely an exception, on the southern banks of the principal rivers; plainly indicating the quarter from which danger was apprehended. —History of Richmondshire, vol. ii. p. 22.

P. 7. l. 26. The Saxons also translated Roman names into their own language. Thus of *Calcaria* they made *Heleceastre*, mistaking *calx* in the sense of *lime*, for the same word in the sense of a *heel*.—Drake's Eboracum, p. 21.

P. 8. l. 16. Would retain in his own hands all the possessions of the native Sovereigns of Powis.]—See a similar case suggested in Seyer's Memoirs of Bristol, vol. i. p. 469.

P. 9. l. 13. Pere Lobineau places the arrival of St. Germain in 429.—See Histoire de Bretagne, vol. ii. p. 4.

P. 9. n. i. See also on the British cities, Stillingfleet Origg. Britt. p. 79, sqq.

P. 10. n. 2. l. penult. read *Cambro-Briton.*

P. 12. l. 16. However, Gurmhailon was a name in Bretagne. See Lobineau, i. 76.

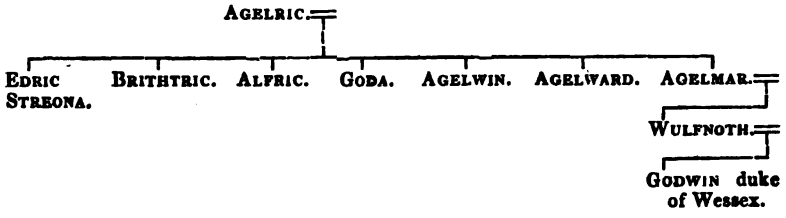
P. 12. l. 23. The pedigree of Powell of Worthen, contains some fragments of these descents.

P. 19. n. 1. Lysons (Magn. Brit. in Devonshire, cccxlix.) mentions a Roman encampment in that county called *Shrewsbury*. Its etymology was probably the same as is suggested in this note.

P. 22. n. 3. In 1 Hen. III. the King orders the Sheriff of Northamptonshire to deliver lands in Little Weldon to Hamon le Venor (*the Hunter.*) His daughter Margery married Thomas de Borchunt; and hence this manor was called *Hunter's manor.*—Brydges, ii. 358. Perhaps for de Borchunt, we should read *le Borhunt*, the hunter of boars. Henry III. founded a priory of Austin canons at Ravenston, pro salute ...animarum bone memorie Petri Chacepork, &c.

P. 30. l. 7. They did not.—See Gildas ap. Stillingfleet Origg. Britt. p. 326, l. 1.

P. 34. l. ult. Knighton calls Edric Comes Salusburiensis. Twysden X Scriptores, page 2315. Florence of Worcester gives these descents:—



P. 37. n. 2. l. 6. *Seifton.*

— 43. –. 2. –. 5. *His.*

P. 47. l. 16. Vincent (on Broke, 16) reads and points much better:

EXILIS FORMA, SED GRANDIS PRORSUS HONESTAS.

P. 48. l. 21. See in Whitaker's Richmondshire, ii. 236. Roger of Poictou's grant, *pro salute Rogeri Scroberie patris sui.*

P. 53. l. 12. Earl Robert accompanied prince Robert in his exile, c. 1075. Sismondi Hist. des Français, iv. 448.

P. 57. n. col. 1, l. 24. *His* kinsman.

P. 62. l. 1. *Wareham.*

P. 66. l. 18. Dele *and Paul.*

P. 67. l. 7. *Marking.*

P. 70. l. 21. Sismondi, also, speaks with respect of Ordericus.—Hist. des Franc. v. 258.

P. 71. l. 6. Mr. Buckeridge purchased this ring from the late Dr. Wright, when that

gentleman disposed of his museum at Bath. It is now the property of Rev. Canon Newling, of Lichfield.

P. 74. n. 2. On the retention by the Franks of the Roman municipal governments,—see Sismondi, H. dés F. iv. 426, 436; and on that of Avignon, vi. 251. His account of towns on the continent, in the tenth century, is worth reading, iii. 388.

P. 75. l. 1. Commerce begat a spirit of independence.]—See Sismondi, iv. 420.

P. 78. l. 5. See a further account of this siege in Seyer's Memoirs of Bristol, i. 418. —Note col. 1. l. 10. at vol. ii. p. 97. Dr. Whitaker fixes it right in 1138.

P. 79. n. 1. According to Mr. Seyer, (Mem. of Bristol, i. 406) there is a perfect copy of the Gesta Regis Stephani, in the Bodleian library; and for this he quotes Hearne, in Leland's Collectanea, vi. 91. But the MS. there spoken of by Hearne, and, according to him, "as large again as in the print," is the Chronica Normanniæ.

P. 80. n. 3. l. 25. *Quantity.*

P. 82. n. 2. l. ult. *Lilleshull.*

P. 84. l. 14. The Mote bell.—See Sismondi, iv. 420. v. 252. vi. 95.

P. 84. n. 1. l. 11. Bishop Nicholson conceives the younger of the two copies to have been penned in, or soon after the reign of William Rufus. Historical Libr. p. 184. edit. 1714. —See also p. 187.

P. 85. l. 22. On the election of municipal magistrates,—see Sismondi, iv. 433.

P. 90. l. 27. *Wenunwen.*

P. 93. col. 2. l. 4. *Drwyn-dwn.*

P. 98. l. 8. *Than.*

P. 101. l. 1. See Sismondi, iv. 434.

P. 105. l. 1. See Peck's Stanford, b. ix. p. 2.

P. 106. n. 4. On the banks of the Severn, nearly opposite to Pennant, and about four miles from Montgomery, are some remains called Castelh Goron ddu, (the Castle of the Black Crown); the tradition of the country fixes here the monastery burned by the English.

P. 106. n. 5. *Foleya* and *Foleria* were used in the 13th century for *a pleasure house.* Mr. Hamper, referring to Du Cange in v.—See in Pennant's London, p. 259, an account of Fisher's *Folly.*

P. 117. n. 3. l. ult. To *be* here.

P. 121. l. ult. See Sismondi, iv. 429. Exactly the same practice exists, under the name of *panyar*, among the negroes of Guinea.—See Adams's Remarks on Cape Palmas, &c. 1823, p. 33. It is a custom worthy of that country.

P. 131. l. 15. Paris was first paved in 1185. —Sismondi, vi. 152.

P. 135, l. 22. 7061.

P. 137. l. 26. Tradition says that King John had a house at Cliffe Regis in Northamptonshire. Peck's Stanford, b. vii. p. 12. But this lies far out of the road from Northampton to Shrewsbury.

P. 143. n. 2. Mr. Morris suggests Rothell, cō Stafford.

P. 144. l, 12. *But.*

P. 144. n. 1. Our ancestors used the sleeve for a pocket. Chaucer in his Dreme, speaking of the God of Love receiving a petition from the Queen, says,

> In his *sleve* he put the bil, 943.—

as we should now say, *he put it into his pocket.*

P. 147. n. 4. In like manner Mr. Peck (Hist. of Stanford, b. ix. p. 27) says the 23d Ed. I. is the first time that or indeed any other town, ever returned members: and Browne Willis, in his letter to Peck there quoted, is under the same mistake. After mentioning that he had published two volumes of boroughs, and that, therefore, this [the representation of Stanford] was his more immediate province, he proceeds, "on the very first demand and return of burgesses to parliament, (wherein all boroughs were liable to return in Edw. I. reign) Stanford began sending at the first." This is a proof that Willis overlooked this parliament of Shrewsbury; for Stanford is not one of the twenty towns mentioned in note i. The truth seems to be, that all the subsequent writers have been misled by Brady; and Tyrrel accuses *him* of wilful falsehood.

P. 149. l. 3. 20 Sep. 11 Edw. I. (1283) is a writ to the keeper of the king's forest of Salop, commanding him to permit the bishop of Bath and Wells, the king's chancellor, to have *decem capreolas* of the king's gift, against the king's arrival at Acton Burnell.

P. 149. n. 4. A fuller account of David's execution is in the Annals of Waverley.

P. 150. n. 1. In the statute of merchants, (13 Edw. I. st. 3) the parliament of Acton Burnell is stated to have been holden "apres la seint Michell le an de sun regne unzime."

P. 154. l. 7. *William.*

P. 154. n. 3. Mr. Hamper says, "they were common tallow candles. From the household book of Edward duke of Buckingham, in Lord Bagot's possession, it appears that they were an article delivered daily from the chandlery, and cost 1*d.* per lb.

P. 161. l. 4. From a deed in the corporation archives, it appears that thirty-seven* burgesses were afterwards indicted at Wenlock, before Monsieur Roger Hillary, for this arrest: "for that they, many goods and chattels, which were of our thrice dear father Monsieur Esmond, heretofore earl of Arundel," (the deed is by his son, earl Richard,) "severally had taken at Salopbirs and in Monkforgate, which goods our lord the king had heretofore granted us." The earl now states, that all the good people of the town, for all the said goods of which they were severally, as is aforesaid, accused, have made surety to him of £303. 6*s.* 8*d.*, for which sum he has pardoned and released to the bailiffs, commonalty, and all others of the said town, the suit which belonged to him for the said grant of the king, and "totes maneres ires, rauncours & malvoillances, actions de felonie ou de trespas faite encontre la pees." Dated at London, 4 May, 17 Edw. III.

P. 165. n. 1. A writer quoted by Sismondi (Hist. des Franç. vi. 81) says, that from the time of the rout of Tiberias (July 3d, 1187,) when the true Cross fell into the hands of Saladin, the children that are born have no more than twenty or twenty-two teeth, whereas before they had thirty and thirty-two. Rigordi gesta Philippi regis.

P. 167. l. 10. The second pestilence had also a sinister influence upon the peace of the town. A patent of 35th Edw. III. p. 1. m. 28. recites the grievous debates and dissensions which had arisen therein per advenas qui in dicta villa post ultimam pestilenciam de novo sunt inhabitati ... & regimen dicte ville ad se attrahere ... machinantes.

P. 167. l. 23. So also Ingulphus: pueris etiam in scholis principia literarum grammatica Gallicè, & non Anglicè traderentur. Sub ann. 1066.

P. 167. n. 1. l. ult. As late as 1714, when, says Bishop Nicholson, "it is still in fashion among our modern pleaders and law-reporters. —Historic. Libr. p. 231.

P. 168. l. 29. *Which.*

P. 169. n. 1. *Weston Lizard.*

P. 170. l. 28. The episcopal registers of Hereford prove the identity of the two places: in 1304, Hugh de Biryton is inducted to the church of *Schrewardyn;* in 1325 he resigns that of *Castle Isabel.*

P. 178. n. 1. In 1362, 36th Edw. III. the king "dona congie a la dit commune a departir, *mes que ascuns des ditz communes deveroient demorer* pur ascunes choses dont le roi les voleit parler. Et issint finy le parliament." Rot. Parl. ii. 273.

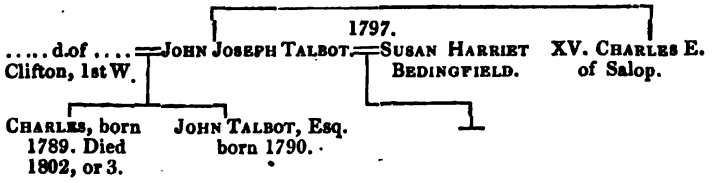
P. 188. n. 1. Ross, the Warwick antiquary, inveighs vehemently against inclosures, under the reign of Edward IV.

P. 194. n. 5.

P. 200. Erase the five last lines. Notwithstanding Mr. Waring's claim, this celebrated tree never belonged to him or his family, but to that of Mytton, and was sold in November 1824, by John Mytton, Esq. to Robert Burton, Esq. of Longner.

P. 202. n. 2. l. 19. Walter Lollard was a Vaudois, or Savoyard, burned at Cologne in 1350. Gelly's excursion to the mountains of Piemont, p. 80.

P. 210. Correct the pedigree as follows:—



* William Skynner le frer, Johan de Upton, Hugh Dunfowe, Thomas Gamel, Tho. Colle, Piers Gerrard, Reynaud Perle, Johan de Weston, Johan Stury, Tho. Ive, Tho. Vagham, Johan de Lodelowe, Geoges de Lodelowe, Tho. Dunfowe, Rich. de Weston, Johan de la Tour, Johan Geffrey, Rog. Pride, Tho. le Formon, Hugh le Barker, Nicolas de Wygan, Will. de Adbaston, Laurence Pricket, Hugh Ive, Johan de Foryate, Robert de Upton, Hugh Bauwe, Richard Bauwe, Hugh Dunfowe le puisnee, Rich. Pride, Johan de Ardeston, Johan de Kidermynstre, Rich. de Letone, Johan le Walsshe, Hen. de Harlye, Rob. de Hulton, and Johan de Sutton.

the marriage of John Blyke with Catherine Fililode, whose mother Elizabeth Astley was heiress," &c.

P. 276. l. 12. This conjecture may not appear very probable to those who take their estimate of ancient manners from the standard of modern feelings; but as late as Queen Elizabeth's time, very little attention was paid to the wants and necessities of persons, even of distinguished rank, who lay under the frowns of the court. When the earl of Essex, in June 1600, was brought before the Lords of the Council, he was "att Yorke-house from eight of the clocke in the morninge untill almost nine at night, *without either meate or drinke*. He knealed *two hours by the clocke*. They would have had hym to have *stoode*, but he would not."—Memorials of the Bagot family (by the present Lord). p. 56.

P. 277. l. 8. The following entry on the accounts of the bailiffs of Shrewsbury for 14 Hen. VIII. seems to refer to an entertainment given by the corporation to Sir Peter on his return home:

In vino servisio & bere datis Petro Neuton militi in reventu de London, xii^{d}.

P. 281. l. 9. *Cambuscan.*

——— l. 32. *daughter*. She had several brothers.

P. 283. n. 1. See Gent. Mag. 1744. p. 140.

P. 295. l. 3. Lord Surry speaks of dyvers of....Shropshire having joined his army at Newcastle in 1523.—Ellis's Orig. Letters, i. 229.

P. 298. n. 3. l. ult. The index is erroneous. Mr. Dudley was admitted a burgess 8 Oct. 8 Hen. VIII.: he is then called Robert Sutton, alias Dudley, Esq. son of Edmund Dudley of Dudley, in co. Stafford, knight.

P. 304. l. antepen. 1533.

P. 307. l. 6. At Vicenza the beggars still wear a medal permitting them to exercise their calling.—Rose's Letters from the North of Italy, i. 173.

P. 307. l. 38. for *skirmisher* read *fencer*.

P. 308. n. 1. Ossey wine is mentioned in the French poem on the deposition of Richard II., translated and illustrated with so much learning by Mr. Webb, Archæolog. xx. 37. It is spoken of among superior wines by Holinshed, vol. i. p. 167. edit. 1587. Mr. Henderson (Hist. of Wines, p. 289) derives its name from Alsace, which, he says, a passage in the description of France by Valois, droves beyond dispute: he concludes that it was a sweet wine, such as is still made there, and confirms this opinion by Markham's receipt (English Housewife, 1683, p. 115) for imitating it. "Jones's note on the subject (Hist. Brecon, ii. 786) is," says a learned friend, "too absurd for transcription." It is, odd, however, that the word should signify, in Welsh, beer or ale.

P. 316. l. 6. Kymmer near Dolgelle. Dr. Donne, referring to Pennant's Tours, ii. 252. edit. 1810.

P. 324. l. 34. *foundation.*

P. 325. l. ult. *eor'*.

P. 328. n. 4. Nashe, in his *Lenten Stuff*, speaks of "a London vintner's sign, *thick-jagged*, and *fringed* with theaming arsadine:" which proves that it was tinsel, at least something capable of being *cut into fringe*; and not a substance laid on with a brush, which is the case with orpiment: yet Mr. Gifford quotes the passage to shew that it was this last: note on Jonson's Bartholomew Fair, a. ii. sc. i.

P. 335. l. ult. In the Paston Letters, v. 433, Relique Sunday is stated to be the third Sunday after Midsummer-day; but Mr. Denne, in Archæol. vii. 253, makes it the Sunday fortnight after that day. The statement in Tindal's Evesham, p. 114, that the Feast of Reliques was between the Exaltation of the Cross (Sept. 14) and Michaelmas-day, is, therefore, erroneous. In the accounts of the churchwardens of Hales Owen, 1498, is an item: received upon Relick Sunday of offeryngs to the relicks, 16*d*.—Nash's Worcestershire, vol. ii. appendix p. xxix. Durandus is silent on the subject.

P. 336. l. 17. "On Shere Thursday, he [Henry VII.] had in the Bishop's hall xxix poore men, to whom he humbly & cristenly ... with his noble hands did weshe the fete." Leland Coll. vol. iv. p. 185. edit. 1774.—See more in Ellis, Orig. Letters, ii. 25.

P. 336. l. 23. Passion-week is called at Venice *The Holy Week*, and the week preceding it is called Passion-week.—Letters from the North of Italy, ii. 174.

P. 340. n. 1. There certainly was a statute regulating the number of houses for selling wine which should be kept within towns; for 8th Sept. 7th Eliz., the bailiffs, aldermen, and burgesses of Shrewsbury, reciting that they have "unto them graunted by acte of parliament to appoynt within the town aforesayd three tavernes for the sale & utteringe of wynes within the seyd towne, & now have regard

P. 497. l. 20. for *for* read *in the room of.*

P. 498. n. 2. l. 14. dele the comma after Percy.

P. 501. l. antepen. *needs.*

P. 503. l. 16. for *the Raven* read "The house of Jonathan Scott, Esq. of Betton, on Clarimond hill."—Mr. Stedman from Dr. Adams. It is now the Turf Tavern.

P. 504. l. 10. for *good people, this is very wrong*, read, " *men, women and children, go home.*"—Mr. Stedman from Mrs. Gordon.

P. 509. There is a further account of Lieut. Anderson iu the Salopian Magazine for 1815, p. 497.

P. 511. l. 24. Had been carried on in the great room, &c.] This appears to be erroneous. It was not before 1735 that the drapers' company appointed a committee (Thomas Powys, Esq. Mr. Thomas Harwood, Mr. John Scott, senior, Mr. Charles Young, Mr. William Botterell, Mr. Thomas Fowler, and Mr. Fowke Holland,) to treat with the mayor for a lease of the hall.

P. 511. n. 2. After 1649 add, " at the request of John Ellice, D. D. rector of Dolgelley, and many other ministers and inhabitants of Merioneth, for the better keeping of the sabbath day."

P. 512. l. 8. for *may be easily conceived*, read *cannot be appreciated.*

P. 518. n. 1. On Christmas-day 1604, Sir William Dethick, Garter King at Arms, was commanded not to wear his coat, because, when he was sent to the Duke of Wirtemberg with the garter, he assumed the title of embassador, and *set up his arms and stile over his lodgings.* — Edmondson's Heraldry, v. i. 150.

P. 524. n. 4. dele *i. e.* 1300.

P. 524. When the list of bailiffs was printed, we intimated our doubts concerning several of the earlier ones. Since that time we have seen a large number of original deeds, chiefly of the ancient family of Colle (latterly Cole), which confirm our suspicions. We, therefore, subjoin a list for a century before 1372, which, with an exception to be mentioned below, is, we hope, nearly correct.[1]

Some notion may be formed of the age of a few undated provosts, and early bailiffs, from the members of the Colle family, in whose time they occur.—

PROVOSTS IN THE TIME OF NICHOLAS COLLE, *who was admitted a burgess in* 1252, *and was living* 1280.

Renier Porchet	Adam Cox
John le Paumer	Laurence s. of Adam [qu. Edwin]
Thomas Borrey	Robert Cumpany
Ralph le Kent	Richard Stury
The same	Robert Pride

PROVOSTS IN THE TIME OF HUGH COLLE, (son of Nicholas,) *who occurs in* 1270 *and* 1294.

Himself	Hugh le Vyleyn
Himself	John Russel
Ralph le Kent	Robert Pride
Richard Borrey	Nicholas Goh
Richard Pride	Simon Glanegos
Richard Borrey	Richard Stury
John Villan	Simon Granegos
The same	John Rossel

BAILIFFS IN THE TIME OF THE SAID HUGH COLLE.

Himself	Waltere le Palmere
Himself	Simon Granegos
John Villan	John Rossel
Richard Borrey	Nicholas Goh

BAILIFFS IN THE TIME OF THOMAS COLLE, (son of Hugh,) *who occurs in* 1275 *and* 1333.

Himself	Galfrid Raudolf
John Villan	Roger de Staunton
Nicholas Ive	Thomas Vaghan
John filius Roberti	John de la Pole
Simon de Stafford	Will. le Parmenter

[1] This is expressed with some limitation, because in a few instances we find provosts or bailiffs occurring with dates irreconcilable to those set down in the list, yet resting on evidence apparently of equal validity. This may be owing to the time of election having occasionally varied. In some cases, probably when the town was in a state of disturbance, two sets of bailiffs appear to have served in the same year. See vol. i. 527. n.

N. B. Those bailiffs marked with a star, are confirmed by occurring in more deeds than one: those printed in Italics rest upon authority with which we are not quite satisfied.

	John de Lodelawe	Richard Stury
1272	Hugh Colle	Walter Palmer
1273	*Tho. de Bickedon	John Baldwyn
1274		
1275	John Gamel	Simon de Stafford
1276		
1277	*Richard Borrey*	*Richard Stury*
1278	*Will. le Parmenter*	*Tho. de Bikedon*
1279		
1280	Tho. de Bikedon	Alan le Glover
1281	*Thomas Champeneys*	*Will. Vaghan*
1282	*Roger Pride	Nicholas le Sp
1283	John Russel	Roger, called le pene
1284	The same	The same
1285		
1286		
1287		
1288	*Hugh Bernard*	*Will. Vahh*
1289		
1290	* Galfrid ' Rondulf	Tho. Col'
1291	*John Robert, or fil. Roberti	Laurenc
1292		
1293	*John Roberti	John (
1294	John de Lodelawe, junior	Rich.
1295	*Nicholas Ive*	*Nich*
	John de Perla (or de la Pole)	Her
1296	The same	Th
1297	Roger, s. of Will. Pride	R
1298	* Thomas de Bikedon[1]	
1299	* Richard, s. of Rich. Pride	
1300	Will. de Upton	
1301	John Gamel	

[1] Tho. de Bykedon witness a deed dated (i. e. Aug. 1, 129 that they were ele Taylor, *bailiffs*, wit before the Nativit Sept. 3, 1298) v elected in 1297; tember 1, whic tion, fell in 129

[2] Bykedon s

1331	* The same	The same
1332	* The same	The same
1333	* The same	John le Walsh
1334	The same	———la Park
1335	*John de Weston	Thomas Ive
1336	* The same	The same
	* John Stury	John de la Tour
1337	The same	The same
1338		
1339	* John Stury	Thomas Colle, junior
1340	* The same	The same
1341	* John de Upton	Reginald Perle [1]
1342	* John Stury	John le Walshe
1343		
1344		
1345	* John de Upton	John de Foriet
1346	Will. s. of Hugh de Lychefeld	Will. Pride
1347	Thomas Gamel	Richard de Weston
1348	Reginald Parle	John de la Tour [2]
1349	* John Stury	Will. s. of Roger de Withiford
1350	*Will. de Smethcote	Robert de Upton
1351	* John Stury	Will. le Parmenter
1352	John de Foriate	Thomas de Mutton
1353	Thomas Gamel	Will. de Smethcote
1354	*Reginald Perle*	*Roger de la Yate*
1355	*John Stury*	*Will. de Biriton*
1356	The same	Thomas Glas
1357	* The same	Will. de Biriton
1358	* The same	The same
1359	*The same*	*Will. de Skynner*
1360	The same	The same
1361	Roger de la Yate	Tho. de Mutton
1362	*John Stury*	Will. de Longenolre
1363	Will. de Biriton	John de Shotton
1364	*Robt. de Thornes*	*Will. de Longenolre*
1365	John Stury	Richard Russel
1366	The same	Thomas de Biriton [3]
1367	Reginald Perle	John de Shotton
1368	* Will. de Longenolre	Tho. le Skinner
1369	John Geffery	Will. de Biriton [4]
	John Stury	John de Shotton
1370	Reginald le Scriveyn	Richard de Beorton
1371	* The same	The same

1375 Roger de Foryate is also called Atte Yate

1495 Waryng is called in one deed Nicholas Schelton. He had an estate there.

1497 *Roger* Forster

1522 and 1533 *Edmund* Cole

1547 *Richard* Whittakers

1615 After *engrailed*, add S.

1824 Hon. and Rev. Richard Noel Hill

1825 William Brayne

P. 537. After l. 9. from bottom, for *bee* perhaps we should read *Lee*.

P. 539. l. penult. add. As early as 1607, Edward Jones, Esq. learned in the law, in consideration of his good counsel given, and to be given, had a grant of five marks per annum from our corporation, as long as he should reside in Shrewsbury.

P. 543. l. 22. Thomas Bromley was buried at St. Julian's, 9 April, 1567. Hugh Woolten, who succeeded, held the office but a very short time, since Adam Mytton was appointed in 1568. This appears from depositions concerning the land of the Austin friars, taken in 15 Eliz. in which he states himself to have been town-clerk *for five years*. He had a second appointment, the reason of which we cannot assign, in 1578.

P. 543. l. 32. Thomas Owen was buried at St. Chad's, 25 May, 1661.

P. 543. l. 38. Yet *Richard* Mackworth occurs as town-clerk, 5 July, 1654; on which day he was elected burgess of the parliament; whence correct that list under that year, at p. 551.

the Martyr, 4 Edw. III. (July 7, 1331) and on Wednesday before Michaelmas (4 Edw. III. (Sept. 26, 1330) therefore they would seem to be elected in 1330. Yet John son of Peter Gerard, and John le Glover, witness a deed in festo beati Gregorii papæ, 5 Edw. III. which would make them elected in 1330, if either of the popes of that name are taken, whose festivals fall in February, March, May, June, or August: in 1331, if that Gregory be taken, whose feast falls on January 4.

[1] Yet Upton and Perle occur Sept. 23, 1342.

[2] Yet John de Lodelawe, and Rich. Stury, occur on the Purification, 23 Edw. III. Feb. 2. 1348-9.

[3] Yet Richard de Pontesbury, and John occur Dec. 9, 1366, and Stury and Biriton attest, as bailiffs, a deed, Sunday after St. Martin, 41 Edw. III. (Nov. 11, 1367.)

[4] Geffery and Biriton attest a deed, Saturday after St. Edmund the King, 44 Edw. III. (Nov. 23, 1370.)

CORRECTIONS AND ADDITIONS.

VOL. II.

P. 4. n. 2. *Lancarvon.*

P. 16. l. 27. The following concise charter from the Conqueror to our abbey is much more in the style of his age, and should have been inserted:—

W. Rex Anglorum omnibus fidelibus suis & ministris salutem. Concedo ecclesiæ Sancti Petri de Salopesberia, abbati scilicet & ejus monachis, quietum theoloneum & passagium per totum regnum meum. T. Walchelini episcopi, abbatis Serlonis de Gloucestria, Willielmi Giffard cancellarii, Ranulfi Capellani, Roberti filii Hamonis.

P. 23. n. 2. Perhaps *l'prima* should be *d'pruna*, and the meaning be, that Robert sold them his house, which the priors of Pruna (i. e. Preen) had built in the castle. It will be seen at vol. ii. p. 417, that the chapel of St. Michael in the castle had a rent of *5s.* in Preen, and this proves the existence of a very early connexion between the two places.

P. 24. l. 21., &c. Since this was written, we have seen the original chartulary—a fine manuscript on vellum. It confirms all our conjectural emendations of these attestations; and adds also, Willus Wintoniensis, Robertus Lincoliensis, Robertus Cestrensis, Ricardus Herefordensis.

P. 24. l. 31. *Fulcoius.*

P. 25. l. 34. dele *There are no traces of a Bradeston,* &c. It is Broadstone, a chapel to Munslow.

P. 27. l. penult. *a cause of exultation.*

P. 29. l. 16. Alan, however, appears a member of the county court, p. 24. l. 11.

P. 32. l. 16. Tanner makes only twenty-seven. Notitia, p. 288. Jst edit.

P. 35. l. 7. *needs.*

—— n. 2. l. 3. Beunous.

—— n. 6. Industria may, however, as Dr. Donne remarks, bear this sense in a passage or two of Plautus and Terence.

P. 36. l. 8. *would* afford.

P. 66. l. 9. Mr. Tallents in his manuscript Journal says that the great bell at Rouen, George d'Amboise, which weighs 40,000 weight, and its clapper 1200, is tolled only the 15th day of each month, with four ropes, and six men at each rope; "for," says he, "in France they toll not as we do, but by standing on the frames and moving the clapper.

P. 74. l. 4. *south.*

—— l. ult. *area.*

P. 78. l. 34. after *Desmond,* add, *and of Thomas lord Roos.*

P. 79. dele the line of descent from Ralph earl of Stafford to Sir Richard Burley.

P. 81. l. 8. *have.*

P. 97. n. 1. l. 9. *pitanciam.* l. 11. dele [*f. attribuatur.*] From the original chartulary.

P. 99. l. 14. An island in the Seine at Rouen is called *Le petit Gay.*

P. 100. n. 2. ll. 18, 25, 26. dele these conjectures within brackets, and read *rationabile.* From the original.

P. 101. l. 11. for *It is probable* read *It should seem.*

P. 102. n. 3. after 1278, add, *and.*

P. 107. l. 6. for *which attended,* read *attending.*

P. 109. l. 16. *the.*

P. 121. l. 4. Under the abbacy of Alston, a monk of this house was a great disgrace to it, and to his profession. A patent of 30 Edw. III. (p. 2. m. . dors.) directed by the king to Robert Corbet of Morton, Walter de Hopton, John de Delves, and William Banastre of Hadenhale, ASSIGNS them, or any two of them, to enquire by the oath of good men of the county, into all *homicides, robberies, and felonies* committed in the said county by *brother William Hord, monk of Salop,* and others of his confederacy, and to return the same into chancery. T. R. ap. Westm. 16 die Jul.

P. 121. In the time of abbot Stevenes, the vicinity of the abbey presented a scene of most disgraceful riot. John Raves of Salop, webbe, (i. e. weaver,) Thomas de Betton, Maurice le fletcher, Thomas le heuster, Laurence le taillour, Kenweric le sporyer, Richard de Norton, smyth, and others, violently broke open the closes and houses of the abbot, carried off his goods and chattels to the value of £100, and made such grievous assaults upon his men and servants, beating, wounding, maiming, and threatening them, that they did not dare to go out, or to approach the town, through fear of their lives. To repress this insolence, the king issued a commission of oyer and terminer, (for which the abbot paid 50*s.*) to Robert de Cherleton and John Hill, dated 10th Nov. 12 Rich. II. Pat. ist. anni, p. 1. m. 11 dors.—A reference to vol. i. p. 171. will shew that the town was in a most disturbed state at this time: and by p. 527. n. 1. it will be seen that the ringleader of this gang was, a few years later, the instigator of a similar insurrection against the bailiffs.

P. 128. l. 29. Thomas Prior of St. Anne near Coventry, and the convent of the same, on 20th July, 12 Hen. VII. granted to Alan Styre, master or custos of the fraternity or gild of St. Wenefrida in the parish of Holy Cross, within the monastery of Salop, and the combrethren and sisters thereof, an annuity of £5. 13*s.* 4*d.*, to be paid to them yearly in the parish church of Edgmond, and secured it by *suffering a recovery* to be had of it, —dictos magistrum &c. dictam annuitatem versus eosdem Priorem, &c. recuperare toleraverunt. The Shrewsbury gild afterwards released this annuity.

P. 129. n. 3. This etymology is, perhaps, confirmed by a grant from Robert, abbot of Lilleshull, in 25 Edw. III. to one Adam de Kaukbury, of octo magnas micas majoris ponderis, de pane conventus: (MS. Plaxton in coll. W. Mytton); eight great miches of the greater weight, of conventual bread. *Mica,* which in good Latin denotes a *crumb of bread,* may seem to oppose this derivation, and accordingly Du Cange interprets it *parvulus panis:* but none of his examples define the size; and the corrupters of Latinity were very fond of adopting a classical word of similar sound, with little attention to its meaning.

P. 130. n. 3. In 1496, Lord Bothwell tells our Henry VII. how the lords of the Scottish council "laid mony desiris to Perkin Warbeck anent the restorance of the seven *Hesdomis.*" Ellis's Original Letters, i. 26. For Hesdomis, Pinkerton has *sheriffdoms:* perhaps the true word is *Herdomis,* i. e. lordships.

P. 131. n. 3. There cannot be a doubt that this valuation was very much below the truth; for we have now before us a *part* of a rental of the property of the Abbey *in Shropshire alone,* taken between 1487 and 1491, (i. e. half a century before the Dissolution); and this part amounts to £531. 15*s.* 9*d.* of annual rent, though it does not contain many of the places specified in abbot Boteler's "declaration." It is a parchment roll 11 feet 7 inches long by 4 inches wide. See p. 508.

P. 140. Walter Prince, the eldest son of Sir Richard, was a colonel of horse in the Parliament service. It was at Rowton battle that he fell.—Ottley MSS.

P. 141. l. ult. after *father* add, and was buried at Kensington, 15 Sept. 1756.

P. 149. n. 3. l. 31. after *Shrewsbury* add, at the Stone House near St. Mary's.

P. 163. n. 3. See also Sismondi Hist. des Franç. v. 447.

P. 164. l. 11. In the thirteenth century, Solomon de Roffa (i. e. Rochester) was both a canon of St. Chad, and also a judge of assize for Shropshire. He occurs in the former of these capacities in 10 Hen. III. and in the latter of them in 5 Edw. I. It is highly probable, therefore, that he was the individual whose effigy is here described.

P. 165. n. 4. l. 2. *Roger.*

P. 170. Since this account was printed, another ancient monument has been introduced into the abbey church. It is a cumbent figure of a knight, cross-legged, and in linked armour. It was brought from Wombridge, where it had lain in the church-yard ever since the demolition of the old church. In all probability it represents Walter de Dunstanville the third, lord of Ideshale, for whom see ii. 417. n.

P. 171. l. 19. The Abbé de la Rue, in his Essais Historiques de Caen, ii. 185. proves Henry II. to have founded the Maladrerie or leper-house of that city.

P. 177. n. 3. See a like instance in "Kenilworth Illustrated," p. 53.



St. Andrew of Aukelond. Res. 1342.
1342. pridie nonas Apr. Master *Hugh de Depyng*, clerk. ob. 1349.
1349. 3 non, Sept. *Robert de Northburgh*, clerk. Res. next month.
——. 3 non. Oct. *John* son of Hugh *Colle*, of Iddesale. Res. 1358, ca. per.
1358. 6 id. Oct. *Henry de Alrewas*, late canon and prebendary of the canonry and prebend entitled E. in the church of St. Mary near Leicester castle.
1361. 10 cal. Sept. Sir *Henry de Merston*, chaplain.

Master *John de Oo*, clerk, also canon of St. Paul's, London, and prebendary of Twyford. Resigned them and this canonry 1328, ca. per.
1328. 3 id. Jun. Master *Laurence Fastolf*, late dean. Res. 1330.
1330. 15 cal. Maii. Master *John de Geydon*.
1333. 2 id. Nov. Master *Henry Colham*.
1366. 10 May. *John de Stretton*. Ob. 1399.
1399. 31 Dec. *Richard* son of John *Cassy*, knight.

Oo had another canonry here, for
1330. 3 non. Jun. Master *Robert de Taftes* is collated to it on his resignation.

Master *Hugh de Marisco*.
John de Greyby. Res. 1364, ca. per.
1364. Sir *Philip de Laueley*, late prebendary of Holgot. Res. 1394.
1394. Jan. 15. Sir *John Hopton*, otherwise called *Bykedon*, priest. He was also rector of Longford.
1425. Oct. 17. Sir *John Pecton*, dictus *Brasier*.

Master *Hugh de Musele*.
1316. non. Febr. Sir *John de Wyndesovere*, rector of Newenton. Res. ca. per. 1334.
1334. Sir *Thomas de Newehawe*, late prebendary in the collegiate church of the Holy Cross of Criddome, in the diocese of Exeter.
1350. 8 id. Jul. *Roger de Sulgrave*, clerk: he held it in 1386, with the free chapel of Tixhale, and a prebend in the collegiate church of Penkrych.

Sir *Robert Clof*, res. 1317.
1317. 4 id. Jul. Master *Richard Hot*, res. 1330.
1330. 2 non. Jun. Master *Robert de Toftes*.
1335. 7 cal. Feb. *Roger de Northburgh*, clerk.
1336. 2 non. May. *John de Greyby*, clerk, res. in July, ca. per.
6 id. Jul. *John de Cotyngham*, late rector of Cranford, in the diocese of London.

Master *Richard ap Howel*, ob. 1328.
1328. 3 id. Jun. *John de Marisco*, clerk. Res. in Sept.
——. 16 cal. Oct. *Gerard de Walsham*, clerk, ob. c. 1361.
1361. 12 cal. Oct. *Thomas de Tenelby*.

Sir *William de Greyby*.
1335. 15 cal. Apr. *Roger Noreman, of Depyng*.
1338. id. Jun. Sir *John de Bolemere*. Vacated it immediately by accepting the rectory of Cranford, in the diocese of London.
——. 6 cal. Jul. *John de Greiby*, priest.
——. 4 id. Jan. Sir *Umfrid de Hastang*, clerk. He was archdeacon of Coventry.

Master *Ralph de la Lee*.
1335. 11 cal. May. *Richard Maureward*, clerk.
1338. id. Aug. *William*, son of Robert *de Walshale*, clerk. Res. 1349.
1349. 3 non. Oct. *Robert de Northburgh*, clerk.
1352. 14 cal. May. *Hugh de Greenham*. Res. 1376, ca. per.
1376. 28 Sep. *Nicholas de Grenham*, late incumbent of the free chapel of St. Radegundis in the church of St. Paul's, London.

Sir *Hugh de Bissheburi*.
1334. 2 cal. Apr. Master *Ralph de Depyng*. Res. in Oct. ca. per.
—— non. Oct. *William de Appeltre*, late rector of Waulington, in the diocese of Lincoln. He was also archdeacon of Stafford.
1348. 6 cal. Jul. Master *Walter de Sulgrave*.

Master *John de Depyng*. Res. 1331, ca. per. He was also chancellor of the diocese.
1331. 13 cal. Oct. Sir *William de Northburgh*, clerk, late canon of Lichfield.

In 1427 Dikes is called Sacre pagine professor and master of Denwell hospital. Res. ca. per.

1427. Nov. 5. Sir *Thomas Wykersley*, late canon of Lincoln, and prebendary of Bishop's Norton, in the same. Ob. 1434.

1434. 15 Sept. *Roger Garre.*

Sir *John Holburn*, ob. c. 1426.

1426. Dec. 22. Sir *Thomas Clerk*. Res. ca. per.

1434. Sept. 15. Master *Gregory Neuport*, late canon of the royal free chapel of Pencrych.

Sir *Thomas More.*

1437. Apr. 23. Master *Roger Skele*, also rector of Stepulton. Ob. c. 1454.

1454. Mar. 11. Master *Thomas Mylly*, chaplain. Res.

1457. Feb. 5. Master *Thomas Sutton*, M.A. Res.

1458. Oct. 24. Master *Thomas Lye*, priest, archdeacon of Salop. Ob. 1464

1464. June 1. *Edmund Hals*, clerk. Res.

1467. Jul. 30. Sir *Ralph Yong*, chaplain. Ob. 1479.

1479. June 13. Master *Hugh Lehee.*

William Nessingwick. Res. ca. per.

1442. Aug. 1. *John Wendesley*, late incumbent of All Saints, York.

Sir *Walter Davys.* Ob. 1443.

1443. Dec. 4. Master *Robert Rokke.*

1444. Oct. 1. Master *John Redhill*, LL.D. Res. ca. per.

1450. August 3. Master *Edmund Dutton*, LL.B. late canon of Grantham, in the cathedral of Sarum. Res.

1452. Jul. 19. Master *Wistan Brown*, M.A. Res.

1455. Feb. 24. Master *Nicholas Gosse*, B.D. Res.

1465. Feb. 13. Master *John Stubbes.* Ob. 1470.

1470. Dec. 22. Sir *Thomas Markham*, chaplain.

Sir *Robert Luers*, priest. Ob. 1444.

1444. Dec. 11. Sir *David Kynnesbury.* Res.

1446. Sir *John Newton*, priest. Ob. 1451.

1451. Oct. 9. Sir *Robert Baguley*, chaplain. Res.

1451-2. Feb. 1. Sir *Richard Bowier*. Ob. 1471, then called *Bower.*

1471. Jun. 4. Master *Thomas Milly.*

John Wobwen, res.

1445-6. Mar. 9. Sir *Hugh Lache.* Ob. 1477.

1477. May 5. Sir *John Meyneley*, priest. Resigned the same day.

—— May 5. *Francis Catesby*, clerk.

1489. Nov. 25. Master *John Hychecok*, S.T.B. Ob. 1494.

1494. Jan. 26. Master *Adam Grafton*, LL.B.

Master *Thomas Lye.* Res.
He was afterwards archdeacon of Salop.

1450. May 22. Sir *Thomas Marschal*, priest.

1460. May 27. Sir *Richard Shirborn*, B.A. Res.

1461. May 5. Sir *Ralph Yong*, priest. Res.

1467. July 22. Master *Robert Belamy*, bachelor of decrees. Ob. 1492, being then doctor of decrees.

1492. Mar. 18. Master *Richard Roston*, doctor of decrees.

Master *Richard Whitby.* Res.

1456. Mar. 5. Sir *William Wareyn*, chaplain. Ob. c. 1480.

1480. Jan. 25. Master *John Thowre*, in sacratissimis legibus baccalarius.

Sir *Richard Bonale.* Res.

1465. Oct. 3. Master *Thomas Englisshe*, M.A. Res.

1488. Sep. 1. Sir *Roger Englysh.*

Master *John Payne.* Ob. 1474.

1474. Sir *Ranulph Worthynton*, chaplain.

Master *John Cokks.* Ob. 1475.

1475. Mar. 17. Sir *John Bykley*, chaplain. Ob. 1498.

1498. Nov. 12. *Walter Willy.*

Thomas Mynde. Res.

1493. Sept. 21. Sir *Roger David*, priest. Ob. 1494.

1494. Jan. 14. Master *John Frost*, S.T.B.

THE PREBEND AND CANONRY OF WOODCOTE.

Sir *Richard de Staunton.* Res. ca. per.

1381. 7 May. Master *Richard de Toppeclyf*,

lion rampant G. surmounted by an escocheon of pretence A. a border B. charged with escalops of the field. "1. *Tochet.* 2. *Gray de Werk quartered with Charlton.*" So Vincent; but it must certainly be intended for Sir Roger Kynaston and Elizabeth his wife, sister of Lord Grey de Powis. They resided at what is now called the Council-house in this parish.

5. O. a lion rampant S. charged on the shoulder with a besant. "*Poley.*"

6. A. crusilly fitchee, 3 fleurs-de-lis S. "*Bereford.*"

7. First and fourth, G. on a chevron O. 3 mullets S.

Second and third, Erm. a chevron G. "*Cobham and Tochett quartered.*" This was for Sir Roger Kynaston and his first wife, daughter of Lord Cobham and relict of Lord Strange, and must have been reversed in the glasing.

8. as 1.

9. A. a chief checky, O. & G. surmounted by a bend S.

10. A. a boar's head erased and erect S. tusked O. langued G.

11. as 5, without the besant. "*Poley.*"

12. 9 empaling 11.

P. 325. l. 16. for *Stennington* read *de Shenyndon.* He occurs also in 1311.

P. 326. A few dates and further facts respecting the dispute about this deanery may be collected from the pleadings in the case, *The King at the relation of Thomas de Baddeby,* v. *Nicholas de Lodelowe,* (ex bundello brevium Edw. III. No. 9, & No. 100.) Besides the grant of that king to Lodelowe, in the first year of his reign*, he confirmed him in the deanery, five years afterwards. In the 9th year of his reign, however, he presented Walter de Whetewange to the deanery, having, probably, by that time discovered the surreptitious way in which Lodelowe had obtained it. After some time (post tempus non modicum) Whetewange resigned, possibly not liking to contest with Lodelowe. Hereupon the king presented Baddeby, who, in order to gain possession, sued out a Scire Facias, returnable in chancery, 8 Feb. 15 Edw. III. calling upon Lodelowe to shew cause why he should not be amoved from the deanery. In the Easter term following, an issue was directed to try whether Whetewange had any right to the deanery at the time of his resignation. The cause came on to be tried at the assizes at Bruggenorth, in Whitsunweek, before Roger de Baukewell, (*associato sibi Johanne de Boulewas, chivaler,*) when the jury found that he had such right, judgement of amoval passed against Lodelowe, in the court above, on the octave of the Trinity.

From this detail it is plain that there is no room for Ribbesford, in this list of deans, at least in that part of it where, upon the authority of Br. Willis, we placed him.

We further learn by a passage quoted above from these pleadings, that the officer called *the judge's associate,* who now travels the whole circuit with him, was, in those days, some gentleman of figure in every county; for such was Sir John de Boulewas in Shropshire

P. 327. l. 3. It seems that Lodelowe's cause was espoused in Shrewsbury, of which he was probably a native; for when Baddeby came hither, he found it expedient to bring the following letter of recommendation to the bailiffs from a great peer in the neighbourhood:—"Richard Counte Darundell a noz bien amez Bayllifs de la ville de Salopburs, Saluz. Porce q' nous avons entenduz q' n're seign' le Roy ad recovere la chapelle nostre dame de Salopburs par juggement rendu en son Banc, a quele chapelle il ad presente son clerc sire Thomas de Baddeby, et sur ce ad maunde par brief au viscont de Salopburs de mettre le dit sire Thomas en possession de la dite chapelle. Vous prions cherement q' au dit Thomas vuillez estre eidant en celle partie en la busoigne susdite selonc reson. Et qil ne soit destourbe par vous, pur amur de nous. Nostre seigneur vous gard. Escrites a Londres le xv iour de Juyn."

Baddeby was dean in 8 Edw. III. (1334), when Le Strange undertook to restore to him and his canons the assarts of their tenants and neifs in Astley, &c. as specified at p. 309.—Lloyd's MSS.

P. 327. l. 20. Shipton also occurs as dean in 1433.

Ib. l. 33. Dean Blakewyn was sub-almoner to Edward IV., and resigned the deanery in the twelfth year of that king, when Whitmore's appointment as dean bears date 31 October (1472). Pat. ist. anni, p. 2. m. 33.

P. 333. William Toure burgess of Salop, to the honour of God, and St. Mary the vir-

* It was dated 28th Jan. in that year, being only the third day after the king's accession. Pat. ist. anni, p. 1. m. 38.

Mr. Plaxton, an able Shropshire antiquary at the beginning of the last century, will have our "Old Heath" to be properly the *Wold* heath, from the quantity of *wood* with which it was formerly covered: (MS. inter coll. W. Mytton,) a circumstance and an etymology probable enough in themselves, but for which we have not found any authority in ancient documents.

P. 422. l. 29. Boniface succeeded on the resignation of ROGER DE LEDES.

P. 422. n. l. In the Feodarium hundredi de Bradford, 24th Edw. I. is written "Ivo de Soulton tenet villam de Soulton de Roberto Corbet, et ipse de capella *Beate Marie* domini Regis in Castro Salop."

P. 437. n. *Lingen.*

P. 449. An entry on the episcopal registers of Lichfield, 28 Sept. 1398, expresses the limits within which the power of absolution was committed to friars in that age. Power is thereby given to brother John Richard, master in theology, of the order of friars preachers of Salop, to hear confessions of all persons, male and female, dwelling within the archdeaconry of Salop; to enjoin salutary penances; and to absolve them *in foro ecclesiastico;* "only reserving to the same Father, [i.e. the bishop] or to his especial deputy in this behalf, injuries, violences, and offences to the said Father, and to the liberties of his churches of Lichfeld, done or to be done; huntings in the chases, parks, and warrens of the said father, fishings in his pools or stews, ablation of goods in his manors and other places, and entries into the same beside and against the will of the keepers of them, perpetrations of homicide, strikings of priests, mutilations of clerks, aut ubi gravis lesio vel sanguinis effusio incurratur, ... monialium corruptionibus... uxorum contemptibus et virginum defloracionibus." The power granted to brother John was to continue for one year.

P. 450. Another letter from the same Devereux, copied by Mr. W. Mytton from the Cotton Library, contains a few more particulars respecting these friaries. It has either been since destroyed, or escaped our notice.

"I wroght to your Lordschype for ij Howseys in Schrewsbery. The blacke fryers yet standeythe, and for the cōtynewans of yt shall be made moche labor to yow, I praye yow graunte nott, but as I shall order ytt accordeinge to my cōmyssion, for the standeynge of yt makeythe me to have more besynes in diu'se placeys than I schulde have. Also ther ys a howse of Austen fryers, y^t I dyschargeyd the prior & sent the ij yerysche men in to ther owyn cōtreys, ther war no more at hom ther, & all was gone, and all the more parte of the howseys in falleynge downe, & nō chales to sey masse, nor no man wolde trust them to lende them any, by ther inventory ye shall se ther substans. I here that the prior ys cum to London to sew for hys howse agayne. yt were pety that he shulde spede, theys ij suts I wolde gladly have recysteyd..... and I ever your orator to Ihū who p'serve yow. thys xxvij daye of August. wreten frō harforde est by your servant Richard Deverecs."

A preceding letter in the same MS. "to my synguler goode Lord Crumwell Lorde prevy seale, 28 July 1538," fixes the date of this correspondence, and the person addressed. *Harforde est* is Hereford, so called to distinguish it from *Harford West*, Haverford.

P. 465. Robert de Weston leaves 2*s.* to the Hermit of Cardigan, 1337.

P. 471. l. 4. A commission on the patent rolls at the Tower (50 Edw. III. p. l. m. 41. dorso) should have been noticed in this place. It is in substance as follows.—The King to his beloved and faithful Nicholas abbot of Salop, Nicholas Burnell and Richard Peshale, chivalers, David Hannemere, Robert de Melton, clerk, William Walshale, escheator in Shropshire, and Philip Laweley, canon of St. Cedd of Salop, greeting. Whereas We understand, that in the Hospital of St. John Baptist of Salop, *which is of the foundation of our progenitors formerly kings of England, and of our patronage*, are many defects in the buildings, books, vestments, &c. by the neglect of the masters or wardens (*custodum*) thereof, and much alienation of the lands given by our said progenitors and others, with waste of the goods and chattels, in diminution of divine worship for the souls of our said progenitors &c.—Commands them, and any two of them, the abbot to be one, to visit the said hospital in head and members, and the master, brethren, sisters, and other ministers, to summon a jury to enquire upon oath, and to certify the result into chancery. Witness ourselves at Westminster, 9 Febr. anno quo supra.

P. 475. Robert de Weston leaves 5*s.* anacorite de Ronaldesham, 1337.

H

Harries, Mrs. Cruckton Hall
Harrison, rev. Hamlet, rector of Pontesbury 1st portion
Hartshorne, C. H. esq. St. John's College, Cambridge
Harwood, Mrs. Cricketh Hall
Harwood, rev. Dr. F.S.A. Lichfield
Heber, Richard, esq. M.P. Hodnet Hall
Hunt, Rowland, esq. Boreatton Park
Hunt, rev. Thomas, rector of West Felton

J

Jeffreys, William, Esq. Shrewsbury
Jenkins, Mrs. Bicton
Johnson, Mr. S. Belmont, Shrewsbury
Jukes, R. esq. Stourport, Worcestershire

K

Kinaston, Mrs. M. and A. Ruyton Hall
Kinnersley, Thomas, esq. Leighton Hall
Kynaston, John Roger, esq. Hardwicke

L

Lane, John, esq. King's Bromley Hall, Staffordshire, *dec.*
Leeke, Ralph, esq. Longford Hall
Leeke, Thomas, esq. Crogen
Leighton, Burgh, Col. Shrewsbury
Leighton, Mrs. Ford
Lethbridge, Mrs Shrewsbury, *dec.*
Lloyd, John Arthur, esq. Leaton Knolls
Lloyd, Thomas, esq. Shrewsbury
Lloyd, William, esq. Aston Hall
Lloyd, Mr. William, Shrewsbury
Lyon, Joseph Hayes, esq. Ashfield, Neston, Cheshire

M

Maddock, Mrs. Cross Hill, near Shrewsbury
Maxon, Mr. Shrewsbury
Morris, Mr. George, Shrewsbury
Morris, Mr. W. bookseller, Shrewsbury
Mott, John, esq. Close, Lichfield
Mytton, Miss, Shipton Hall

N

* Newling, rev. John, Canon residentiary of Lichfield
Niccols, Mr. wine-merchant, Shrewsbury

O

* Owen, E. W. Smythe, esq. Condover Park

P

Parker, Thomas Netherton, esq. Sweeney Hall
Parkes, Mr. Shrewsbury
Parr, Thomas, esq. Lythwood Hall
Parry, Mrs. Castle-street, Shrewsbury
Parry, Mrs. Swan-hill, Shrewsbury
Pelham, John Cresset, esq. M.P. Castle, ditto
Pemberton, rev. Robert Norgrave, rector of Church Stretton
Pemberton, Thomas, esq. Millichope Hall
Plowden, Edmund, esq. Hatton Grange
* Powys, Mrs. Berwick House
Price, Mr. bookseller, Oswestry
Pritchard, J. esq. Broseley
Proctor, Lieutenant-Col. Aberhafesp Hall, Montgomeryshire

R

Reynolds, Joseph, esq. Bank House, Ketley
Rocke, rev. John, Shrewsbury, *dec.*
Rogers, Edward, esq. M. P. Stannage Park, Radnorshire
Rowland, rev. W. G. Abbey Foregate, Shrewsbury

S

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T

Taylor, Messrs. William and Richard, Abbey Foregate, Shrewsbury
Templeman, Giles, esq. *dec.*
Thornes, rev. William, rector of Cardeston and vicar of Alberbury

W

Wade, rev. Charles Gregory, rector of Hanwood
Wakeman, Henry, esq. Perdiswell Hall, Worcestershire
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Beltz, George F. esq. Lancaster Herald
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Bentley, Mr. Samuel, Hatton Garden
Bentley, Mr. Richard, Dorset Street
Bigg, Mr. seedsman, Shrewsbury
Birch, Mr. builder, ditto
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